

MULTICULTURAL EDUCATION IN THE LEGISLATION SYSTEM

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ABSTRACT:

Multicultural education help students acquire knowledge, learn about attitudes, and skills needed to benefit Effectively in a pluralistic society and to berinteraksi, negotiate, and berkomunikasi with people from different groups with the aim of creating a civic and moral community attitudes be better. Multicultural education in the implementation, assuming the school and classroom run as a simulation of a real-life arena plural, constantly changing and evolving. Institutional schools and classrooms are alive with starring vehicle for learners and teachers at all educational staff acting as facilitators. Learning dialogue and enrichment managed as a unique life experience, so that it can grow and experience the collective consciousness of every citizen and students who later Became the basis of political ethics based civic ethics.

KEYWORDS: *Multicultural Education, Legislation*

INTRODUCTION

As a country rich in culture, religion, Indonesia is one of the largest multicultural countries in the world. Currently, Indonesia is populated not less than 200 million people spread across thousands of islands, large and small, across the country. The resident population is composed of not less than 300 tribes or ethnic uses more than 200 different languages. Religion or beliefs held every resident was not uniform, there are at least six major religions officially recognized its existence by the state such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism, as well as a wide variety of faiths,

whether documented or not. In every religion will we find various schools or schools as well as certain frictions such as Shiites and Sunnis, NU and Muhammadiyah, Catholic and Protestant, and so on. Not only that, when viewed from the perspective, action, and insight into each individual that is against a wide range of social phenomena, cultural, economic, political and other things, so that diversity will become increasingly apparent and real.

Reflecting on historical experience, after the Indonesian nation belengu regardless of occupation, some tragic events that are triggered by differences ever be a black mark. Call it the events of the uprising known as the G 30 / S PKI that killed several generals, the action was then rewarded with a massive massacre against the masses of followers of the Indonesian Communist Party in 1965. Events Malari, violence against ethnic Chinese in Jakarta (1998) , unrest among the masses of party followers in London (1997), Christian-Muslim war in the North Moluccas (1999-2003), the ethnic war in Sambas Malay-Madurese, Dayak-Madurese ethnic wars in Sampit and so on. Hundreds or even thousands of lives, not to mention the loss of property, residential homes and places of worship were destroyed and burned by the mob. Plus some recent terrorist incidents are increasingly prevalent and has claimed many innocent lives, such as the Bali bombing 1 and 2, the embassy bombing and bomb Makassar which further adds to the list of events heartbreaking unnecessary and should not happen. As a result, a sense of humanity some people are increasingly depleted, the action of revenge, recriminations, mutual suspicion increasingly made the Indonesian people stumbling and limping achieve the desired progress. Public confidence in the nation's leaders fading and the degree of the Indonesian nation was decaying in the eyes of the world.

Various issues described above, it is necessary look for appropriate strategies to solve these problems from various fields, and the most important one in the author's view-without prejudice to other fields such as the economic, political, social, and culture-is through education. Through education, as is done in the school, according to Susanto Wibisono (2005: 4). changes in people's behavior can be performed. Gradually, the school can apply emphasis learning material to improve the quality of normative behavior, both from the aspect of morality, discipline, humanistic concern, honesty, ethics, and life empathetic. To achieve this, according to Nanat Fatah Nasir, rector of UIN Sunan Gunung

Jati Bandung, it must be by reforming the education system, one alternative is multicultural education which, according to HAR Tilaar, has become a demand that can not be bargained in build a new Indonesia.

MULTICULTURAL EDUCATION; AN INTRODUCTION

Multicultural education is not a new discourse in Indonesia. Before Indonesia's independence, Ki Hajar Dewantara has put multicultural as one of the important elements that need to be developed in education. After Indonesia's independence was, the idea of multicultural education thrown in the mix again by Soedjatmoko, but unfortunately those ideas do not get positive response from the government until the end never heard of again. However, the nation's airings various problems involving the recent incidents between culture, multicultural education began to "glance" back by the observer of education. Books about multicultural education began to circulate, and papers and articles began to scatter in various media. Multicultural education became increasingly popular and in giddy able to help solve the existing problems.

Simply put multicultural education, according Azyumardi Azra, can be defined as "education for / about the diversity of cultures in responding to changes in the demographic and cultural environment particular society or even the world as a whole. The diversity or differences in the culture, especially that of the students, such as racial differences, religion , language, gender, social class, race, ability, and age, according to Ainul Yaqin, then applied to all kinds of lessons so that learning becomes effective and easy.

JA Banks (1995), considers that multicultural education is "a field of study and an emerging discipline Whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups". One thing that is important from what is defined by the Banks is that the multicultural education will help students gain knowledge, learn about the attitudes and skills required to benefit effectively in society pluralistic and to interact, negotiate and communicate with people -people of different groups with the aim of creating a civic and moral attitudes of society for the better.

While Keith Wilson believes that multicultural education "relates to education and instruction designed for the cultures of Several different races in an educational system." This approach says is for teaching and learning based on

the consensus that has been established, mutual respect, and help build cultural understanding plural in different societies. And multicultural education also recognize and integrate the habits of a particular racial group or viewed positively into the classroom.

Multicultural education in practice, according to Abdul Munir Mulkhan, presupposes schools and classes are managed as a simulation of a real live arena plural, constantly changing and evolving. School institutions and classes are lively starring vehicle for learners when teachers and all educational staff acting as facilitators. Learning dialogue and enrichment is managed as a unique life experience, so they can grow and experience a collective consciousness of every citizen and learners who later became the basis of political ethics based civic ethics. Multicultural education is based on the concept of the significance of differences unique to each person and community. Grades are arranged with members of an increasingly small until each learner obtain greater learning opportunities while fostering a collective awareness among learners. In advanced stages of collective awareness beyond the territorial boundaries class, nationality and nationality, and even beyond the territorial boundaries of each religion religious theology differently.

ELEMENTS OF MULTICULTURAL

Contact the culture in a pluralistic society is a necessity that was inevitable at the present time. Especially with the rapid development of information technology and the world rapidly, would not want the public must learn understanding among different cultures to avoid horizontal conflicts that threaten the lives and peace. Below the author will outline some of the elements the differences that exist in society if it is not understood wisely can be a trigger of conflict in society as it has happened so far.

1. Religion

These days we often hear religious conflict that has claimed so many victims, both property and lives. As the burning houses of worship in Surabaya, Situbondo, Tasikmalaya, and Rengas Dengklok in 1997, Jakarta, Solo, and Kupang in 1998, and the opposition Islamic-Christian in Maluku and Poso in 1999-2002.

The above sequence of events gives an indication of how susceptible inter-religious relations. The emergence of such incidents in the relation-

ship between religious communities, according to Alwi Shihab (1998: 192), it could be due to the sharpness of competition, economic factors, social tension pent offense, or negligence of security forces to anticipate the possibility of unrest. However, if in-depth look at various issues involving different religions it will be found at the root of the problem is-without prejudice to others-failure factors of religious education which is implemented in schools.

During this time, religious education is taught in schools is still limited to the provision of religious knowledge is not religious education. According to Benny Susetyo, religious education has been more focused on religion as an “aspiration” rather than “inspiration”. When religion was seen as an aspiration would tend to look at things outside the group as an enemy, the relationship between each other not only is formalistic solely constituted by the feeling that comes out from within. The views are so often led to harassment of the other groups tend to perceive even considered enemies. It would be different if religious education is emphasized as an “inspiration”. Religion as inspiration means that values religion social piety kesalahan not solely individual. Religion in perspective will thus see other religions as brothers and friends, not as enemies.

Religious education in schools should focus on the latter view, when religion is seen as an inspiration then developed is an attitude of tolerance and mutual respect in order to foster inter-religious harmony. Not the other way, religion became the base of the problems that led to the emergence of opposition and / or exacerbate the problem. The facts show that religious education is taught in a way to deny the right to life of other religions, as if the only religion alone is true and has the right to life, while the other is wrong religion, the right lost and endangered his life, both in the majority and the minority. The spirit of narrow religious education is, of course, is fundamentally contrary to the spirit of multicultural education, and will weaken the unity of the nation.

Therefore, in the teaching of religious education teachers need not only able to teach religious subjects were taught. But it is also expected to instil values of inclusive diversity to the students, so that from the learning process born graduates who are not only able to apply the disciplines

mastered but also able to understand and appreciate the existence of the followers of other religions.

2. Tribe or Ethnicity

Ethnic (derived from the Greek “ethnos” meaning the people), according to Ritzer et al., is a group of people who are socially defined by a wide range of characteristics of culture. That is, the characteristics of this culture can be language, religion, ethnic origin or country of origin, the way of life everyday, staple foods, ways of dressing or other cultural characteristics. From this sense, ethnicity is actually formed by social definitions and open the definition based on genetic or biological. Thus, the ethnic definition is not based on physical forms or biological person or a group such as leather black, white or brown, eye shape that is wide or narrow, hair color is blond or black, type of hair straight or curly. But, more ethnic sense based on the characteristics of the socio-cultural, such as religion, language, ethnic origin, national origin and manner of daily living.

From the ethnic sense above we can understand that if a child whose parents are from another region or country different from the place where he was born, then the child is growing up, as generally people around where he lives: language, religion, and Berata sebagaimanamana way of life of surrounding communities. Then socio-cultural, ethnic significance when following the above, then the child is worth mentioning ethnicity as the surrounding community than the place of origin of their parents.

If so, then that is the cause of conflict among groups of people actually are due to “misunderstandings” perceive and interpret the ethnic differences that exist. During this time, people tend to interpret ethnicity as a group of people who come or at least his ancestors came from the same area, thus resulting in the occurrence understanding pengkotak compartmentalized in public life. Each group in order to strengthen its presence in the community trying to highlight the nature of “tribal” respectively so came the primordial tribal attitude. Each group feel more in every way than the other groups and even tended to underestimate. Because it is human nature, when talking about the differences or advantages tend to be fanatical and chauvinistic.

3. Language

Language is a very important element of the multicultural position in national life in Indonesia. It is said to be important given the diversity of regional languages in this country. Differences in the use of this language is not only exist between one island to another island, even in the adjacent villages also sometimes use different language.

The diversity of language use could be a cause of conflict in society. Their sense of superiority of language, which is a sense that the language he used better, more powerful, or more honorable than the language used by others, cultivate an attitude of discrimination against individuals or other groups. So when there is someone who speaks a dialect or accent which sounds strange then ridiculed, this bleak things might offend the speaker, causing anger to conflict in society.

4. Gender

The word “gender” is derived from English means “sex” (Shadily, 1996: 265). In Webster’s New World Dictionary, gender is defined as “the very considerable differences between men and women in terms of values and behavior” (Neufeldt, 1984: 561). In Women’s Studies Encyclopedia explained that gender is “a cultural concept, attempt to make a difference (distinction) in terms of: roles, behavior, mentality, and emotional karakteristik between men and women flourish in society”. Hilari M. Lips interpret gender “as the cultural expectations of men and women” (Umar, 2001: 34). For example, a woman is known as a gentle, beautiful, emotional and motherhood while men are considered strong, rational, manly and powerful. The characteristics of the properties, according to Mansour Fakih, is a trait that can be exchanged, sometimes there are men of a gentle and there is also a strong woman, rational and powerful. Changes in the characteristics of the properties that may occur from time to time and from place to place (Fakih, 1997: 8-9).

Of the various terms above it can be concluded that gender is a concept that is used to identify differences in men and women in terms of socio-cultural. In this sense, gender see men and women of non-biological standpoint.

However, for the community itself, the term gender is still not properly understood. Often the view that the notion of gender is the same with

sex, even though both have the same understanding once berbeda. Gender generally used to identify differences in men and women in terms of socio-cultural. While sex is generally used to identify differences in terms of anatomy biology that includes physical anatomy, reproduction and other biological characteristics.

5. Social Status

Multidimensional crisis that occurred in Indonesia, acknowledged or not, has been the cause of a wide range of social problems in society. Poverty, unemployment and crime continue to increase over time. Plus the government's economic and political policies that tend to only benefit the few while the public interest is neglected. As a result, the poor become destitute, while the rich instead become a conglomerate. The gap between the rich and the poor is getting wider and deeper.

Such economic inequality lead to the emergence of social jealousy in the community. Moreover, if the inaccuracies contained in different groups, for example between the newcomers and the indigenous population, or between different ethnic groups. As a result of social jealousy is sometimes a trigger of conflict in society, so do not be surprised if we see the occurrence of cases of looting by a group of people against certain groups when there is a moment that is considered appropriate (when the demonstrations or riots).

Such conditions will of course need to get serious attention from both government and educational institutions in accordance with their respective roles. Governments do this through community economic improvement programs while educational role in shaping students to be people who have a high social consciousness. Teachers and schools have an essential role to the development of students' attitudes are concerned and critical of all forms of social injustice, economic and political in the vicinity.

MULTICULTURAL EDUCATION IN EDUCATIONAL POLICY

Multicultural policy first emerged in Canada around 1960. The policy is widely accepted in 1971 and finally in 1982 became law under the laws of Canada. So also in the United States, the multicultural awareness has long appeared, they were used to when it came to the Americas holds that the tribe

was there as Indian are considered primitive pagan nations then they have conquered. That view began to change when they realize that people turned out to consist of a wide variety of different races and countries. So as to unify a wide range of these differences they try to set new values in the adaptation of the existing differences and then socialize through education.

In Indonesia alone, the discourse on multicultural education began widely discussed in recent years, both printed and a wide variety of media. Although it seems multicultural education is a new discourse, but in fact was long thought to be the observer of education in Indonesia even before Indonesia's independence which one of the characters was Ki Hajar Dewantara. After Indonesia's independence was, at the time of the old order, the discourse was raised again by Soedjatmoko but when the power switch into the hands of the new order, the discourse of multicultural education is re-submerged and barely even heard of again, and then in recent years began to receive attention back, and even then after seen so often conflict in Indonesia that backed the existing cultural differences.

Unfortunately, although the discourse of multicultural education has attracted so much attention among intellectuals from various fields, especially in education. Most of the growing discourse also considers that multicultural education is the most effective means to help resolve most issues or conflicts in Indonesia. Various suggestions regarding the form or format was also offered but it turns out, according to the search writer, yet found any educational policy that speaking specifically about multicultural education, good government regulation, Decree of the President or the Minister. The author only find some historical events as well as some of the provisions of the Act, both the Constitution of 1945 and the National Education Act that can be used as a reference for the implementation of multicultural education in Indonesia, but the character still too common that it could lead to the interpretation that is different in implementation.

Reflecting on history, multicultural awareness in Indonesia that has been shown by the youth of the nation in 1928 when they jointly took his oath of youth. Without prejudice to the existing differences they agreed, striving together to realize the ideals of the nation. To unify a wide range of ethnic or tribal differences that exist they pledged to the nation and the landless water,

namely Indonesia. Similarly to unify a wide range of language differences, they chose Indonesian as a language of unity.

One thing that is interesting and is an option that is very remarkable in view of the author when choosing Indonesian which is language adaptation of the Malay as the language of unity, and it was the Malay language is only used by a handful of people compared to the Java language that is used more than 50% of the community Indonesia. The event is an outstanding multicultural awareness in which the Java community, which constituted the majority, with a big heart to accept the decision to make the Malay language as the national language instead of Java language.

Seventeen years later these events happen again, although in a different context. After Indonesia proclaimed its independence and laid the foundations of the state, with tolerant of the founding-fathers of us, which was originally to make Islam the basis of the state, reducing the six words of the first precepts charter Jakarta that we are familiar with Pancasila in order to maintain the unity and integrity of the Republic of Indonesia.

Not only that, since the beginning of independence, diversity (pluralism) also got a confession nation by displaying the concept of unity in diversity (Unity in Diversity) as the motto of the nation. The concept of all-an bhinekaan is a concept that is very unusual amid ethnic diversity, cultural diversity, linguistic diversity, and diversity of religions. Since the beginning of the founders of this nation have realized the importance of multicultural awareness to unify this great nation of Indonesia. Diversity, diversity or multiculturalism is one of the main reality experienced by the people and culture of the past, present and future times.

The third event is a reflection for the nation's future is how it should be addressing any differences. The founders of the nation who feel how hard won independence as we feel now realize how important unity of the nation, so that any attempt to hold it together workable they will do while not violating the principles of religion and nationality. But with the passage of history, multicultural awareness are also dwindling. Moreover, at the present time, the majority of Indonesian citizens are the ones who do not have strong ties with the history of the past. They do not feel bitter bitter struggle for independence so as to neglect the obligation to maintain and fill it to the fullest.

New multicultural awareness began to emerge when the nation started multidimensional crisis and the emergence of conflicts that lately more frequent. Although it seems slow, but it is fundamental that should be done by this nation will continue existing among other nations. The question that arises then is adequate only with multicultural education. It has not, multicultural education is only one element of the nation adhesive, but it is a demand that must be implemented. That's why it takes policies that can be used as an umbrella for the implementation of multicultural education in Indonesia.

The legislation that has the feel of a multicultural based search author of which is the recognition of religious diversity and recognition of the rights of religious followers to maintain the faith of each religion enshrined in the Constitution of 1945, Article 29, Paragraph 2, which reads “ state guarantees the freedom of each citizen to profess his own religion and to worship according to their religion or belief of it. “that is, in the first state recognizes religious freedom as a basic right for every resident, and the freedom to perform religious obligations. Strictly speaking, according to Saafroedin Bahar (2002: 149), explicitly in Pancasila and the 1945 Constitution contained three main points. First the state guarantees the freedom of citizens to embrace; both countries guarantee each citizen to worship; and third, countries recognize religion as an inherent human right for every citizen.

Furthermore, in Act 2 of the National Education System (Education) states that every child is given the right to education and teaching, in fact, furthermore, Article 8 paragraph 2 of the National Education Act of 1989, stating also that special attention should be given to children whose intelligence outstanding (superior, gifted) and children who have a deviant development (read: disabled). Although this Act is a slight change with the passage of Act No. 20 of 2003 on National Education System, but in substance does not change significantly, even more forcefully expressed in Article 5, paragraph 1 that every citizen has an equal right to obtain a quality education, even to a child with an abnormality (defect) , they are entitled to special education, as well as children who have the intellectual capacity and talents privileges. So also in article 12 paragraph 1b stated that every student at any educational institution has the right to be educated in accordance with their 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 the opportunity to realize the principle of explorative and creative tendencies in the entire growth.

CONCLUSION

From what has been described above, the author believes that the legal framework for the implementation of multicultural education in educational institutions basically is quite clear, the question is then whether the legal framework is adequate to protect the implementation of multicultural education so they can succeed as desired. On the one hand, this has actually been quite adequate, meaning that from the outset the principles of multicultural education already belongs to the nation of Indonesia, it is reflected both by flashback history and the legislation itself. But it must be admitted, that the legislation that is still all too common, so that they could lead to a different interpretation when applied in the field.

In connection with the foregoing, it is necessary for the government to make policies that are more specific and technical nature. The policies are of course expected to accommodate all the diversity that exists that can be used as a reference for educational institutions in the implementation of multicultural education in schools. Of course this is not an easy thing. It takes a serious studies and deep so that laws or policies that produced truly reflect the kind of multicultural awareness. If not, then a wave of controversy will continue to emerge that can even be destructive to the existing multicultural.

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