Multicultural Based Education to Minimize Discrimination in Education Practice

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Abstract *- Education is the only way to build an advanced civilization in the welfare of social life. Without quality education, civilization can't progress. The purpose of education is essential so that a person has a personality that is following the values in society and culture (Kasan, 2004). Indonesia's very rich natural resources have not been able to be enjoyed and developed so well because one of the main causes is low quality and quality of education for the Indonesian people and the rampant irregularities in the educational institutions themselves. Problems in the world of education are very complex, so they demand to work harder and have a strong enough ability to overcome these educational problems. (Kasan, 2004)The government has issued many policies to minimize the problem of differences in Indonesia, but in practice, this has not been implemented properly at the school level. One way that the Indonesian nation can compete globally is that the practice of education in Indonesia must truly realize multicultural education as a complete force. Indonesia must be built together without mutual suspicion, intolerance, discrimination, and injustice. All students from all backgrounds must get the same opportunity and treatment so that the Indonesian nation can experience renewal. This research provides a practical overview of how education in Indonesia should be managed on a multicultural basis as a whole force. This research also provides a contribution or practical step to macro-level education managers to take policies that are multicultural based and free from the practice of intolerance.*

Keywords*: Discrimination, education, minimization, multicultural.*

I. BACKGROUND

Basically, education is the activity of educating humans to become humans so that the essence or essence of education will not be separated from human nature, because the main business of education is humans. Education is needed by everyone. It can be said that education must be experienced and followed by all humans from all groups. Everyone should have equal opportunities and rights and be treated fairly in education. The meaning of this education must be truly internalized within the managers and practitioners of education, as an identity that cannot be negotiated. In reality and in practice, it is undeniable that the management of education from the macro, meso and micro levels cannot be separated from mistakes and rights violations both intentionally and unintentionally. This of course tarnishes and worsens the quality of Indonesian education on a global level. Regulations or policies and in practice are not based on the state constitution as binding positive law but are made based on primordial sentiments. For example, in an area on the island of Sumatra, the government gives too wide freedom to the region to regulate itself without having to submit to laws that apply universally in the Unitary State of the Republic of Indonesia. The area requires all students in its territory to use certain religious attributes that are not the beliefs of these students. Regulations or policies and in practice are not based on the state constitution as binding positive law but are made based on primordial sentiments. For example, in an area on the island of Sumatra, the government gives too wide freedom to the region to regulate itself without having to submit to laws that apply universally in the Unitary State of the Republic of Indonesia. The area requires all students in its

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Of course, Indonesia must rise to become a respected country at the international level. The wealth of tribes, ethnicities, cultures, islands, religions, languages and traditions that are very much must be a major force that must be maintained and cared for in order to compete in the international arena. In the basic idea of functional-structural theory is that every social system is a the whole or a sub-system only, consists of a structure of interconnected elements and each element functions to contribute to the adjustment and survival of the social structural in question. The most important thing here is the effort to maintain the integration of shared values that underlie social institutions.(Hoselitz, 1988). These diverse socio-cultural conditions are a special wealth for the Indonesian people that other nations do not have. Rene Char, a writer and poet from France said that culture is "our heritage that we pass down without a will".(Sutrisno,Putranto, 2005)The Indonesian people must unite in maintaining and caring for and maintaining it. Culture is a very appropriate place or container for cultivating and internalizing values.

The culture must be lived as a world of meaning in life and discoursed and lived in the world of symbols.(Sutrisno, Putranto, 2005)Of course in an effort to maintain and maintain it will not be separated from conflicts due to differences in cultural, religious, ethnic and racial backgrounds, but these clashes must be seen as a process towards a great nation, not as a weapon to suspect each other. and destroy each other. Without a real conservation effort that is carried out jointly and continuously, this wealth will not have any impact on national development. The conservation effort for cultural diversity is to bring Indonesia and all the people of its country not to be spectators in their own country which can then be used as an agreement by outsiders to create conflicts that will undermine the unity and integrity of the nation. Diversity of culture, ethnicity, language, Religion, ethnicity from various regions can have a positive influence on students if they can be managed properly and can strengthen and influence the characteristics and personality of the nation. 20 of 2003 can be realized in real terms. Ariel Heryanto, in Kompas (Sunday 30 May 2004), wrote an essay entitled "N Coincidence-RI. Ariel raised how "Unity" is a sacred value (sacred by the Government) so that it is maintained at an expensive cost. Ariel said that: Not a few Indonesians are angry, even ready to die if someone is considered to be harassing or threatening the element of "unity" within the Unitary State of the Republic of Indonesia. For the sake of defending the sacred or in Emile Durkheim's language the sacred blood is willing to be shed without regret. Hundreds of schools and civilizations were burned.(Sutrisno, Putranto, 2005)

It is undeniable that the rapid progress of science and technology actually has a negative impact on the practice of national and state life in Indonesia. Millennials even easily leave their culture and adopt a foreign culture and make it a lifestyle. The practices of outside cultures are also found in schools which are actually the main pillars of caring for and preserving the culture and characteristics of the nation and state. Apart from being a means of transferring knowledge, educational institutions are a means to pass on the nation's ideology to the next generation, this can only be done through education.(Jalaluddin, Idi, 2007)The practice of Arabization, Western living, fever against Korean

artists shows a weak sense of nationalism, lack of love for the homeland and own culture among students. On the other hand, this shows that the weakness of educational institutions in maintaining their dignity and authority has contributed to many social upheavals in the country. This problem can only be answered by a practice and management of education based on multiculturalism because in multiculturalism we are not allowed to see other parties from the attribute of identity as a threat or social catastrophic disaster. The inculcation of the value of love for the homeland through respect for the culture and characteristics of a pluralistic nation must receive serious attention from educational institutions and must be done immediately. Social conflicts between races, ethnicities, groups and even religions in various regions become a benchmark for the weakness of educational institutions in carrying out their duties. The approach and management of multicultural-based education must really be carried out so that the Indonesian nation does not lose a generation that is anti-culture and its own culture. Education is always related to humans, while every human being is always a member of society and a supporter of culture. Therefore, UU-RI No. 2 of 1989 paragraphs 1 and 2 emphasizes that what is meant by national education is education rooted in Indonesian culture and based on Pancasila and the 1945 Constitution. Culture and education have a reciprocal relationship because culture can be preserved and developed by how to pass on culture from generation to generation through formal education,(Tirtarahardja, La Sulo, 2005). Multicultural-based education is very important to be discussed and practiced in order to carry out restoration in the world of education and social tendencies that always lead to conflict and other acts of intolerance. Management of education should not only be limited to the paradigm of pluralism because pluralism is only at the standard level or stage in determining the attitude of rejection of the monoculture-monism paradigm or homogeneity in the reality of national/state life and more specifically in the management of national education. The fact that Indonesia is a multicultural country has not been fully understood and realized by all citizens. This is indicated by the still rampant cases of intolerant acts which tend to increase. The Wahid Institute noted that cases of violations of freedom of religion and belief in various regions in Indonesia in 2011 reached 92 cases. The highest form of violation of freedom of religion and belief is the prohibition or restriction of religious activities or religious activities of certain groups.(Muzayanah, 2017).

II. RESEARCH METHODS

This study uses a qualitative research method where the author conducts a literature study through books and journals related to the topic of the problem discussed. The results of the literature research are critically and scientifically examined to understand the real problem. This research provides a framework for thinking or a new concept in the implementation of education management in Indonesia. Through this research, the author hopes to make an academic contribution in minimizing the practice of intolerance that occurs in schools in Indonesia.

III.   THEORY AND DISCUSSION

Definition of Education

In a simple and general sense, the meaning of education as a human effort to grow and develop innate potentials, both physically and spiritually in accordance with the values that exist in society and culture. Efforts are made to instill these values and norms, and pass them on to the next generation to be developed in life and life that occurs in an educational process. Therefore, regardless of the civilization of a society, in it takes place and an educational process occurs as a human effort to preserve life.(Anwar, 2017). In other words, education can be interpreted as the result of a nation's civilization that was developed on the basis of the nation's own view of life (values and norms of society), which functions as a philosophy of education or as an ideal and statement of educational goals. It also shows how the citizens of the nation think and behave from generation to generation, to

the next generation. In its development, it will reach the level of advanced civilization or the increase in the values of life and the development of a more perfect life.

Education will cause a dynamic influence in its development, both physically and spiritually (social feelings and so on) as a process of experience that is being experienced. (Anwar, 2017). The National Education System must be developed and managed based on a broader and comprehensive perspective that is based on the acknowledgment of the multicultural and pluralistic aspirations of society and individuals. Thus, individual learning needs are in different socio-historical, socio-economic, ethnic, socio-psychological, socio-cultural, socio-religious, socio-linguistic and socio-cultural realities. Slick contemplation between education and culture will form individuals who have characters that are indeed basic human nature. (Purwanto, 1995).

Understanding Multicultural Culture

Multi means many, while culturalism means cultural flow/ideology. Multiculturalism means a view that accommodates many streams or cultural ideologies. Multiculturalism conceptualizes a view of the diversity of life in the world, or cultural policies that emphasize the acceptance of the existence of diversity, and various cultures in the reality of society regarding values, social systems, cultural practices, customs, and political philosophies adopted in the context of certain. Multiculturalism does not aim to create uniformity in the style of monism or the creation of a universal culture in the style of pluralism. Multiculturalism is more advanced than monism and pluralism. (Prabowo, 2020).

Culture is seen as derived from the Sanskrit word buddhayah, which is defined as the plural of the concepts of budhi and dhaya (reason). This concept was later developed by the leading thinkers of Indonesian culture and education, Ki Hadjar Dewantara. Culture has three main elements in common which he later named (perhaps with his fellow cultural experts) creativity, taste, and intention.(Panjaitan, 2014)**.** The frame of diverse cultures must be placed in the highest awareness of life in the life of the nation and state. Educational institutions must weave and knit it well so that the multicultural education approach can bring changes in the nation's civilization towards a country that can compete globally.

Thus, human property which is very essential, creativity, taste, and intention is able to build human abilities, intelligence, and creations to fulfill their life needs. The beauty possessed by ethnic groups or nations, or even small groups is rooted in taste, then humans use their creative elements, then produce initiatives and works that are very proud and universally admired by humans. Everything is the result of creativity, power, then the initiative of human work. (Panjaitan, 2014).

Intolerance Practices in Education

The study of multiculturalism becomes interesting when it is associated with the fact that in the diversity of Indonesian society, cases of intolerance are still rife in several regions in Indonesia. Some surveys even show that intolerance has spread to students.(Muzayanah, 2017). Tolerance is an attitude of the heart or ability and willingness to accept all forms of different identities as a beautiful mosaic in full. Tolerance can only be realized when people get the right understanding and concepts through education. Tolerance is not just acknowledging that the other party is different, but considering these differences as a wealth that must be preserved in the form of real life actions. Management of education based on tolerance or differences must continue to be carried out as evidence of obedience to the state constitution.

It is undeniable that in practice acts of intolerance in education circles still occur. Educational institutions that are spearheading the progress of the nation have instead turned into places where acts of intolerance are practiced. These acts of intolerance are mostly caused by ethnic and religious differences. The government as the administrator of the government seems to see this as a naughty

thing. The government, in this case the ministry of education and culture, does not dare to take a stand and give strict sanctions to the intolerance behaviors that occur. Educational institutions that should be the basis of justice, tolerance and democracy have turned into the main institutions that cause intolerance behavior in society. the intensity of the problem and the behavior of intolerance and radicalism towards religious freedom in Indonesia always occurs. Indonesia was convicted as a perpetrator of discrimination in religion and belief, especially against religious minorities. Religious tolerance must be understood as a form of our acknowledgment of the existence of religions other than ours with all forms of systems, and procedures for worship and giving freedom to practice their respective religious beliefs. In religious norms, people who carry out are considered to uphold human values and have faith in God. Religious tolerance must be understood as a form of our acknowledgment of the existence of religions other than ours with all forms of systems, and procedures for worship and giving freedom to practice their respective religious beliefs. In religious norms, people who carry out are considered to uphold human values and have faith in God. Religious tolerance must be understood as a form of our acknowledgment of the existence of religions other than ours with all forms of systems, and procedures for worship and giving freedom to practice their respective religious beliefs. In religious norms, people who carry out are considered to uphold human values and have faith in God.

Aniek Handajani, et al in the journal Tendency of Intolerance and the Role of Religious Education in Yogyakarta State High School religious intolerance as "not respecting the human rights of others to embrace religious beliefs that are different from others". In addition, he proposed seven forms of religious intolerance, namely as follows: 1) spreading false information about the religious beliefs or practices of a group even though the inaccurate information can be easily checked and corrected; 2) spreading hatred against a group; for example stating that all group members are evil, behave immorally, commit criminal acts, etc.; 3) ridicule and belittle all members of a religious group because of their beliefs and practices; 4) seek to impose religious beliefs and practices on others against their will; 5) limiting the human rights of a religious group; 6) demeaning other religions as worthless or evil; and 7) hindering a person's freedom to change his religion.(Handajani, Hasan, Kartika, 2019). Conceptually, the research claims that the tendency of students' intolerance arises from their perception of differences (diversity) caused by prejudice and hostile images. Radical groups encourage prejudice and images of hostility by using religious doctrines based on the ideology of Islamism.

Intolerance among teachers and high school students is caused by three factors. First, the inability of stakeholders to formulate a school vision that supports religious tolerance in SMA. Second, school leaders and teachers who are mostly civil servants have difficulty distinguishing between personal beliefs and universal religious values. Therefore, some school principals and teachers easily discriminate against people of different religions and beliefs. Third, there is no role for moderate religious organizations such as Nahdlatul Ulama, Muhammadiyah, PGI, KWI, community belief groups to spread mainstream religious teachings among students in high school. The tendency of intolerance is also influenced by misunderstandings about the goals of national education (article 1 paragraph 2 of the National Education System Law). In this article, national education is defined as "education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and is responsive to the demands of changing times". In practice, the word "religious values" is carried out by applying the religious values of the majority, when in fact they are "universal religious values". Therefore, many public schools make certain religious rituals a program of excellence for students. Some school principals even consider that a successful and quality public school should become a religious school. Unfortunately, the religious values applied in public schools are only taken from one religion. Indonesian national culture and responsive to the demands of changing times". In practice, the word "religious values" is carried out by applying the religious values of the majority, when in fact they are "universal religious values". Therefore, many public schools make certain religious rituals a program of excellence for students. Some school principals even consider that a successful and quality public school should

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The potential and intensity of violations of civil rights which are clearly visible in intolerant behavior and radicalism as well as discrimination continue to occur in schools. Quoted from(IndependensI.com) – It is mandatory for every student to wear a headscarf even though they are of other religions in Riau Province. Precisely at SMA Negeri 2 Rambah Hilir, Rokan Hulu Regency - Riau. The school requires Christian students to wear hijab uniforms. A student named Febrina Chyntia Sihombing who is in grade 2 of SMA Negeri 2 Rambah Hilir does not accept that Christian students are required to wear the hijab at school.(Situmorang, 2018). *On* On January 21, 2021, a video about the coercion of Christian students at a school in Padang, North Sumatra, went viral on social media. (Wibisono, 2021).

The Role of Educational Institutions in Preventing Intolerance

The trend of intolerance and radicalism in Indonesia tends to increase from time to time. This tendency is influenced by several factors, especially political contestations, lectures or speeches containing hate speech, and uploads containing hate speech on social media (social media). Intolerance in Indonesia, according to Yenny, also tends to increase from the previous 46% to 54%. (Wahid, 2020)**.** Based on the data that continues to increase, the government must be more active and serious in improving the practice of education in Indonesia. To overcome or minimize the practice of intolerance and discrimination in educational institutions, the author proposes the following points to be taken into consideration by the government and related ministries and institutions under them.

Education should pay close attention to cultural and social capital in addition to other basic capitals. Education should actually play a maximum role in developing national culture. For this reason, a well-planned, implemented and controlled pedagogical transformation is needed. (Manan, 1989).

a. The government needs to establish policies that are binding and accompanied by sanctions for practitioners or educational institutions that violate.
b. The government must conduct a national insight test periodically to prevent the growth of practitioners or teachers who have an intolerant attitude.
c. The government through the relevant agencies must supervise the programs and extracurricular activities carried out by schools.
d. The government through the relevant ministries must formulate a curriculum based on multiculturalism and diversity based on ethnicity, religion, cultural background and language.
e. The government and BPIB must continue to coordinate and develop students' national insight through understanding the four pillars of nationality. Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika
f. Policy makers must make policies based on the four pillars of nationality.

g. The judiciary must carry out its duties professionally without the tendencies and sentiments of certain religious values.

h. The government must involve moderate religious organizations and have high national insight.

i. The government through the constitution must be able to convince all its citizens that Indonesia is a home belonging to and for all groups and religions.

IV.   CONCLUSION

Multicultural education that is taught and developed in schools has relevance in the Indonesian context which has the motto "Bhinneka Tunggal Ika". This motto can accommodate proportionally, normatively and democratically for the Indonesian people. This can show that Indonesia is one of the nations in the world which consists of various ethnicities and races, has a local culture, language, and different religions, but within the framework of Indonesian unity.

Plurality is a reality that is inherent in people's daily lives, plurality is born without engineering, as the will of God that cannot be denied. In this diversity there is wealth that makes life more meaningful, but in diversity there are also opportunities for contact and conflict.

Multicultural education basically aims to provide cultural awareness and provide equal opportunities for all students to study in Indonesia amidst diversity. (Baidhawy, 2005). Zamroni in(Muzayanah, 2017)explained that multicultural education can be a means to make people have a tolerant attitude in social life. Based on this, multicultural education in Indonesia has a very big urgency in the rise of intolerance in the life of a pluralistic society such as in Indonesia. Multicultural education must continue to be carried out to maintain national unity and integrity. Multicultural education with the introduction of local cultures, tolerance between religious communities, respect for culture and diversity must continue to be fostered and maintained. If educational institutions fail to carry out and practice multicultural-based education, it will be a disaster that can explode at any time without being controlled.

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