



## MULTICULTURAL EDUCATION IN PANCASILA VILLAGE AND MODERATION OF DIVERSITY IN INDONESIA

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Received: 07-02-2021

Revised: 17-04-2021

Accepted: 27-05-2021

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### **Abstract**

This paper is a study field of multicultural education as an effort of moderation of diversity in Indonesia, by including Sukoreno village of Jember which is a miniature of diversity on Indonesian diversity as the village of Pancasila. This theme is a new issue in the world of education in Indonesia, but this theme is the subject that is particularly important due to the diversity that exists in Indonesia has the potential for great conflict. This research uses qualitative research with a case study approach, and analyze with relevant theories and the results of previous studies. The result of this study First Sukoreno called as Pancasila village. The name of Pancasila village derived from diverse religions such as Islam, Hindu, Buddhist and Christian, Catholic, and all of it was built with a high sense of tolerance and harmonization. Second The education in Sukoreno village does not look at the religious differences they have. One institution has teacher and student with difference beliefs and do not create problems and conflicts occur. Third A very high tolerance in Sukoreno society creates a sense of peace, harmony, mutual respect among each other as the original form of the actual ideology of Pancasila

**Keywords:** Moderation of diversity, Pancasila village, Multicultural Education

### **Abstrak**

*Paper ini merupakan kajian lapangan tentang pendidikan multikultural sebagai upaya moderasi keberagaman di Indonesia, dengan mengangkat desa Sukoreno Jember yang merupakan miniatur keragaman Indonesia sebagai desa Pancasila. Tema ini merupakan isu baru dalam dunia pendidikan di Indonesia, namun merupakan pokok bahasan yang sangat penting mengingat keragaman yang ada di Indonesia dengan potensi konflik yang cukup besar. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan studi kasus. dan menganalisis dengan teori-teori yang relevan dan hasil penelitian sebelumnya. Hasil paper ini adalah pertama; Sukoreno yang di juluki desa Pancasila, karena didalamnya terdapat beragam agama seperti islam, hindu, budha dan kristen katolik dan semua itu dibangun dengan rasa toleransi dan harmonisasi yang tinggi kedua ; Pendidikan yang ada di desa Sukoreno tidak memandang perbedaan agama yang dimiliki. Satu lembaga memiliki guru dan siswa/siswi yang didalam ada perbedaan keyakinan dan tidak menjadikan masalah dan adanya konflik yang terjadi ketiga Toleransi yang sangat tinggi di masyarakat Sukoreno desa pancasila menumbuhkan rasa kedamaian, keharmonisan, saling menghormati antar sesama sebagai wujud asli ideologi pancasila yang sebenarnya*

**Kata kunci :** Moderasi keberagaman, , desa Pancasila, Pendidikan Multikultural

## INTRODUCTION

Religion or belief plays an important role in everyday life of human, it is considered as a necessity for all mankind on earth, as well as in the life of Indonesian people<sup>1</sup>. Indonesia is in reality a religiously diverse country, with a wealth of religions and beliefs. But, Indonesia also experiences inter-group tensions, with areas and periods of heightened conflict, often involving religion<sup>2</sup>. On the other hand, there are many factors that lead to conflicts such as ethnicity, race and class. The religions that are recognized by the Indonesian government today are Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. These religions are the result of the reform era of government led by Abdurrahman Wahid

Many issues have been raised about the very basic theological in everyday life of people with different beliefs. Religious in this modern era is the problem of interfaith relations or religion pluralism<sup>3</sup>. Interfaith relations pose problems is not something new, but many factors behind the emergence of the problem. One is what is referred to by Gilles Kepel as the crisis of modernity. Religious pluralism brings agenda that aims to create relationships of religious harmony, especially at the community of Sukoreno and Pancasila village which is always in the paint by the tides that were not always harmonious. The basic doctrines of each religion teaches and emphasizes peace, concord, harmony, and mutual tolerance. However, in empirical historical reality of religious doctrine, the decision of the clergy and church councils deal of the world can not be applied as it should be what is expected. There are many factors inhibiting concord, peace and religious harmony that is so difficult to realize. This is because the factors that impede such as politic, economic, and social culture that make fluctuating dynamics of inter-religious relations

Looking back on Islamic history, Islam is a divine religion with comprehensive teachings and tolerances<sup>4</sup>. By simply knowing the history of Islam, the Islamic world was at its cultural peak, supplying information and ideas towards the civilization, other contributions included the prioritization of the education, however, the situation had gradually changed when madrasah had emerged for educational purposes and replaced the role mosque as an education center, and scientific institutions of science and religion were rapidly growing at that time, and simultaneously generate highly qualified scientific terms ranging from the fields of

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<sup>1</sup> M. Amin Abdullah, 'Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science', *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (8 June 2014): 175–203, <https://doi.org/10.14421/ajis.2014.521.175-203>; Matthew Clarke, ed., *Handbook of Research on Development and Religion* (Cheltenham, Glos, UK ; Northampton, MA: Edward Elgar, 2013).

<sup>2</sup> Mohammad Hamid Mohammad al-Aharish, 'Indonesian Islam and Social Challenges Between Moral Cultivation and Intellectual Movement', *Journal of Indonesian Islam* 11, no. 2 (6 December 2017): 551-568–568, <https://doi.org/10.15642/JIIS.2017.11.2.551-568>; Azyumardi Azra, 'Distinguishing Indonesian Islam: Some Lessons to Learn', *Islam in Indonesia: Contrasting Images and Interpretations*, 2013, 63–74.

<sup>3</sup> Ahmad Najib Burhani, 'Pluralism, Liberalism, and Islamism: Religious Outlook of Muhammadiyah', *Studia Islamika* 25, no. 3 (4 December 2018): 433–70, <https://doi.org/10.15408/sdi.v25i3.7765>; Anthony Reid, 'Religious Pluralism or Conformity in Southeast Asia's Cultural Legacy', *Studia Islamika* 22, no. 3 (2015): 387–404, <http://journal.uinjkt.ac.id/studia-islamika/article/view/2352>.

<sup>4</sup> Maali Mohammed Jassim Alabdulhadi, 'Religious Tolerance in Secondary Islamic Education Textbooks in Kuwait', *British Journal of Religious Education* 41, no. 4 (2 October 2019): 422–34, <https://doi.org/10.1080/01416200.2019.1585329>; Muhammad Hifdil Islam, 'Tolerance Limitation in Facing Religious Diversity Based on the Teaching of Islam', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (7 February 2020): 1–13, <https://doi.org/10.31538/nzh.v3i1.483>.

Medicine, Avicenna. Further, the Philosophy experts, Ibn Rushd (W 1126 AD) who traces most of the issues of the four schools of Islamic law, including Shafi'i, Hambali, Hanafi, and Maliki Madhhab as well as Ibn Kathir as an expert on tafsir, and others. The muslim scholars are very adept scholars in their field and mastered all the sciences in depth, many muslim scholars have looked at the concept of knowledge from various perspective, it indicates that the development of Islam, particularly its education system has brought a new social order into society, and underwent some degree of adaptation due to the spread of Islamic teachings throughout the world<sup>5</sup>.

The above figures build tolerance to science, we also offer and instill these in Indonesian context. Today, there are exclusive attitudes on the part of group/community, which in view of the difference or plurality is not only harmful to others. But actually also undermine ourself<sup>6</sup>. Because of the attitude of exclusivity, it often creates emotional distress or hurt, so that there is an inner problem that makes life uncomfortable because they do not usually appreciate and accept differences of various religious understanding. Therefore, it is needed efforts to build the inclusive attitudes in diversity, so that every person or child has an awareness of religious tolerance that respects differences so as to bring benefit to all human beings and the natural surroundings<sup>7</sup>. Today's harmony of inter-religious harmony is a hope in the midst of inter-religious life which has the potential for conflict. In terms of the construction theory of peace, harmony between religious communities can be seen from several elements, including: effective channels of communication, effective system of arbitration, integrative climate (Bridging social capital), critical mass of peace enhancing leadership dan just structure).<sup>8</sup>

This paper proposes to include Sukoreno and Pancasila village to become a pilot project related to the study of religious tolerance in the context to Indonesian. Sukoreno become an inclusive society design and provide clear view regarding how to become a pluralist society and an open society, a tolerant society against the religious flow and differences, in this context it is important to be created as a grand design of civil society. Moreover, multicultural education which was built in Sukoreno village either formally in education or in society social affect the tolerance of diversity, viewed from the Sukoreno village conditions with religious, ethnic and cultural diversity, the harmony and togetherness are still maintained well in nature.

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<sup>5</sup> Jeremy Menchik, 'Moderate Muslims and Democratic Breakdown in Indonesia', *Asian Studies Review* 0, no. 0 (1 July 2019): 1–19, <https://doi.org/10.1080/10357823.2019.1627286>.

<sup>6</sup> Amy L. Freedman, 'Civil Society, Moderate Islam, and Politics in Indonesia and Malaysia', *Journal of Civil Society* 5, no. 2 (2009): 107–27; Masdar Hilmy, 'Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and Nu', *Journal of Indonesian Islam* 7, no. 1 (1 June 2013): 24–48, <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.

<sup>7</sup> Hayadin Hayadin et al., 'Inclusivism of Religious Education Teachers in Indonesia', *Analisa: Journal of Social Science and Religion* 4, no. 01 (1 August 2019): 119–40, <https://doi.org/10.18784/analisa.v4i01.791>; Zaenuddin Hudi Prasajo, Elmansyah Elmansyah, and Muhammed Sahrin Haji Masri, 'Moderate Islam and the Social Construction of Multi-Ethnic Communities in the Hinterland of West Kalimantan', *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (25 December 2019): 217–39, <https://doi.org/10.18326/ijims.v9i2.217-239>; Siti Yumnah, 'Construction of Islamic Boarding School in Developing Moderate Islam', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (24 July 2020): 232–46, <https://doi.org/10.31538/nzh.v3i2.614>.

<sup>8</sup> Nurkholik Affandi, 'Harmoni Dalam Keragaman (Sebuah Analisis Tentang Konstruksi Perdamaian Antar Umat Beragama)', *Lentera: Jurnal Ilmu Dakwah dan Komunikasi* 14, no. 1 (June 2012): 145921, <https://www.neliti.com/id/publications/145921/>.

There are three important in this study, first, is the demography of Pancasila village in Sukoreno village; second, is the concept of multicultural education and third, is multicultural education based on Pancasila village as efforts of moderation of diversity in Indonesia

## **METHOD**

This research uses qualitative research with a case study approach. The research design uses descriptive analytic that is to explain the results of field research descriptively and analyze with relevant theories and the results of previous studies<sup>9</sup>. This research is located at the Sukoreno Village. the case study is a naturalistic research that investigates phenomena in the context of real life and utilizes multi source evidence sources" and data collection techniques that is by observing participation, Interviews conducted in an in formal condition so that the data acquisition is more comprehensive. Analysis of the data of this study follows what was suggested by Miles and Hubberman, namely: Data reduction, data presentation and conclusion drawing.<sup>10</sup>

## **RESULTS AND DISCUSSION**

### **DEMOGRAPHY OF SUKORENO VILLAGE: HISTORICAL**

Broadly speaking, Sukoreno village is a small village located in Umbulsari sub-district, Jember Regency. The village of Sukoreno is fairly simple, the simplicity arises from the friendly and sociable community towards a society as a whole, both Muslims and non-Muslims. In this case, Sukoreno village has a colorful diversity that is related to the feeling of Indonesian, because this village has a sense of Indonesia reflecting inter-religious harmony, as expected in the country of Indonesia. Therefore, Sukoreno village has a Pancasila village designation, which is diverse in culture owned by the surrounding community. Although they have different backgrounds among religions community around, but the culture of customary law is maintained and becomes a unified and mutually maintain.

Sukoreno means to love or like the difference over the diversity, Suko is a Javanese language which in Indonesian means love, and reno means various. That history makes Sukoreno village become accustomed to living in diversity. Many diverse residents in Sukoreno village, namely Islam, Catholicism, Protestantism, Hinduism and Buddhism. The village gave rise to a very strong aura of tolerance and so knocked the deepest hearts. Thus, many people feel surprised by the very high tolerance of diversity. Sukoreno has evidence or manifestation in a multicultural society which can be viewed directly by every person. One of them can be viewed from the building of houses of worship or mosques that stand side by side with houses. And also with the church, non-Muslim temples are only a few meters away from the place of worship of Muslims. According to the village head of Sukoreno, H. Achmad Choiri, there was never any dispute between residents with a religious backgrounds. "For us, there are no terms of minority and majority. Because essentially, all the same and deserves attention, it means that there is no favoritism in giving more attention to the surrounding

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<sup>9</sup> John W. Creswell, *Qualitative Inquiry & Research Design: Choosing among Five Approaches*, 2nd ed (Thousand Oaks: Sage Publications, 2007).

<sup>10</sup> Matthew B. Miles, A. M. Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, Third edition (Thousand Oaks, California: SAGE Publications, Inc, 2014).

community. The residents also have a habit of cleaning one another's place of worship. They have a human nature among different religions. So that, there is no discrimination amongst people, all of them act fairly without taking sides with one another in cleaning up places of worship. Residents do not see whose place of worship or what religion it is. By cleaning up places of worship, residents feel they know and own the place. Although it seems simple, this method is able to glue the majority of residents who work as farmers to this day".<sup>11</sup>

In forming harmonization among religions in Sukoreno village, each religion has its own place of worship in conducting their worship respectively. There are various places of communities worship (Muslim, Hindu, Protestant) in Sukoreno village, it can be evidenced by the empirical evidence to strengthen the research, that Sukoreno village has a place of worship. Although it was nothing disturbed in their respective beliefs, these communities remain solid and run their individual beliefs.

One of these places of worship is Swasta dharma temple is a sacred place of worship of Hindus. This temple is made of the building which is deemed as sacred place. Swasta dharma temple was established in 1982, with the mutual cooperation of the Hindu community together to build this temple without any conflict from the surrounding environment.<sup>12</sup> *Second*, The Church in Sukoreno was a group of believers who allied to worship God. With the development of the church that is increasingly widespread in every era, then the church is divided into fixed areas and places for worship, it was then developed the notion of a church, a variety of senses and meanings are in fact lead to the same essence as non-physical on the meaning of the church. During its development, physically, people familiar with the church as a building where Christians gather to worship. The church building is a place of worship for Protestants located in Sukoreno, however Muslim communities does not matter about that place of worship which is also next to the muslim communities. So that the people are not feel disturbed when the Protestant worship on Saturday and they accept each other's differences. The church is the result of the representation of meaning as a church that sheltered the congregation. But then on the subsequent development, the church is regarded as a building, and only a few people who know the meaning and significance of the actual church. Judging from the origin of a church, in the Indonesian, Church is considered as an absorption word from the Portuguese "igreja". In Portuguese, it is an absorption from Latin which is absorbed well from the Greek "ekklêsia" which means called out (ek = out; klesia from the word kaleo = call). So ekklesia means the collection of people who are called out (from this world) to be able to glorify.<sup>13</sup>

*Third*, The mosque is a place of Muslims to worship in Sukoreno village. So that the mosque becomes a holy place for Muslim society. This is important because the mosque is regarded as a house of God, which a Muslim to pray five times that has been commanded by Allah. Because it is obligatory to pray for Muslims. On the other hand, mosque is used as a place to talk secretly to Allah, to ask for the protection and safety for Muslims. Moreover, the mosque in Sukoreno village is only 1 KM away from the temple and the church, at least it signifies that the religious tolerance is on hold in high regard by the people in Sukoreno

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<sup>11</sup> Achmad Choiri, *Head of Sukoreno Village* Interview , 5 January 2020

<sup>12</sup> Hariono, *Teacher at Sukoreno Village* Interview 6 January 2020

<sup>13</sup> Gereja Santo Paulus, Desa Sukoreno, 5 Januari 2020.

village. The community will all accept it, without any matter of each religion in Sukoreno village. So it becomes an interesting diversity in this village, as capable as an example of religious harmony to the other villages. So it can be concluded the mosque is defined as a place of worship for Muslims, and perform the duties that are instructed by Allah. So it becomes a constant that can not disturbed.

### **PANCASILA VILLAGE: STUDY OF SUKORENO VILLAGE**

Pancasila as the basis of the state philosophy or *philosofische grondslag* is a unity of the value of Indonesian people's life that are derived from the value of Indonesian people's life as a reflection of the personality and philosophy of life or *weltanschauung* of the nation. Pancasila has noble values as a compass and a guideline to the nation and state which has a fair, prosperous and prosper pattern and character of society, and most importantly is able to unite the elements of a nation in diversity. Pancasila is used as a reference to achieve the objectives and ideals of the state or *staatsidee* which are useful as common paltforms in the life of the nation and state in achieving the purpose of protecting all the people of Indonesia and all the entire country of Indonesia, improving public welfare, educating the life of the people, and participating towards the establishment of a world order based on freedom, perpetual peace and social justice, so that Pancasila is present in the conception of state as an ideology based on values which include ideals and basic values accompanied by a practice order that must be obeyed by the community in the life of social, nation, and state, including in the world of education.

The values of Pancasila that should be synergized with Pancasila village and community empowerment are as follows: First Principle, **Belief in the Almighty God**, this principle of Pancasila reaffirms the Indonesian people's belief that God does exist. The principle is embodied in section 2 of the 1945 Constitution and reads: "By the grace of God Almighty and motivated by the noble desire to live a free national life, the people of Indonesia hereby declare their indepenence". The nationality statement in the form of the 1945 Constitution provides a divine understanding that Indonesian independence cannot be obtained without the intervention of Allah SWT.

*Second, Just and Civilized Humanity*, this principle requires that human values should guarantee the independence of individual, human equality, solidarity and social awareness, so that the operational framework of the curriculum and the way of life of Sukoreno community is based on Pancasila. Results of the curriculum products of Pancasila village life based on just and civilized humanity, will bear scholars who humanize humanity, possess a high tribute to the values of humanity. When they have a high human nature, they will become a civilized human beings with the tremendous potential of thought, sense, intention, and creativity.

*Third, The Unity of Indonesia*. The unity of Indonesia gave the sense that the nation state of Indonesian, as it is composed of various entities class, ethnicity, religion, interests, and the diversity of the various cultural characteristics from Sabang to Merauke and from the island of Nias to the island of Rote. Unity of Indonesia in the third principle of Pancasila, is able to unite diversity of the nation by uniting ideological, economic, political, security and socio-cultural. This principle embodies the concept of nationalism, of love for

one's nation and motherland. It envisages the need to always foster national unity and integrity. Pancasila nationalism demands that Indonesians avoid superiority feelings on ethnical grounds, for reasons of ancestry and color of the skin. The fusion of the various elements of the nation will make the country strong and sturdy from various threats to national disintegration. In the Constitution, the unity of Indonesia has been referred to in article 1, paragraph (1) The Constitution of 1945, the state of Indonesia which shall be independent, united, sovereign, just and prosperous in the frame of Unity in Diversity. The context in the state of Indonesia is all about mutual respect and establish unity in the differences, and the differences are a necessity, in the community life of Sukoreno village, the people uphold tolerance and perform unity in every village event, the muslim scholars are not awkward to come to the ceremony of ogoh-ogoh in Sukoreno village, otherwise the people who lift ogoh-ogoh are mostly Muslim youth, on the other hand, when there is any recitation event, many pastors and clergy of hindu are present to honor the event.

*Fourth*, Democracy Guided by the Inner wisdom in the Unanimity Arising Out of Deliberations Amongst Representatives this principle calls for decision-making through deliberation, to reach a consensus. It is democracy that lives up to the principles of Pancasila. This implies that democratic right must always be exercised with a deep sense of responsibility to God Almighty according to one's own conviction and religious belief, with respect for humanitarian values of human's dignity and integrity, and with a view to preserving and strengthening national unity and the pursuit of social justice. Deliberative democracy is understood as a brotherhood and kinship in reaching an agreement. The values of sovereignty means sovereignty of the people and the rule of law. The rule of law by the highest authority is on the law, so the law becomes the center of state life and the law becomes the ruler, while the sovereignty of the people places the people in creating a state balance, because the people's sovereignty and democracy rests on politics while the legal of sovereignty of Sukoreno village community makes the principles of Pancasila or democracy grounded in the legal of the community who uphold a high tolerance and mutual respect among religious communities in Sukoreno village.

*Fifth*, **Social Justice for the Whole of the People of Indonesia.** This principle calls for the equitable spread of welfare to the entire population, not in a static but in a dynamic and progressive way. This means that all the country's natural resources and the national potentials should be utilized for the greatest possible good and happiness of the people. The Constitution clearly gives state in the opening statement of the 1945 constitution which states social justice implies protection of the weak. But protection should not deny their work. On the contrary, they should work according to their abilities and fields of activity. Protection should prevent willful treatment by the strong and ensure the rule of justice. The values of Pancasila act as a cultural principle that achieve social justice for all Indonesian people. It should always be respected by every Indonesian because it is now the ideology of the state and the life of philosophy of the Indonesian people.

## **CONCEPT OF MULTICULTURAL EDUCATION**

Multicultural education is a way to teach diversity. Multicultural education requires rationality, ethical, intellectual, social, pragmatic inter-relative; namely teaching the ideals of

inclusivism, pluralism and mutual respect for all people, and culture is a humanistic imperative as a prerequisite for ethical life and full civic participation in multicultural democracy and diverse world, integrating the study of the facts, the history of culture, values, structure, perspectives and contributions of all groups into the curriculum<sup>14</sup>, so that it can build a richer, complex, and accurate knowledge about the humanitarian conditions in crossing a particular time and cultural context.<sup>15</sup>

James a. Bank stated that multicultural education is a concept, idea or philosophy as a set of believe and explanations that acknowledge and value the importance of cultural diversity and ethnic diversity in shaping the lifestyle, social experience, personal identity, educational opportunities of individuals, groups and the State.<sup>16</sup> Meanwhile, Muhammad Tang, argued that multiculturalism is an ideology or flow that recognizes the diversity and difference in human life, whether physical or psychological, individual, social integrated in the form of gender, ethnicity, race, nation, belief and religion. Therefore, multicultural education emphasizes cultural diversity in equality.<sup>17</sup> According to HAR Tilaar, the focus of multicultural education is no longer directed solely to the social group, religion and the dominant or mainstream culture. However, it is a “caring” attitude and want to understand the difference, or the political recognition of people from minority groups.<sup>18</sup> From some explanation above, it can be seen in more detail, that multicultural education is conceptually give equal opportunity to all students, regardless of gender, social class, ethnic, race, religion and cultural characteristics of the students to study at school. In its implementation, there are definitely things that must be considered, that is the principles as the basis of the multicultural education, namely the principles that promote democracy, equality and justice. From the principle of multicultural education, there are values of tolerance, which must be upheld, so that in the understanding and implementation of multicultural education can be realized properly.

Multicultural education offers an alternative through the implementation of the strategy and the concept of education based on the utilization of the diversity that exists in society, particularly those of the students such as diversity of ethnic, culture, language, religion, social status, gender, ability, age and race<sup>19</sup>. Those considerations that perhaps need to be studied and contemplated over the subject of education in Indonesia. One of them is by developing a model of multicultural education. Namely education that is able to accommodate so many thousands of difference in a viewpoint that is harmonious, tolerant and respectful.

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<sup>14</sup> Achmad Asrori, ‘Contemporary Religious Education Model on the Challenge of Indonesian Multiculturalism’, *JOURNAL OF INDONESIAN ISLAM* 10, no. 2 (1 December 2016): 261–84, <https://doi.org/10.15642/JIIS.2016.10.2.261-284>; Daniela Martin, ‘Good Education for All? Student Race and Identity Development in the Multicultural Classroom’, *International Journal of Intercultural Relations* 39 (1 March 2014): 110–23, <https://doi.org/10.1016/j.ijintrel.2013.10.005>.

<sup>15</sup> Zakiyuddin Baidhawiy, *Pendidikan Agama Berwawasan Multikultural* (Ciracas, Jakarta: Erlangga, 2005); Choirul Mahfud, *Pendidikan Multikultural*, Cet. 1 (Yogyakarta: Pustaka Pelajar, 2006).

<sup>16</sup> James A. Banks, *Educating Citizens in a Multicultural Society*, 2nd ed, Multicultural Education Series (New York: Teachers College Press, 2007); James A. Banks and Cherry A. McGee Banks, eds., *Multicultural Education: Issues and Perspectives*, 7th ed (Hoboken, N.J: Wiley, 2010).

<sup>17</sup> Muhammad Tang, *Pendidikan Multikultural: Telaah Pemikiran dan Implementasinya dalam Pembelajaran PAI*, (Yogyakarta: Idea Press, 2009), hlm. 4-11.

<sup>18</sup> H.A.R Tilaar, *Perubahan sosial dan pendidikan: pengantar pedagogik transformatif untuk Indonesia* (Jakarta: Rineka Cipta, 2012).

<sup>19</sup> H. A. R. Tilaar, *Manajemen pendidikan nasional: kajian pendidikan masa depan* (Remaja Rosdakarya, 1992).



That is supposed to be one of the pillars of peace, prosperity, happiness, and harmony in the life of Indonesian society<sup>20</sup>.

Identity is basically inherent to the personal or community attitudes, because of the identity, they can respect and influence each other, this matter is also attached to the teachers and students, as well as in the interaction between different cultures and religions. Thus these identities can be honed through the interaction of both internal culture (self critic) and external culture. Therefore, the local identity is a content that exists in multicultural education. Cultural diversity will be achieved if education itself recognizes the diversity, so as to be open and give space to any differences that exist to see an educational process.<sup>21</sup>

In the context of Indonesian and diversity, those five approach must be aligned with the condition of Indonesian society. Society is a group of people or individuals who are different in a social group with a particular culture or tradition challenge. This opinion was also expressed by Zakiah Daradjat who stated that the society is simply defined as a collection of individuals and groups that are bound by the unity of the state, culture, and religion<sup>22</sup>. So it can be understood that the core of society is a large group of individuals who have lived and worked together in a relatively long period of time, so individuals can meet their needs and absorb the social character. These conditions then subsequently makes the most of them become organized community that thinks about themselves and distinguish their extensions of the community extension. On the other hand, life in society means the interaction between the individual and the social environment. So that, those individuals are founded by the education or educators. Therefore, in conducting the basic education to the community, there are some fundamentals that need to be known as follows: first, the growth of individuals in the community, their attachment to it, and their development within the frame that demanded to be responsible for their behavior. Second, the society relies on the efforts of each individual to meet the needs through relationships with other individuals who strive to fulfill the needs. Third, every society is responsible for the formation of behavioral patterns among individuals and communities that make up the society. Fourth, individuals, in the process of interacting and working together to meet their needs, are structuring these efforts with the so-called social challenges. Fifth, the Society does not exist by itself. Society is the extension of a living, dynamic, and constantly evolving. Growth of individuals in the community, their attachment to it, and their development within the frame that demanded to be responsible for their behavior<sup>23</sup>.

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<sup>20</sup> Lusya Mumtahanah, 'Integrasi Nilai Multikultural Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (7 February 2020): 55–74, <https://doi.org/10.31538/nzh.v3i1.461>; Muhammad Anas Ma'arif, 'Internalisasi Nilai Multikultural Dalam Mengembangkan Sikap Toleransi (Studi Di Di Pesantren Mahasiswa Universitas Islam Malang)', *Nazhruna: Jurnal Pendidikan Islam* 2, no. 1 (24 March 2019), <https://doi.org/10.31538/nzh.v2i1.179>.

<sup>21</sup> Abd. Azis Albone, *Pendidikan Agama Islam dalam Perspektif Multikulturalisme*, (Jakarta: Balai Penelitian dan Pengembangan Agama Jakarta, 2009), hlm. 6-10.

<sup>22</sup> Zakiah Daradjat, *Metodologi pengajaran agama Islam* (Bumi Aksara, 1996); Zakiah Daradjat, 'Muhammadiyah Dan NU: Penjaga Moderatisme Islam Di Indonesia', *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 1, no. 1 (30 January 2017): 79–94, <https://doi.org/10.21009/hayula.001.1.05>.

<sup>23</sup> Apap Nazihah and Ilham Habibi Maulana, 'Integrasi Tasawuf Dan Modernitas Dalam Pendidikan Islam Prespektif Fethullah Gulen', *Tafkir: Interdisciplinary Journal of Islamic Education* 1, no. 1 (20 August 2020): 41–53, <https://doi.org/10.31538/tijie.v1i1.7>.

Multiculturalism has relevance to the Unity in Diversity (*Bhineka Tunggal Ika*) that has unique characteristics and has the ideals of multiculturalism in Indonesia. The characteristics of this plurality has given birth to Indonesia with some educational background of the population that is still low. This condition affects the dynamics of nation and society, particularly affecting the teacher's task in preparing a generation of people who will be the pioneer in the development of multicultural awareness.<sup>24</sup> Multicultural education is regarded as a conscious effort to create tolerance for diversity in Indonesia. Multicultural education becomes a strategic instrument to foster love for the community towards their nation. The development of the character and values of the nation and state is formed in multicultural education. Tolerance in accepting differences makes people not easy to judge minorities, and punish those who are different. Because the difference is undoubtedly true, pluralism in Indonesia will be strong if it is accepted together, reconciled, came together to build the nation within the framework of tolerance of multiculturalism. This multicultural education is important to be given to the students as the future generation, they will be the pioneers of peace, the guardians of the nation's culture. It is needed also to form a socialization to the general public as well as officials, and only the form that is needed to be modified. After all, Indonesian people are not blinded by multiculturalism, they simply do not apply the good values for sustainability and mutual peace.

#### **MULTICULTURAL EDUCATION AS THE EFFORTS OF MODERATION OF DIVERSITY IN INDONESIA**

Pancasila is the foundation of all decisions of the nation and become an ideology remain a nation and reflect the personality of the nation. In terms of its origin, the word "Pancasila" derived from Sanskrit containing two syllables, namely panca and sila. Panca means five and sila with short read letters has meaning of the base, tool or principle. While sila with the pronunciation of long "i" (Syi: la) means the rules of good, major or critical behavior. Thus, Pancasila can be interpreted as five inseparable and interrelated principles (Panca Syila Krama). Pancasila is very appropriate as the state for the basis of state of Indonesia, because the meaning of Pancasila derived from the tools and culture of Indonesia, Pancasila has the potential to accommodate the conditions and nature of the pluralistic nation. Pancasila guarantee citizens' freedom to worship according to their religion and their belief, which is applied in Sukoreno village that is in accordance with the meaning of Pancasila, because in Sukoreno village, there are various religious affiliation of citizens covering Islam, Hinduism, Buddhism and Catholicism. All citizens coexist and never encountered the slightest debate about religious differences.

The meaning that exists in the Pancasila having the potency to guarantee the integrity of the Unitary Republic of Indonesia, Pancasila also provides the foundation for the nation of Indonesia in anticipation of threats, challenges, obstacles and interference in social life, state and nation. The existence of Pancasila also guarantees the implementation of democracy and human rights in accordance with the customs and culture of the nation, and also Pancasila ensures the realization of a rightful and prosperous society. The diversity of cultures, customs,

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<sup>24</sup> Muh Hambali, 'Guru PAI Dan Multikultural' (Annual International Conference on Islamic Studies (AICIS), Manado, 2015), <http://repository.uin-malang.ac.id/178/>.

ethnic, race, and religion as well as peace of life makes Sukoreno village called as Pancasila village. Things that should be appreciated from this Sukoreno village is the people do not make religious differences become a big problem. However, differences of religion is used as a place of mutual respect and mutual love against fellow creatures of God.

**Second**, the development of community life in developing multicultural education in Sukoreno village is very good. Educational achievement there does not restrain the students to attain any knowledge. This happened at Katolik Santo Yusuf Elementary School, which was once a prison built by the Dutch colonists. Now, the had converted to Elementary school. The students who studied at Katolik Santo Yusuf Elementary School are Muslims. From this phenomenon, it can be seen that there is no difference in seeking knowledge even from a different angle of belief. Muslim students who attend Katolik Santo School in Sukoreno are not excluded because of differences in beliefs held. However, it is still same as other students who attend this Katolik Santo Elementary School.

The pluralism-based education is important to enhance the values of tolerance amid diversity distinction to make education as the vanguard of a sense of tolerance. We cannot deny the values in plurality education system as an alternatives to the chaotic education system in Indonesia. Difference and diversity of social life does not necessarily become hostility and conflict, but the difference would be even more beautiful with the conception of mutual care and respect, in accordance with their respective beliefs, so that the uniformity of identity needs to be an ongoing study in order to find the resolution between differences that often arise. Meanwhile, according to the National Education Law No. 20 of 2003, education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have the spiritual strength of religion, self-control, personality, intelligence, noble character and skills required by them and the community. The points that can be used as guidelines for making pluralism education curriculum may include: First, the preparation of the curriculum should be based on faith in God Almighty, norms or absolute values taken from the major religions of the world and the integral relationship between God, man and nature. Because knowledge comes from God, and human can not be called as the creator of knowledge. However, due to human can easily find aspects contained in this world, then human values can serve as inspiration for selecting, investigating, accepting, and enjoying the existence of a truth. Second, the students are required to know the hierarchy between knowledge and sources of value. Knowledge is gained through an experience that should be subject to rational knowledge and rational knowledge should be subject to the norms of religions come from God. Third, faith and values must be recognized as the basis of human culture. Therefore, they should not be separated in the learning process. Fourth, knowledge should not be shown as a something that is contrary to their religious views. Thus, in education, it should be used to encourage the good values. Fifth, humans can not know the absolute truth, but a truth can be realized at different levels through the feelings, thoughts, institutions, and intellectual. These four forms must work together in harmony and integrated into a comprehensive educational system. Sixth, students should be encouraged to learn the principles of unity and diversity and are aware of the basics of security through the world of biological and psychological. This is a reflection against a unitary principles of the world creation.

*Third*, the realization of humanity in building educational pluralism in the eastern tip of Java. The realization of the educational pluralism development in Sukoreno village is evidenced by the enthusiasm of residents who live in harmony. Residents in Sukoreno village are dominant in their livelihood as farmers. The houses they live in is evenly small house and full of simplicity. Apparently, this is indeed commanded in Islam namely *zuhud*, while in Christian teaching, it is called *ascetic*. Manifestation of humanity in Sukoreno village can also be seen during the celebration of each religious day. Exemplified when Christmas Day arrived, the church building filled with Christian congregation and in the courtyard of the building filled with citizens of other religions who helped and looked after the Christians residents in the church. Islamic organizations also help to protect the church from criminal behavior. Likewise, when Eid al-Fitr arrives, non-Muslim citizens also participate in protecting and helping Muslims to celebrate their feast day. Tolerance between religious and inter-ethnic groups make Sukoreno village called as *Pancasila* village. In a family, there are also many different belief among family members and things like this are common in Sukoreno village. People here think that choose to believe in God is the right of every individual, so it is up to the individuals to choose what they should believe.

## CONCLUSION

The result of this study *First* Sukoreno called as *Pancasila* village. The name of *Pancasila* village derived from diverse religions such as Islam, Hindu, Buddhist and Christian, Catholic, and all of it was built with a high sense of tolerance and harmonization, so the implementation of the real pluralism can be applied well regardless of religious differences. From this point, the application of the *Pancasila* ideology as the basis of the Indonesian state is truly realized. It cannot be denied that *Pancasila* is the foundation of all national decisions and becomes the nation's permanent ideology remain a nation and reflect the nation's personality. *Second* The education in Sukoreno village does not look at the religious differences they have. One institution has teacher and student with difference beliefs and do not create problems and conflicts occur. Because education does not regard anyone and even different background or religious beliefs. Then, the educational pluralism is applied in order to enhance the values of tolerance amid diversity distinction to make education as the vanguard of a sense of tolerance. The values in plurality education will become one of alternatives to the chaotic education system in Indonesia. *Third*, A very high tolerance in Sukoreno society creates a sense of peace, harmony, mutual respect among each other as the original form of the actual ideology of *Pancasila*. At this point, the attitudes of religious moderation is not only built, but is also applied in the practice of worship, education and social community in Sukoreno village

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