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MANAGEMENT OF MULTICULTURAL EDUCATION. AS IN THE VILLAGE PANCASILA MODERATION DIVERSITY EFFORTS IN INDONESIA

Sofyan Tsauri ⓘ

Abstract

This paper is a paper related to the field study and the study of multicultural education as Religious moderation efforts in Indonesia. This theme is new in the world of education, there are three important questions in this study, first how the concept of multicultural education management? how the village of Pancasila village demographics sukorno? and thirdly how multicultural education management based on Pancasila village as relegious moderation efforts in Indonesia? using an ethnographic approach to explain how the concept of multicultural education related to multicultural education and demography menegement Pancasila village sukorno, while efforts in Indonesia religious moderation explained using sociological studies,

Keywords

Islamic Moderation, Sukorno, and multicultural education

Religion or belief is a necessity for all mankind on earth. Indonesia one discount plural society consisting of diverse religions.The plurality of communities in Indonesia with diversity is likely to have major source tconsist of conflic between people. Differences of religion or belief is one of the factors that give rise to conflicts between human beings but on the other hand there are many factors that lead to conflicts such as ethnicity, race and class. As for religion recognized by the Indonesian government today is the religion of Islam, Christian, Catholic, Protestant, Hindu, Buddhist and Confucian. Religion is what is the result of the reform era government led by Abdurrahman Wahid (Nazmudin. 23-39),

A clear difference in the communities of Indonesia, with many religious affiliations will cause the seeds controversy differences in beliefs. With these differences, if not well maintained can cause religious conflicts that contradiction with the basic values of religion itself, which essentially teaches peace, compassion, tolerance and helping each other.

Many issues have been raised about the very basic theological in life society compound. Religious in the modern era is a relationship problem between religions or religious pluralism (Religion Pluralism). 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 aims to create relationships of religious harmony, especially at the community and village Sukoreno Pancasila which is always in the paint by the tides were not always harmonious. The basic doctrines of each religion teaches and orientation but peacfull, concord, harmony, and mutual tolerance. But all of that 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 harmony, peace and religious harmony that is so difficult to realize. The factors that impede such as political, economic, social and cultural make fluctuating dynamics and inter-religious relations Pluralism Religio^1),

When looking back, we will have a glorious history of Islam with science and religious tolerance. If we look back in the golden age of Islam that has been advanced with the development of Science and civilization in cultural science and government, in that time be highly prioritized education, ranging from masjid- to the mosque to form madrassas as well as scientific institutions developing science and religion scholarship rapidly at the time, and simultaneously generate highly qualified scientific terms in

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[1] Wawacancara with Puspo Nugroho, January 12th, 2019.

bidanganya ranging from the fields of Medicine, Avicenna. in the other hand experts Philosophy Averroes (W 1126 AD) Islamic Law Four Imam sect, Shafi'i, Hanbali, Hanafi, Maliki, as well as expert commentary of Ibn Kathir, and others. The scholars of these scholars are very proficient in their field and mastered all the sciences in depth, one of the interesting things is that most of them are alumni of Islamic studies who concentrated in their respective fields, this indicates that the development of educational institutions at that time was very advanced and create civilizations People Islam respected all over the world.

The above figures build tolerance to science, it is also our offer and we instil in the context Indonesiaisme. Today there are exclusive attitude on the part of group / community, which in view of the difference or plurality is not only harmful to others. But actually also hurt yourself. Because of the attitude of exclusivity, not infrequently make distress or hurt deep 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, the need for efforts to build an inclusive attitude 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.

This paper proposes to lift Sukoreno and Pancasila village to become a pilot project related to the study of religious tolerance in the context to Indonesian. Sukoreno into society inclusive design and provide clear view regarding how to become a pluralist society and an open society, a tolerant society against the flow and religious differences, in this context it is important to ask as a community design gren civil society. Multicultural education and management in the wake in the village Sukorno.

DEMOGRAPHICS VILLAGE SUKORNO: HISTORICAL

Image Map Jember and Village Sukorno.

Village Sukoreno supposedly originally named Gumuk dazed taken from a hill Padas frequented by people to dig the Rock when it was discovered a statue under a tree Suko or Flower Suko which interest 4 kinds of color, then after the discovery of the statue of the village name is replaced with the name of the village Sukoreno who mean various kinds of pleasure combined with the character of the people and faiths of the head of his village named society.when Suwadi. When 1941 Sukoreno village led by the village chief named Kasbiran, then for 9 years to be exact in 1949 then a change of the village chief with the preferred ways finally led by a village chief named Supardi. then for 8 years to be exact in 1857 occurred when the turn of the village chief who held selection won by a man named Lindos for 12 years to be exact 1969 Village Head Jumlai outgoing. When the village less favorable, then Regent of Jember mengambila putting policy or appoint members of the Armed Forces named Ibn Sunardi to be assigned in the village Sukoreno become the village chief Sukoreno or better known as the Village Head Karteker. When the leadership of the village administration Sunardi mother laid out or divided into 5 hamlets namely Krajan Kidul village, Krajan Lor, Kandangrejo, Temurejo and Blokmundu. When it knew in 1980 occurred village chief election which was won by a candidate named Ali Mustaqim, BA and 1990 occurred village chief election which was won by a man named Supingin. And in 1998 the village chief elections again won by a man named Sudariyanto, SH. When in 2005 there finally solving the rural village of Sukoreno split into 2 (two) villages namely Sukoreno and Village Mundurejo. So starting in 2005 Sukoreno village is divided into three hamlets namely Krajan Kidul, Krajan Lor, and Kandangrejo. Krajan Kidul led by Kasun saeroji, Krajan Lor led by Kasun Supriyono and hamlets Kandangrejo led by Kasun heir. After that tenure Sudariyanto Village Head, SH Out in 2006, the beginning of 2007 precisely in February elections village chief, and was won by Br Ach. Choiri and until now he is

still serving as village chief Sukoreno. When in 2005 there finally solving the rural village of Sukoreno split into 2 (two) villages namely Sukoreno and Village Mundurejo. So starting in 2005 Sukoreno village is divided into three hamlets namely Krajan Kidul, Krajan Lor, and Kandangrejo. Krajan Kidul led by Kasun saeroji, Krajan Lor led by Kasun Supriyono and hamlets Kandangrejo led by Kasun heir. After that tenure Sudariyanto Village Head, SH Out in 2006, the beginning of 2007 precisely in February elections village chief, and was won by Br Ach. Choiri and until now he is still serving as village chief Sukoreno. When in 2005 there finally solving the rural village of Sukoreno split into 2 (two) villages namely Sukoreno and Village Mundurejo. So starting in 2005 Sukoreno village is divided into three hamlets namely Krajan Kidul, Krajan Lor, and Kandangrejo. Krajan Kidul led by Kasun saeroji, Krajan Lor led by Kasun Supriyono and hamlets Kandangrejo led by Kasun heir. After that tenure Sudariyanto Village Head, SH Out in 2006, the beginning of 2007 precisely in February elections village chief, and was won by Br Ach. Choiri and until now he is still serving as village chief Sukoreno. Krajan Lor, and Kandangrejo. Krajan Kidul led by Kasun saeroji, Krajan Lor led by Kasun Supriyono and hamlets Kandangrejo led by Kasun heir. After that tenure Sudariyanto Village Head, SH Out in 2006, the beginning of 2007 precisely in February elections village chief, and was won by Br Ach. Choiri and until now he is still serving as village chief Sukoreno. Krajan Lor, and Kandangrejo. Krajan Kidul led by Kasun saeroji, Krajan Lor led by Kasun Supriyono and hamlets Kandangrejo led by Kasun heir. After that tenure Sudariyanto Village Head, SH Out in 2006, the beginning of 2007 precisely in February elections village chief, and was won by Br Ach. Choiri and until now he is still serving as village chief Sukoreno.

Broadly speaking sukoreno village, a small village located umbulsari Jember district. Because in this sukoreno rural village fairly simple, simplicity of friendly people-friendly and sociable towards society as a whole from Muslims and non-Muslims. This village has sukoreno colorful diversity itself is related to the feeling of Indonesiaan. Because this village have a sense Indonesian reflecting inter-religious harmony, as expected in the country of Indonesia. Therefore sukoreno village has an Pancasila village designation, the diverse culture of the surrounding community oelh.

Sukoreno have meaning love or like the difference or diversity Suko is the Java language which in Indonesian means joy and meaning variously reno. That history makes villagers Sukoreno become accustomed to living in diversity. Many diverse inhabitants of the village sukoreno, believe in Islam, Catholicism, Protestantism, Hinduism. The village is a very strong aura with tolerance and so knock the heart most deeply. Thus emerging from the public gaze was very surprised by the very high tolerance of diversity. Sukoreno have evidence or manifestation in a multicultural society which can be viewed directly with the glasses themselves. One of them visible from building houses of worship or mosque stand side by side house. And also with churches, temples non-Muslim just a few meters from the place of worship of Muslims. According to the village head Sukoreno, H. Achmad Choiri, there was never any dispute between residents with a religious background. "For us, there is no term minority and majority. Because essentially all the same and deserves attention in the sense that no favoritism in giving more attention to the surrounding community. Villagers also had a habit of cleaning the place of worship each other. By jointly that has a human nature among different religions. So it does not have discrimination between fellow, they all apply impartially with each other in cleaning tempay worship. Residents do not look at places of worship belonging to anyone or any religion. By cleaning the place of worship residents feel familiar and has it's place. Although impressed by the simple,[2]"I always felt at peace during his stay in the village," because this village has its own comfort and peace always in different societies religion. So always maintain tolerance and customs. Sukoreno village include the village has a very tolerant of religious harmony, the environment of the community itself there is no conflict or row over religious differences. Because basically create their own harmony in religious differences. Muslims had come to help when there is a humanitarian activity held in desasukoreno. So that they participate without regard to religion or belief, because in this rural community concerned with human nature above the interests of others. it is conveyed by the mother Winarti one of the villagers who are teachers in the village Sukoreno.[3]

Not only the adult generation, tolerance in Sukoreno also always instilled by parents to their children. The way they perhaps simple, but it is

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[2] Achmad Choiri, Interview, As Head of Village Sukoreno, January 5th, 2020

[2] Winarti, a lady who works as a teacher in the village sukoreno.

     Journal of Teacher Education 00(0)

believed capable of providing a good influence on their children's future. Most parents always encourage their children visit homes during the celebration of religious holidays. In addition, when one of the residents held a wedding party, parents do not hesitate to ask the children to get accustomed to diversity and mutual cooperation.

In forming harmonization between agam in the village sukorenao, each religion has its own place of worship in the running was confident respectively. Various places of worship communities (Muslim, Hindu, Protestant) in the village sukoreno, which is no empirical evidence to strengthen the research, that the village sukoreno have 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 are:

Pictures of Private Pura Dharma in the village Sukoreno-Umbulsari

Private dharma temple is a sacred place peribatan Hindus. This temple is made of the building which is deemed sacred scriptures. Dharma private temple stood in 1982, the nature of the mutual aid society Hindus together to build this temple without conflict from the surrounding environment. Actually there first cornerstone in the construction of this temple. This is why not directly to build directly after the foundation tebuat? Therefore in this temple next to the existing home adjoining and adjacent houses who have had the illness. So feared interfere with the construction of this temple, feared to disrupt and increase the burden of the family. So the temple in this sukoreno paused a few months, in order to respect the surrounding environment. It's very high tolerance in this little thing and can make lesson for surrounding communities, that respect the sick person needs, so there is no conflict in the environment around the village sukoreno. A few

months later, at the time of the homeless and contiguous in this temple died, the construction of this temple Hindu community continued and consider the approval of the community around the temple with establishment was followed by a joint cost in the neighborhood. And also the head of the village contributed to the cost of construction and materials required in private temples dharma. while homeless and contiguous in this temple died, the construction of this temple Hindu community continued and consider the approval of the community around the temple with establishment was followed by a joint cost in the neighborhood. And also the head of the village contributed to the cost of construction and materials required in private temples dharma. while homeless and contiguous in this temple died, the construction of this temple Hindu community continued and consider the approval of the community around the temple with establishment was followed by a joint cost in the neighborhood. And also the head of the village contributed to the cost of construction and materials required in private temples dharma.[4]

So it can be concluded Hindu society is upholding tolerance and also respect the cultures in a village environment sukoreno. Because of the surrounding community reflects human nature regardless of religion or belief. Because the most important of harmony in the environment around each other in high regard sukoreno village.

Images of the Church in the village Sukorno

The Church has been around since the days of the apostles get the command of God to spread the

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Mr. Hariono, Interview (As Hindus in the village Sukoreno), On Date January 5, 2020

gospel and make disciples of all nations as. Church in sukoreno early when it is a group of believers who allied to worship God. With the development of the church is increasingly widespread in every era, it is then the church is divided into regions and a fixed place of worship, than 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 Protestants housed in sukoreno, however society, muslim not be a problem on that place of worship which is next to it is also adjacent to the Muslim community. So masyakatnya not bothered when people Protestants worship in HRI Saturday and they each receive the distinction. the church is the result of the representation of meaning as dinaunginya congregation. But then on the subsequent development of the church is regarded as a building, and only a few people who know the meaning and significance of the actual church. Judging from its origin in the Indonesian Church is a loan word from the Portuguese "igreja". In Portuguese the uptake of Latin is absorbed well from the Greek word "ekklesia" which means the called out (ek = out; klesia of said kaleo = call). So ekklesia means the collection of people who are called out (from this world) to be glorified.[5]

So it can be concluded persembayangan Church where people proteskan in sukoreno has existed in the time before Islam entered the village sukoreno. In the sense that existed before the arrival of Islam, so that the first church in the village of sukoreno, because religion early or first in sukoreno village is next in succession by the protestant Hindu. So it becomes empirical evidence that in the village sukoreno religious diversity which has a very thick with tolerances in upholding human nature.

The mosque is a place of Muslims in the sukoreno village. So that the mosque into a shrine to Muslim society. This is important because the mosque as a house of God, which a Muslim to pray five times has been commanded by Allah. Because it is obligatory to pray for Muslims. On the other was the mosque as a place for pray to Allah, to ask for the protection and safety for Muslims. Not only is it a mosque in the village of sukoreno itself, within the temple and the church was about kira1 KM, at least it signifies the religious tolerance is on hold in high regard by the people in the village Sukoreno. The community will all accept it,

without any problem heart of each religion in the village sukoreno. So it becomes an interesting diversity in this village, as capable as an example of religious harmony to the other villages. So we can conclude the mosque is defined as a place of worship for a Muslim, and perform the duties that are instructed by Allah. So it becomes a constant that can not disturbed contested.

VILLAGE PANCASILA: STUDY VILLAGE SUKORNO

Pancasila state ideology or philosofische grondslag a unitary value of Indonesian public life from the value of people's lives as a reflection indonresia personalityand outlook on life or weltanschauung bangsa.pancasila have sublime values as a compass and national and state guidelines and has a style and character of a just, prosperous, and prosper, and most importantly to unite nations complex.pancasila elements made in reference to an end and state future goals or staatsidee useful as paltfroms common in the life of the nation .in achieve the purpose of the state to protect the people and the country of Indonesia, promote the general welfare, educating the nation, and participate establishment of world order based on freedom, lasting peace and social justice,so that Pancasila is present in the conception of the state as an ideology that is based on values that include future goals and the base value accompanied with praksisi order to be obeyed by the people in the community, the nation and the state, including in education.

Pancasila is very precise value the curricula of law, because have meaning that integralistik with a variety of disciplines, including science of law which specifically constitutional law and administrative negaara holistic .idiologi Pancasila implies that no individual and group adopts .pendidikan law should give birth to a lawyer who has integrity, morality in struggle for basic values or basic values of Pancasila in the life of the nation and developing advanced for Nation is a country that puts development in the field of education .In Indonesia education is very important in building human resources based the basic values of Pancasila.

The consequence Pancasila as an ideology is open is open space forming a community agreement how to achieve the ideals and values of the precepts of the agreement that base government based on the rule of law and the constitution, then the agreement with regard to the state building and the procedures governing power, the relationship the relationship between state organs to each other, the deal as a buffer

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[5] St. Paul's Church, Village Sukoreno, January 5th, 2020.

constitutionalism, namely the agreement the rule of law as the foundation of government or organizing state (the basis of goverment) and an agreement on the form of institutions and procedures of the institutions of state administration (the from of institutions and procedures)

Pancasila values that should be synergized with Pancasila village and community development are as follows first, Sila First, Almighty God Almighty God Sila experience oriented values of divinity with a human object is the creation of Allah. When examined preamble of the Constitution of 1945 which is located on the second aline which states that "upon the grace of Allah Almighty and didorongkan by the noble desire, so Bohemian nationals are free, then the people of Indonesia hereby declare their independence". The national statement in the form of the Constitution of 1945 provides an understanding of divinity, that Indonesia's independence can not be obtained without the intervention of God Almighty. The existence of the deity not only lies in the involvement of Allah the Almighty in the Indonesian independence, but a full understanding and belief that Allah has created the entire universe of this nature, the earth and its contents, the living beings, including the Indonesia. With the belief that monotheism, leads man to believe in the truth and the sole existence of God as Creator. In the life of the nation that are relevant to the basic values of the first principle devinity Almighty that the state guarantees the freedom of each citizen to profess his own religion and to worship according to his religion and beliefs. State of Indonesia is not an Islamic state. But the Muslim-majority countries as well as Christianity, Buddhism, Hinduism practiced in Indonesia. Although Islam is the largest religion of the majority and its adherents, but the state fair in enforcing a space of freedom in believing and religion without interference coercion. Thus the state should protect citizens in the running of worship: Suitable confidence and trust. Freedom of religion is a manifestation of the values of Pancasila which berketuhanan Almighty containing moral and ethical dimension of the principle of mutual respect among religions. pencasila taught the principle of religious tolerance that should be built on the basic and fundamental understanding of religious toleramsi outlined in the form of education curriculum. It is very run very well in the village sukorno and a principle of life in the middle of the village community sukorno. but the state fair in enforcing a space of freedom in believing and religion without interference coercion. Thus the state should protect citizens in the running of worship: Suitable confidence and trust. Freedom of religion is a

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Second, **,** *Just and civilized humanity* Human values should guarantee the independence of the individual, equality, human solidarity and social awareness, so that the operational framework of the curriculum and the way of life masyarat sukorno very Pancasila in the results of the product of life's curriculum village Pancasila-based humanitarian fair and civilized will give birth to undergraduate -sarjana humanize life, possess a high tribute to the values of humanity. As legal scholars have a high humanitarian nature will be cultured with potential human thought, sense, initiative, and creativity are powerful. Legal education should be able to take root in the culture of law. JE Sahetapy argued that:

"legal education in Indonesia needs to be rooted in the earth (the legal culture) Indoneia although the eye may look throughout the universe. The problem is not only Weltnshcauung nation and our state philosophy. The problem is also not because of our legal system is different, but the fundamental question of the other side, that is, whether we have to produce a law degree and an American or Dutch-style. "

Expected life education is humanizing education human life and able to produce scholars who respect each other's life, so that when it would become a tool of the state as state officials and the people, then he will not be arbitrarily against people. Lies the essence of the second principle of Humanitarian fair and civilized are capable of creating legal scholars who uphold the values of justice, so as to civilized human beings and not barbarians against one another, since the second principle is instructive teaching the value of virtue, modesty and decency which are part of the national culture. The fundamental values of the second principle stated in several articles of Law in 1945 which is the basis of article 27 to article 31, which set regulations on the equality of citizens before the law, entitled to treatment that is free from distriminatif, traditional communities are respected and in tune with the times and civilization, must respect human rights, the right and

duty to participate in the defense and security, and is entitled to receive a decent education. Among the many rights and obligations set out in the constitution will be a very strong educational value when it begins to become part of the educational curriculum in Indonesian life.

Third, **,** *The unity of Indonesia* A philosophy that is very deep in the third principle the unity of Indonesia gave the sense that the Indonesian nation state or the nation-state, 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, to unite in a determination unity amid the diversity of the nation by uniting ideological, economic, political, security and socio-cultural. The fusion of the various elements of the nation will make the country strong and sturdy from various threats to national disintegration. The new constitution, the unity of Indonesia has been referred to in article 1, paragraph (1) The Constitution of 1945, Indonesian as a nation independent, sovereign,

Context keindonesia is mutual respect and forge unity in the differentness and perbedanan is a necessity, in public life Sukorno uphold toleranai and perform unity in every event village, Ulama not awkward dating to ceremonies ogoh-ogoh in sukorno otherwise the pick-ogoh-ogoh are mostly Muslim youth, on the other hand when there is an event recitation many pastors and clergy hindu present to honor the event. *Fourth Fourthly, Democracy led by the wisdom of discretion in representation pemusyawaratan* Fourthly, contains the value of strengthening kedaulata people with the principle of consultation to reach an agreement with the guarantee democratic freedoms. Deliberative democracy is understood as a brotherhood and kinship in reaching an agreement. Value sovereignty means sovereignty of the people and the rule of law. The rule of law by the highest authority on the law, so the law be the center of life of the state and the law became penglima, while the sovereignty of the people put the people will create a balance of the country, because of popular sovereignty and democracy rests on politics while the rule of law masyarat sukorno that makes villages berpinsip Pancasila or nomokrasi grounded in the legal community who uphold a high tolerance and mutual respect between religious communities in the village sukorno .. In countries like the structure of the required distribution of state power through the power legisatif,

executive and judicial branches of government based on the principles of democracy and nomocracy. Implementation keweangan respective powers of the state, along with integrative state policy with the basic values of Pancasila.

Fifth, social justice for all Indonesian people Legal perspective on the value of social justice implies social and economic justice by presenting a populist economy that is friendly to small businesses which is a reflection of the value of Pancasila that is socially just for all Indonesian people, thus giving birth to state obligations in the form of economic policies that rests on the people's welfare. The constitution clearly provides a state statement in the opening of the 1945 constitution which states that realizing social justice for all Indonesian people. The principle of the rule of law promotes justice so that people will experience legal justice towards the welfare of the people. First, the values of Pancasila are very relevant to the ideals of the state in realizing a democracy that is grounded in politics and nomocracy that is grounded in the rule of law, so that the spirit of the state is inspired by the five precepts of Pancasila in being realized in the life of the nation and state.

MANAGEMENT CONCEPTS MULTICULTURAL EDUCATION

Multicultural education is by definition denoting that education provide awareness to students about the importance of understanding the various differentness from the aspect of ethnicity, race, culture, religion and gender. The emergence of multicultural education is inseparable from the history of discrimination in the 1960s in the United States as the events of the civil rights movement. Multicultural education appear in developed countries are seeing important to understand and bridge the occurrence of discriminatory practices of life that occurred in America at that time.[6]

James a. Bank states that multicultural education is a concept, idea or philosophy as a series of confidence (set of believe) and explanations that acknowledge and value the importance of cultural diversity and ethnicity in shaping the lifestyle, social experience, personal identity, educational opportunities of individuals, groups and the State.[7] The second definition of this can be seen in more detail, that multicultural education is conceptually give equal opportunity to all learners,

regardless of gender, social class, ethnic, racial, religious and cultural characteristics of the students to learn in school. In the implementation of course there are things that must be considered is the principle on which the multicultural pendidika of principles that promote democracy, equality and justice.[8] 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 is realized properly.

In line with the principle expressed Marhumah multicultural education are other things that need to be considered in the discourse of education multikultral namely, identity, openness, diservitas cultural and social transformation. Thus the principle of multicultural education can be summed up as follows, namely promoting democracy, equality and justice, identity, openness, diservitas culture and transformation of multicultural education sosial.Prinsip this is the spirit of education itself. On Multicultural Education Management, especially the first one is the identity and gender equality. Therefore, it needs to be observed through the approach of the Islamic religion, that gender equality education is an educational effort that takes into account the similarity condition and position of women and men to get a chance to participate in a benefit in education. This substance is in accordance with the teachings of Islam that upholds the principles of equality, this principle is found in the Qur'an as in Al-Ahzab 35-36 about getting forgiveness from God.[9]

Identity is basically inherent to the personal attitude or groups of people, because of the identity, they can respect each other 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 critif) and external culture. Therefore, the charge of the local identity in multicultural education. Diservitas culture will be achieved if education itself recognizes the diversity, so as to be open and give room to any differences that exist to see an educational process.[10]

According Marhumah, multikultral education especially at the primary schools and high schools must pay attention to many aspects from the paradigm

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[6] *Ibid.* P 80.

[7] James A. Bank and Cherry A. McGee (ed). Handbook of Research on Multicultural education, (San Francisco: Jossey-Bass, 2001), p. 28.

[8] Ibid., P. 80-81.

[9] Marhumah, Education Urgency ......, p. 81.

[10] Abd. Azis Albone, Islamic Education in the Perspective of Multiculturalism, (Jakarta: Central Jakarta Religious Research and Development, 2009), p. 6-10.

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of multicultural education, teaching methods, learning strategies so that the concept and principles of multicultural education is delivered in good. More specifically, attention, understanding and developing learning models. In addition, the multicultural education for young children, can be done by: (1) develop a curriculum designed and implemented the concept of self and understanding mengutakan self-assertive, able to feel and understand others in understanding diversity.[11] Another thing that becomes important is how not to develop ethnocentric (attitude or outlook stem from the society and culture of its own) and intolerant. By developing non-ethnocentric attitudes of hatred and conflict will be avoided to the maximum. (2) emphasis on integrative curriculum, komerhensip and conceptual so it can be integrated into all aspects of learning. (3) emphasis on affective and cognitive aspects in accordance with the 2013 curriculum menekannkan on character education to develop a scientific approach based learning process.

Implementation of this multicultural education, have similarities with the implementation of multicultural education expressed by the Bank, namely, (1) the integration of education in the curriculum (content integration) involving diversity in an educational culture whose main purpose is to remove the prejudice. (2) the construction of knowledge (knowledge contruction) are realized by knowing and comprehensively understand the diversity that exists. (3) the reduction of prejudice (prejudice reduction) is born out of the interaction between culture diversity in education. (4) pedagogic human equality (equity pedagogy) that provide space and opportunity to every diverse element. (5) empowering school culture (empowering school culture).[12]

Therefore it can be concluded that the implementation of multicultural education in early childhood, through the planning and development of the curriculum in accordance with the principles of multicultural education that content integration, giving emphasis on the aspect of affective, cognitive and psychomotor through prejuide reduction, equality pedagogy and empowering school culture , By paying

attention to the characteristics of children and the characteristics of multicultural education for early childhood, as well as in the learning process by using a model of creative learning and innovative. Zakiyuddin, Multicultural education is a way to teach diversity (teaching diversity), which requires rationalization of ethical, intellectual, social and pragmatic inter-relative, that is teaching inklusisme ideals, pluralism,[13] Meanwhile, Muhammad Tang, believes multiculturalism is an ideology or stream that recognizes the diversity and difference in people's lives, whether physical or psychological, individual, social integration in the form of gender, ethnicity, race, ethnicity, race, creed and religion. Therefore, multicultural education emphasizing cultural diversity in equality.[14] Of the two that sense it can be concluded that multicultural education is a way to

mengjarkan diversity (teaching diversity), and ethnic differences, intellectual, social, physical, psychological, gender, race, ethnicity, race, creed and religion through its values of tolerance, equality and justice into the curriculum so that it can build a more complex knowledge. 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, the attitude of "care" and want to understand (difference), or the politics of recognition (political recognition of people from minority groups).[15] Such construction-oriented education in the process of awakening sound religiously pluralist and multicultural conception. Furthermore, Islam pluralist multicultural education can be positioned as part of an effort by komperhensip and systematically to prevent and deal with ethnic conflicts religion, radicalism, religion, separatism, and integration of the nation. While the basic value of the concept of multicultural education is "tolerance", ie appreciate all the differences as a reality that must be positioned properly and not dipaksanakan to get into a certain conception.[16] It can be concluded that the basic value of multicultural education is "tolerance" attitude "care" or

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[11] Marhumah, Urgency Education ...., P. 85.

[12] James A. Banks, Multicultural education: Historical Development, Dimentions, and practice "in the James A. Banks and Cherry A. McGee ... .., p. 3-24.

[13] Zakiyuddin Baidawy, Religious Education Multicultural Perspective, (Jakarta: Publishing, 2005), p. 8.

[14] Muhammad Tang, Multicultural Education: Assessing Thinking and Implementation in Learning PAI, (Yogyakarta: Idea Press, 2009), p. 4-11.

[15] HAR Tilaar, Social Change and Education: Introduction to Transformative Pedagogy for Indonesia (Jakarta: Grasindo, 2002), 28

[16] Ngainum Naim & Achmad SAUQI, Multicultural Education: Concepts and Applications, (Yogyakarta: Ar-Ruzz Media, 2011), p. 48-52.

would appreciate, which is applied to elements of society without discrimination (minority and dominant). With these values will be used as an effort that is komperhensip and systematically to prevent and resolve conflicts.

Tolerance in education can be taught from learning model that is able to understand the characteristics of the child. According Sukamto, learning model is a conceptual framework that describes a systematic procedure in organize learning experiences to achieve specific learning objectives, and serves as a guideline for the designers of learning and teachers plan learning activities[17], The root word is kebudayaan.1 etymologically multiculturalism, multiculturalism is formed from the multi (many), culture (culture), ism (flow / understand) .2 essentially, in a word it contained the recognition of the dignity of people who live in the community with a culture masng - each unique.

Understanding education multikulturalime According to experts, first, Hilda Hernandez defines multicultural education as a perspective that recognizes the realities of the political, social and economic experienced by each - each individual in the human encounter complex and diverse culture, and reflect on the importance of culture, race, sexuality and gender, ethnicity, religion, social status, economic, and exception - an exception in the educational process. Andersen and Crusher (1994: 320), that multicultural education can be defined as education on cultural diversity. Second. Muhaimin el Ma'hady simply found multicultural education can be defined as the study of cultural diversity in responding to demographic and cultural changes in a particular neighborhood or even the world community as a whole (global) .3 Third, James Banks (1993: 3) defines a multicultural pendidika education for people of color. That is, the wish to explore different multicultural education as a necessity (grace of god / sunatullah). fourth, Andersen and Crusher (1994: 320), that multicultural education can be defined as education on cultural diversity. Pluralism is the hallmark of the Indonesian nation. As it is known, that Indonesia is an archipelago with a number of the largest island in the world. With this, the pluralism in Indonesia is an inevitable necessity. Because the factors that, in Indonesia sometimes conflicts arise between groups. However, on the one hand, the plurality of positive effects are closely united.

According Syafri Sairin (1992), conflicts in a

pluralistic society occur because:
1. Seizing Resources, tools - the means of production, and economic opportunities
2. Extension of the boundaries - socio-cultural boundaries
3. Conflicts of interest politics, ideology, and religion.

Therefore we need a new paradigm that is more tolerant, that paradigm of multicultural education. Educational paradigm of multiculturalism is important, because it will direct students to behave and tolerant and inclusive view of the realities of a diverse society. Multicultural education here also meant that human beings seen as a macro and a micro-creatures that will not be separated from the roots of the nation's cultural and ethnic groups. Micro strong roots will cause humans have a strong footing, and thus are not easily swayed by changes very rapidly, marking the world of modern life and relationships globally. Meanwhile, strong macro root cause of human will never tecabut of the roots of humanity. Multikulutralisme education usually have traits - traits: first, the material is taught values - noble values of humanity, the value - the value of the nation, and value. Second, the goal is to form a "human culture" and create a "civilized society". Third, the democratic method, which appreciated aspects - aspects of cultural differences and diversity of the four nations and ethnic groups, determined on penilaia Evaluation of behavior of students which includes perception, appreciation and action against others.4 Develop culture of multicultural education in society which is full anatar problem group contains heavy challenges. Multicultural education is by no means limited to "celebrate diversity" mere. Moreover, if the society that is still full of discrimination and racist. Can also questioned whether perhaps ask students in everyday life experienced discrimination or persecution because of his skin color or the difference from the dominant culture? In such conditions more appropriately directed multicultural education as an advocate for creating a tolerant and free society of tolerance.

There are several approaches in the process of multicultura leducation, namely:*First*, Avoiding the view that equate culture with the culture of the ethnic groups is the same. That is, no longer need to associate solely with the culture of ethnic groups as has happened so far. traditional secra, educators, cultural associate only with social groups are relatively self-sufficient, rather than the number of people who continuously and repeatedly engage one another in one or more activities. In the context of multicultural education, This approach is

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[17]Hamruni, Learning Strategies (Yogyakarta: Insan Madani, 2012), p. 5.

expected to inspire the drafters of multicultural education programs to eliminate the tendency to look stereotypically students according to their ethnic identity and will increase exploration for greater understanding of the similarities and differences among students of different ethnic groups. Second, because of the development of competence in a "new culture" initiatives usually require interaction with people who own competence, can be seen even more clearly that the undertakings have been made to support separate schools ethnically is antithetical to the purpose of multicultural education. Maintaining and expanding the group solidarits is to inhibit socialization into a new culture.

Third, no longer limited to equalize the view of education (education) with schooling (schooling) atan multicultural education in formal school programs. A broader view on education as the transmission of culture frees educators from the assumption that the primary responsibility develop competence culture among students solely in their hands and even more parties responsible for school programs should be associated with informal learning in outside of school. for development of competence in a "new culture" initiatives usually require interaction with people who already have the competence, can be seen even more clearly that the undertakings have been made to support separate schools ethnically is antithetical to the purpose of multicultural education. Maintaining and expanding the group solidarits is to inhibit socialization into a new culture. Education for cultural pluralism and multicultural education can not be equated logically. Fourth, improve the competence of multicultural education in some cultures. Culture which will be adopted is determined by the situation. Fifth, it is likely that the education that the education (both within and outside schools) to increase awareness about the competence in some cultures. This awareness will then lead us away from the concept of bi-cultural or dichotomy between indigenous and non-indigenous. Such restrictive dichotomy individual to fully express cultural diversity. This approach increases the awareness of multiculturalism as a normal human experience. This awareness implies that multicultural education has the potential to avoid the dichotomy and develop a better appreciation through cultural competency that is in the students.

In the context of Indonesian-ness and diversity, the fifth such approach must be harmonized with the condition of Indonesian society. Society is a group of people or individuals terjewantahkan in a social group with a challenge particular culture or tradition. This opinion

was also expressed by zakiah daradjat stating that the population is simply defined as a collection of individuals and groups that are bound by the unity of the state, can be understood agama.Jadi kubudayaan and community core is a large group of individuals who live and work together in a relatively long period, so individuals can meet their needs and absorb the social character. Conditions were subsequently make the most of them being organized community that thinks about himself and distinguish the extension of the extension of the community. On the other hand, if life in society means that the interaction between the individual and the social environment. So that made the establishment of such individuals is education or with other terms people pendidik.Oleh Therefore, in reviewing the basic education to the community. Broadly speaking, the fundamentals in question are as follows: first, the growth of individuals in the community, attachment to him, and its development within the frame that demanded to be responsible for his 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, each community is responsible for the formation of behavior patterns among individuals and communities that make up the community. Fourth, Individuals, in interacting and strive together to meet the needs, making the arrangement to that effort 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, attachment to him, and its development within the frame that demanded to be responsible for his behavior.

If the above explanation is pulled in education, the public is very much of a role and influence on intellectual development and individual learners. Because the existence of the community is a macro that laboratory and full source alternative to ensuring the implementation of the pendidikan.Untuk process, every member of society has a role and moral responsibility for the implementation of the educational process. This is due to the reciprocal relationship between society and education. In an effort to empower the community in education is an important thing for the advancement of education in the present and future. Since kemunculnnya as a discipline in the 1960s and 1970s, multiculturalism based education or Multicultural Based Education, has been defined in many ways and from various perspectives. In the terminology of science - science education is the term that is almost the same as the MBE that multicultural education or multicultural education

discusses the portrayal of the reality of cultural, political, social, and economic complex, which is widely and systematically affects everything that happens inside the school and outside the room. It concerns the entire educational assets which manifests itself through the context and process. MBE confirm and extend re exemplary practices, and working to improve the educational opportunities of a rejected optimal. He was discussing about the creation of institutions - institutions that provide learning environments In the terminology of science - science education is the term that is almost the same as the MBE that multicultural education or multicultural education discusses the portrayal of the reality of cultural, political, social, and economic complex, which is widely and systematically affects everything that happens inside the school and outside the room. It concerns the entire educational assets which manifests itself through the context and process. MBE confirm and extend re exemplary practices, and working to improve the educational opportunities of a rejected optimal. He was discussing about the creation of institutions - institutions that provide learning environments In the terminology of science - science education is the term that is almost the same as the MBE that multicultural education or multicultural education discusses the portrayal of the reality of cultural, political, social, and economic complex, which is widely and systematically affects everything that happens inside the school and outside the room. It concerns the entire educational assets which manifests itself through the context and process. MBE confirm and extend re exemplary practices, and working to improve the educational opportunities of a rejected optimal. He was discussing about the creation of institutions - institutions that provide learning environments which are widely and systematically affects everything that happens inside the school and outside the room. It concerns the entire educational assets which manifests itself through the context and process. MBE confirm and extend re exemplary practices, and working to improve the educational opportunities of a rejected optimal. He

was discussing about the creation of institutions - institutions that provide learning environmentsdynamic, which reflects the ideals - ideals of equality and excellence equation. Previously let us monitor the advance of multicultural education in general conditions based on the phenomenal discourse that occurred in Indonesia. Multi-cultural discourse on has entered a new phase. The indication, multi-cultural discussion about not just happening in the academic tradition, but has become part of the discourse and public policy. The discourse on the multi-cultural has become a matter of education, training, even the short course is very practical. The urge to lift this title as widely as possible in the realm of discourse due to the assumption that the multi-cultural understanding of the phenomenon is a necessity, because no one region, ethnicity, religion, which is free at all of the communication and interaction with the ethnic, religion, and among other groups. This issue is becoming increasingly attractive in conjunction with the fact of disintegration caused by the multicultural reality of bringing the human toll. Therefore, multi-cultural issues and as a result not only in the interests of a group of people, but being part of the problem of government, state, religious, and even political parties.

In Indonesia, a relatively new multicultural education is known as an approach that is considered more appropriate for the people of Indonesia are heterogeneous, especially at the time of the new autonomy and decentralization do. Multicultural education developed in Indonesia in line of democratic development that is run as a counter to the policy of decentralization and regional autonomy. If it is implemented with no caution would plunge us into a national split. According Azyumardi Azra, at national level, the end of the centralism of power that the new order imposing "monokulturalisme" nearly uniform, led to a backlash, which is not not contain negative implications for the reconstruction of the Indonesian culture is multicultural. Coinciding with the process of autonomy and decentralization of power and government, there is an increase in symptoms of "provincialism" that nearly overlaps with "ethnicity". This trend, if unchecked could lead not only socio-cultural disintegration of a severe, but also political disintegration.

The model of education in Indonesia and in other countries shows the diversity of objectives to implement the strategy and the means used to achieve it. Some critics see that the revision of the school curriculum is done in multicultural education programs in the UK and

some places in Australia and Canada, is limited to the existing cultural diversity, so it is limited to the dimensions kognitif.Penambahan information on cultural diversity is a model of multicultural education that includes revisions or material learning, including the revision of textbooks. Regardless of criticism over application in some places, such as the revision of learning in the United States is considered the most important strategies in education and curriculum reform. Rewriting of American history from the perspective of a more diverse meruapakan an education agenda championed intellectual, activists and practitioners. In Japan the serious humanitarian activists advocating to revise the history books, particularly those involving Jerpang role in World War II in Asia. Although it has not been received, this effort has begun to open the eyes of some people about the importance of a new perspective on the war, so that the humanitarian tragedy does not happen again. While Indonesia still needed a long effort to revise the textbooks in order to accommodate the contribution and participation of more inclusive for people of all backgrounds in the formation of Indonesia. Indonesia also requires instructional material can also overcome the "revenge of history" in various areas. Another model is the multicultural education is not merely revise the learning material but to reform the learning system itself. Affirmative action in the selection of students to teacher recruitment in America is one of the strategies to make the repair of structural inequality against minorities. Another example is the model "school intermingling" Iskandar Muda in Medan, which facilitates the interaction of students from different cultural backgrounds and arrange foster care program across the group. In the United States along with amsuknya discourse of multiculturalism, conducted workshops in schools and in the broad society to increase social sensitivity, tolerance and reduce prejudices between groups. To realize these models, multicultural education in Indonesia needs to use a combination of existing models, so as filed Gorski, multicultural education can include three types of transformation, namely: first, the transformation of the society, the transformation of the school and the learning process, third, self-transformation. In addition, it is possible multicultural education discourse will continue to grow like a snowball (snowball) that rolls growing and lively discussion. And more important, and we expect is that the discourse of multicultural education will be applied in the world of education in this multicultural country. What will happen in the curriculum, materials, and

methods, or in the form of the other. Firstly: the transformation of the society, the transformation of the school and the learning process, third, self-transformation. In addition, it is possible multicultural education discourse will continue to grow like a snowball (snowball) that rolls growing and lively discussion. And more important, and we expect is that the discourse of multicultural education will be applied in the world of education in this multicultural country. What will happen in the curriculum, materials, and methods, or in the form of the other. Firstly: the transformation of the society, the transformation of the school and the learning process, third, self-transformation. In addition, it is possible multicultural education discourse will continue to grow like a snowball (snowball) that rolls growing and lively discussion. And more important, and we expect is that the discourse of multicultural education will be applied in the world of education in this multicultural country. What will happen in the curriculum, materials, and methods, or in the form of the other. And more important, and we expect is that the discourse of multicultural education will be applied in the world of education in this multicultural country. What will happen in the curriculum, materials, and methods, or in the form of the other. And more important, and we expect is that the discourse of multicultural education will be applied in the world of education in this multicultural country. What will happen in the curriculum, materials, and methods, or in the form of the other.Moral decadence is still a major problem of the nation. Brawling, gambling, drugs, adultery, theft, pembuhuhan, corruption, collusion, nepotism, concerned with power, even each cornering event minorities into studies that are often heard. Various masks used in the conduct of all evils. The mask of religion, socialist mask, mask pro-people leader did not hesitate for covering immorality, as if everything is fine.

All efforts to try to reduce the moral degradation that increasingly look bad. Neither the government, educational institutions, community, and religious leaders have knives that are used to reduce the impact. The government, for example, issuing relevant legislation, the law is expected to be wary. Educational institutions implementing education policy of growing efforts of character values to create a superior generation. Communities with maintaining social life noble values, norms, ethnicity, and culture. Religious leaders to intensify religious education and religious rituals that are relevant to the business in keeping the character and morality of the nation. So far, the character

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education is still expected to be the main bulwark in the fight against moral decadence in education. Planting the appropriate character is expected to form the students into the community are loaded with value. The government ultimately makes the curriculum in 2013 as a means of waging war in the planting of the character of students, schools organize the implementation of education management became teachers respite providers who will be captain for delivering students to understand the values of life.

One of the main points in the cultivation of character education is the value of diversity. Lately, Indonesia digemparkan with issues of multiculturalism. Tjahaya blasphemy case Basuki Purnama or commonly called Ahok full political element. Until finally the case of minorities was sticking out. Religion actually used as the main reasons in the judgment that, either because of minorities or because of any political element. This case was real show that there is degradation of the value of diversity in Indonesia. A plural society is a "dagger" double-edged wherein the plurality as a blessing and a curse. Understanding plurality as grace is the courage to memerima difference. Accept differences not only with skill competency, but more related to the perceptions and attitudes in accordance with the realities of life overall. While the plurality as the curse will cause disclaimer attitude towards others, whether individuals or groups, because they are different from them, and the distinction is considered deviant or incorrect. Disclaimer against another is essentially coerced uniformity and eliminate the uniqueness of the identity of others, whether individuals or communities. Mode means the hegemonic relation presupposes hierarchical social construction, and membangaun recognition that one or the other group ahead of the others, and filed a claim that melibihi their rights by way of depriving the rights of others. (Salam Editor, kalimatun Sawa, multiculturalism Global Village). While the plurality as the curse will cause disclaimer attitude towards others, whether individuals or groups, because they are different from them, and the distinction is considered deviant or incorrect. Disclaimer against another is essentially coerced uniformity and eliminate the uniqueness of the identity of others, whether individuals or communities. Mode means the hegemonic relation presupposes hierarchical social construction, and membangaun recognition that one or the other group ahead of the others, and filed a claim that melibihi their rights by way of depriving the rights of others. (Salam Editor,

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"Ing ngarsa tuladha Sung, Associate Ing Mangun Karsa, Wuri Handayani Tut"
-Ki Hajar Dewantara

A teacher is a person who when in the future become a role model, in the middle is able to build morale, and able to be a driving force behind. The principle of teaching compassion, grindstones, and foster education menjadikn achieved without coercion. A teacher giving a good example, teaching a slick and thorough coaching. The teacher becomes the main spearhead in shaping the students about the values of life, both religious values, kebersaman, manners and other values. The primary role of the teacher as a teacher and educator dalah foster intellectual, affective, and psychomotor, through the transmission of knowledge, problem solving, active exercises and skills.[18]The good teacher will form a quality student, did the opposite. Teachers as agents of transfer value active role in

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[18] Zizah Rahmadani and Yulianti Dwi Astuti, Teacher Effectiveness Training Increasing Role in Providing Guidance to Students, hlm.2

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bringing the students to know the potential for him to socialize with people. Teachers as role models provide guidance so that students are able to accept all differences. For example in learning, teachers provide instruction to increase tolerance for differences between students. This instruction can be given in the form of games or other instructional media. This learning model will ultimately create a character education in accordance with the noble values. Tolerance to the plural form of the Indonesian nation. Indonesia is a pluralistic nation. Differences in cultural background, ethnicity, language, and religion requires a special approach in forming a strong national character.

Character education role is to establish, improve, improve, change ordinances, skills, attitudes, and behavior. Character development not only at school, there are 3 main foundation that will succeed the character education, education, religion, and culture. Character education is itself a form of education and teaching menitiberatkan on the behavior and implement the values of characters in behavior every day.[19] Character education is intended to equip students in the running of national and state character are loaded with value. Indonesian national character is to appreciate the plurality that exists in this nation. The diversity of ethnicity, race, religion, language, and culture of Indonesia Unity menjdikan. Polite, tolerant, friendly character of the community is a hallmark of this nation. Modernist culture, making the present generation to make culture as things that are taboo and quaint. This does not mean local budayha indeed missing from the people. Only a small fraction of the millions of Indonesian people want to keep the tradition. Small example, culture spoken, very friendly when in the countryside, all greet each other when going into the fields or just appear in front of the house. Now? The average Indonesian people leaving early to go home at night, spend time chatting with gadgets and pile on the table. A house wall made up high with reason, fear of theft. In fact, their own cultural theft, unnoticed. With the use of terms and practices of multiculturalism Parehk distinguishes five types of multiculturalism; The first, "multiculturalism asosianis" which refers to a society in which groups of various cultures live autonomously run and run minimal interaction with one another. Examples are the people on the "millet", they accept cultural diversity but they maintain them separately from other communities.

Second, "multikultualisme okomodatif" nyakni plural society has a dominant kultura, making adjustments, certain accommodate the needs of a minority culture. Multicultural society and menarapkan accommodating formulate laws, legal and culturally sensitive force, provides the opportunity for minorities to develop their culture and the minority are not opposed to the dominant culture. Multicultural can be found in the UK, France and some other European countries. The third "automatic multicultural" plural society where kultura main group trying to bring about equality and want to live autonomously within the framework of collective political and acceptable. An example of this is the multicultural Muslim community residing in Europe who want their children to obtain equal education and children's education in accordance with their culture. The fourth "critical multiculturalism interactive" plural society where cultural groups are not too concerned with the autonomous cultural life; but rather requires the creation of a collective culture that reflects and confirms their distinctive perfective. The multicultural, applies in the United States and the United Kingdom blacks in the struggle for independence. The fifth "multicultural cosmopolitan", which seeks to end the culture at all to create a society where people are no longer bound and committed to a particular culture. He freely engaged with experiments intercultural and simultaneously develop their culture. Proponents are multicultural diasporic intellectuals and liberal groups that have a tendency to regard culture as posmodernism and resauorces that they can choose and download freely. (Azyumardi Azra, Identity and Cultural Crisis).

Multicultural education is itself a process of development of all human potential that respects plurality and heterogeneity as a consequence of the diversity of cultural, ethnic, tribal, and flow (religion). Emphasize multicultural education on a philosophy of cultural pluralism in the educational system that is based on the principle of equality (equality), mutual respect and acceptance and understanding and their moral commitment to a social justice.[20] Multicultural education is a prose s transformation that takes a long time to achieve its goals and objectives. Zamroni mention beberapal objectives will be developed on students in

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[19] HAR Tilaar, Some National Education Reform Agenda, Magelang, Indonesia Terai, 1998, p. 30.

[20] Rustam Ibrahim, Multicultural Education: Definition, Principles, and its Relevance to the Objectives of Islamic Education, addin Journal Vol. 7 No. February 1, 2013, p. 129.

the process of multicultural education[21], Namely: first, students have an awareness of the nature of sakwasangka on the other hand held, and examine why and where the nature of it appears, as well as continue to assess how to eliminate them; second, students have the ability to think critically about the material they have learned; Third, students understand that every science is like a double-edged sword: it can be used to suppress or enhance social justice; Fourth, students understand how to apply the knowledge possessed in life; Fifth, students feel compelled to continue to learn in order to develop knowledge under their control; sixth, students have an ideal position what will be achieved in line with what has been learned; seventh,

Multicultural have relevance to the unity in diversity that has unique characteristics and have the ideals of multiculturalism in Indonesia. Characteristics of this plurality has given birth to Indonesia with some educational background of the population 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.[22]Multicultural education as a conscious effort to create tolerance for pluralism in Indonesia. Multicultural education be a strategic instrument to foster love for the community on his own people. Planting the character and values of the nation and state was formed in multicultural education. Tolerance, accepting differences is not easy to judge people make minorities, judge, and punish those who are different. Because the difference is undoubtedly true, pluralism in Indonesia will be strong if it is received together, make peace, came together to build the nation within the framework of tolerance of multiculturalism. Important lines of multicultural education given to the students as the future generation, they will be pioneers of peace, keeper of the nation's culture. If necessary given also as a form of socialization to the general public as well as officials, only need to modify any shape. After all, in fact Indonesian people not blinded by multiculturalism, simply do not apply the good values for sustainability and peace along with it.

EDUCATION MULTICULTURAL RELIGIOUS MOEDERATION EFFORTS IN INDONESIA

In solving problems in the arena of education, need to know the meaning derived from his own

education. Education within the meaning of the Greek is a "pedagogy" is the science lead the child, the Romans saw education as "educare", namely the issue and lead, actions taken to realize the potential of children and was born in the world. The German people see education as "Erzichug" which is equivalent to educare, which generate power or activate latent or potential power of children who were given education. In the Java language education means "Panggulawentah" ie, processing, process, transform mental, finalize feelings, thoughts and disposition, and also change the personality of the child. While, by Herbart education is the formation of the desired learners sipendidik that diidtilahkan with Educare). So, education is the process of distributing knowledge from educators to students through an educational program. In the process of change in children who are educated with children who are educated very noticeable difference in terms of mindset, follow the body and speaking style. Is possible if the action can be the same, but a very different mindset.

The views of pluralism rooted in Christian theologians above has become a global issue, so that Islamic thought has also recently begun to realize the importance of thinking menggembangkan pluralism, including in Indonesia. Moreover, if we compare the Christian theology and theology of Islam, pluralism is not really a new phenomenon for Islam. This is because, secra theological and historical religion taught by Prophet Muhammad can not be separated position and existence of other religions. However, the shape pattern and the relationship took place in the context of the relationship between Islam and other religions were in a specific historical trajectory. Sometimes lasts polemically, but a lot more going on in a dialog. Pluralism becomes necessary is because every religious tradition will not be able to formulate epistemological absolute reality called God or Allah or the Mystery that can not be named. If a religion claiming to be able to formulate anything about God, then he is making himself God, and no longer as a way of salvation to God. First, the introduction Sukoreno village dubbed as the village of Pancasila. Diversity held in actual Sukoreno village that became the foundation that should be given to the name of this village as the village of Pancasila. Pancasila itself is the foundation of the state, national ideology and philosophy as well as the outlook of the nation, in which there are basic values, instrumental values and praxis values (Irhandayaningsih: 3). From the explanation of the meaning of Pancasila in

[21] Zamroni, Democratic Education in a Multicultural Society, Yogyakarta, Gavin Main Kalam 2011.

[22] Hambali, PAI and Multicultural Teacher, downloaded in repository.uin-malang.ac.id on March 7, 2017 at 17:00.

tersinyalisir that the village Sukoreno able to make the people who live there peacefully, even though diverse religions and cultures mingle average rate within the scope of Sukoreno village. Aside from being a symbol of Indonesia, Pancasila is a formulation and guidelines of national and state for all Indonesian people. The existence of Pancasila was also very influential in livelihood.

Pancasila is the foundation of all decisions of the nation and ideology remain a nation and reflect the personality of the nation. Judging from its origin, the word "Pancasila" is derived from the Sanskrit word that contains two syllables, namely five and sila. Panca means five da sila with short read letters that have meaning of the joints, base, tool or principle. While the precepts with the pronunciation of "i" long (Syi: la) means the rules of good behavior, major or critical. Thus the joint force Pancasila means five or five major behavior or implementation of five decency (Panca Syila Krama). Pancasila is very appropriate as the state for the Homeland because in the meaning of Pancasila Pancasila have dug out of 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 that he was confident, which is applied in Sukoreno village is in accordance with the meaning of Pancasila this one because in Sukoreno village there are various religious affiliation of citizens covering Islam, Hinduism, Buddhism and Catholicism. All citizens live side by side and never encountered the slightest debate about religious differences are believed to each villager. The interesting thing is the widespread belief that Dharma Sapta means seven obligation. From several sources, Sapta Dharma revelations received by Mr Hardjosapoero in Pare, Kediri, East Java at 01.00 am GMT, dated December 27, 1952 to be exact night of Friday Wage. Hardjosapoero, Arjo Sopuro real name was born in 1910 in the village of Semanding, Pare the north sub-district. The followers flow Sapta Dharma also have God. God according to religion is a substance that is absolute in the sense that the fundamental Allah Exalted Almighty is free from any substances that causal link. Rituals carried them when they pray to sit cross-legged with sedekap position heading east and is located in the empty room alone. After doing such a position, the adherents of this flow will slowly dropped his fist from a seated position, cross-legged before

heading prostration, and usually this process takes hours. Adherents of this stream also own a place of worship as well as people of other religions. Places of worship eaten Studio, there are two kinds first studio studio studio temple and temple Sapto Renggo Busono. The first temple there was only one in Yogyakarta (merdeka.com, mystical: cabbage 2-8). However, in the village of Sapta Dharma adherents Sukoreno is still the process of building a place of worship is official, said Mr. Nurul Huda who is one of the residents in the village Sukoreno.

Meaning that there is in the Pancasila covering potential guarantee the integrity of the Unitary Republic of Indonesia, Pancasila 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 provide terselenggarakannya guarantee democracy and human rights in accordance with the customs and culture of the nation, and also Pancasila ensure the realization of a just and prosperous society (Pradina: 6-7). The diversity of cultures, customs, ethnic, and religious sense and peace of rural life make Sukoreno dubbed Pancasila village. Things should be appreciated from this Sukoreno village is the people do not make religious differences become a big problem. But, religious differences act as a mutual respect and mecintai against fellow creatures of God. Second, the development of community life in developing education in rural Sukoreno pluralism is very good. Educational attainment there not curb student / student to membetasi they know the science. This happened in an SDK that was once a prison built by the Dutch colonists. Now, the conversion to the SDK. Interestingly from here is the student / student who was educated in the SDK is a person who Moslem. From this phenomenon, we can see there is no difference to seek knowledge even if from a different faith. Student / student Muslim school in the SDK in Sukoreno is not excluded because of differences in beliefs held. But,

Build a multicultural democratic society must ask the national education system to build such communities. This means that the national education system should refer to and implement processes to achieve these goals. Pluralism nation is a view that recognizes the diversity within a nation, such as those in Indonesia, namely in this Sukoreno village. Prural term implies manifold, but pluralism does not mean mere admission of it. However, it has political implications, social, economic. Therefore, pluralism with regard to the principles of democracy. Many countries are claiming democracy as a democratic country but did not

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recognize the pluralism in their life, causing various types of segregation. Pluralism turns with respect to the right to life of the community groups that exist within an outer komunitas.James known as the pioneer of multicultural education. So Banks emphasis and attention is focused on education. Banks believe that part of education is more directed at teaching how to think rather than what to think. He explained that a student should be taught to understand all kinds of penegtahuan, actively discussing the construction of knowledge (knowlwdge construction) and different interpretations. Students who do well are students always learn all knowledge. Students also need to be aware that in the received wisdom that there are diverse interpretations largely determined by their own interests, it might seem contradictory interpretation in accordance with the viewpoint-view. Students should be socialized to accept differences (Hanum: 2-4).

The importance of education based on pluralism, 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 the plurality of education can not deny going to be one of the alternatives terhadapat bawdy bawdy education system in Indonesia. Difference and diversity of social life and not necessarily into hostility and conflict are sharp, but the difference would be even more beautiful with the concept of keeping each other and respect, in accordance with their respective beliefs, so that the uniformity of identity needs to be studied are sustainable in order to find common ground between different often sticking surface-the difference. Meanwhile, if the definition of visits according to the National Education Law No. 20 of 2003 is conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble morality and skills required itself and the public. Meanwhile, according to Education Ki Hajar Dewantara guidance in life is the growth of children (Faisol, 2015). The lines can be used as guidelines for making education curriculum pluralism may include Firstly, the preparation of the curriculum should be based on faith in God Almighty, norms or absolute values taken from the great religions of the world and the integral relationship between God, man and nature. Because knowledge comes from God, then humans can not be termed as a maker of science (the creators of knowledge). However, due to human can easily find aspects contained in this world, then human values can serve as inspiration for selecting,

investigating, receive, and enjoy their truth. Second, the students are required to know the hierarchy between science and sources of value. Knowledge 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, Science should not be shown as a something that is contrary to his religious views. Thus, in education should be used to encourage the value or values that are good. Fifth, man can not know the absolute truth, but a truth can be realized at different levels through the feelings, thoughts, institutions, and intellectual. The fourth form must work together in harmony and integrated into a comprehensive educational system. Sixth, learners should be encouraged to learn the principles of unity and diversity and is aware of the basics of security through the world of biological and psychological. This is a reflesi against a unitary principles of creation of the world (Rahman, 2010). in education should be used to encourage the value or values that are good. Fifth, man can not know the absolute truth, but a truth can be realized at different levels through the feelings, thoughts, institutions, and intellectual. The fourth form must work together in harmony and integrated into a comprehensive educational system. Sixth, learners should be encouraged to learn the principles of unity and diversity and is aware of the basics of security through the world of biological and psychological. This is a reflesi against a unitary principles of creation of the world (Rahman, 2010). in education should be used to encourage the value or values that are good. Fifth, man can not know the absolute truth, but a truth can be realized at different levels through the feelings, thoughts, institutions, and intellectual. The fourth form must work together in harmony and integrated into a comprehensive educational system. Sixth, learners should be encouraged to learn the principles of unity and diversity and is aware of the basics of security through the world of biological and psychological. This is a reflesi against a unitary principles of creation of the world (Rahman, 2010). but the truth can be realized at different levels through the feelings, thoughts, institutions, and intellectual. The fourth form must work together in harmony and integrated into a comprehensive educational system. Sixth, learners should be encouraged to learn the principles of unity and diversity and is aware of the basics of security through the world of biological and psychological. This is a reflesi against

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Third, Embodiment humanity in building educational pluralism in the eastern end of Java. The realization of their educational development of pluralism in the village Sukoreno is dibuktikkan with the enthusiasm of residents who live in harmony. Residents in the village of Sukoreno is the dominant subsistence farmers. The home they average a small house and bursting with flavor kesederhanan. Apparently, this was instructed in Islam yajni ascetic, whereas in Christian teaching is called asketik.Realization humanity in the village Sukoreno which can also be seen when the Feast of each religion. Residents of this village, all come celebrate. Exemplified when Christmas Day arrived, church building filled with Christian religious congregation and in the courtyard of the building filled with citizens of other religions who helped and keep the citizens who are Christians in the church. Islamic organizations also helped to keep the church from criminal behavior. Likewise, when Eid al-Fitr arrives, non-Islamic citizens had come to protect and help the Muslims to celebrate its festival day was .Toleransi-religious tolerance and harmonious inter-ethnic make Sukoreno village into the village of Pancasila. In a family, there are also many different belief among family members and things like this are common in the village Sukoreno. People here think bawasanya choose believed God it is the right of every individual, so it's up to the individual to choose what he should believe.

CONCLUSION

This religious pluralism give a positive contribution to a pluralistic society, considering Indonesia one of them has a diverse religion (Religio Pluralism) especially in Sukoreno were nicknamed the village of Pancasila. Pancasila village got his nickname because inside there are diverse religions such as Islam, Hindu, Buddhist and Catholic Christians and all of it was built with a sense of tolerance and harmony is high, so the implementation of real pluralism can be applied well regardless of religious differences. From here the application of the basic country idielogi pancasia as

Indonesia really materialized. Undeniably, Pancasila is the foundation of all decisions of the nation and ideology remain a nation and reflect the personality of the nation. Judging from its origins, the word "Pancasila" is derived from the Sanskrit word that contains two syllables, namely five and sila. Panca means five da sila with short read letters that have meaning of the joints, base, tool or principle. While the precepts with the pronunciation of "i" long (Syi: la) means the rules of good behavior.

On the other hand education in the village do not view religious differences Sukoreno owned. One institution has teacher and student / student that there is a difference in confidence and not make problems and conflicts that occur. Considering education does not regard anyone and background or religious beliefs even different. Then the educational pluralism that 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 education will be one of a plurality of alternative to bawdy bawdy education system in Indonesia. A very high tolerance in society creates a sense of Pancasila village Sukoreno kedamian, harmony,

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