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Submission date: 09-May-2022 09:26AM (UTC+0900)

Submission ID: 1822494462

File name: Jurnal_Sofyan_Tsauri_2.docx.pdf (400.72K)

Word count: 12687

Character count: 72305

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

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Journal of Teacher Education
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10.1177/0022487119841880
journals.sagepub.com/home/jte



Abstract

This article is a study on field research and a novel topic of multicultural education as a means of religious moderation in Indonesia. There are three critical questions in this study. First, what is the concept of multicultural education management? Second, how does Pancasila village demographics Sukoreno? Third, how is multicultural education managed in Indonesia using Pancasila village as a model of legitimate moderation efforts? Using an ethnographic method, we will demonstrate how the notion of multicultural education relates to multicultural education and demography management in Pancasila Village Sukoreno. In contrast, sociological research will explain Indonesia's religious moderation efforts.

Keywords: Islamic Moderation, Sukoreno, and Multicultural Education

Religion or belief is a necessity for all humankind on earth. Indonesia is one discount plural society consisting of diverse religions. The heterogeneity of communities in Indonesia is believed to have a substantial source in the form of inter-personal conflict. While religious or philosophical differences are a component in human conflict, other elements such as ethnicity, race, and class also play a role. The Indonesian government recognizes Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism as legitimate religions. Religion is the outcome of Abdurrahman Wahid's reform era government. (Nazmudin. 23-39).

A clear distinction in Indonesia's communities, with many religious affiliations, will cause the seeds of controversial differences in beliefs. If not well maintained, these differences can cause religious conflicts that contradict religion's fundamental values, promoting compassion, tolerance, and mutual assistance.

Numerous concerns have been raised regarding the fundamental theology of the life society compound. Religion in the modern era is a relationship problem between religions or religious pluralism (Religion Pluralism). Interfaith interactions are not new, yet numerous elements contributed to the problem's creation. One is what Gilles Kepel refers to as the modernity crisis. Religious pluralism presents a plan that tries to foster religious tolerance, particularly in the town and village of Sukoreno Pancasila, which is constantly painted by the tides. Each religion's essential doctrines emphasize the importance of peace, concord, harmony, and mutual tolerance. However, in the empirical historical reality of religious teaching, the decisions of the clergy and church councils towards the world cannot be applied in the manner anticipated. Numerous circumstances obstruct the realization of harmony, peace, and religious harmony. Political, economic, social, and cultural issues contribute to shifting

dynamics and inter-religious relations. Pluralism Religion ¹),

Looking back on Islam will see an incredible history defined by science and religious tolerance. If we return to Islam's golden age, It has advanced in cultural science and government in lockstep with the advancement of science and civilization. At the time, education was highly prioritized, ranging from masjid-to-mosque formation to the formation of madrasas and scientific institutions, which developed science and religion scholarship rapidly at the time, and simultaneously generated highly qualified scientific terms in a variety of fields, including medicine and Avicenna.in the other hand experts Philosophy Averroes (W 1126 AD) Islamic Law Four Imam sect, Shafi'i, Hanbali, Hanafi and Maliki, as well as Ibn Kathir's expert commentary, among others. These scholars are incredibly knowledgeable and thoroughly understand all the sciences. One of the most exciting aspects is that most of them are graduates of Islamic studies who concentrated on their respective fields; this indicates that educational institutions were quite advanced and created civilizations that Islam respected throughout the world.

The figures displayed demonstrate a willingness to accept science; they are also our offer, which we continue to use in relation to Indonesians. Today, there is an exclusive mentality on the side of a group/community, which is not only hurtful to others in light of difference or plurality. However, you may potentially injure yourself. They frequently cause considerable sadness or hurt due to their exclusivist attitude, resulting in an internal conflict that makes life uncomfortable because they generally do not respect or

embrace religious variety. As a result, efforts must be made to foster an inclusive attitude toward diversity. Each individual or child gains an appreciation for religious tolerance that values diversity in order to benefit all individuals and the natural world.

Sukoreno and Pancasila village will be elevated as a pilot project for the study of religious tolerance in an Indonesian context as a result of this study. Sukoreno into society inclusive design and provide a clear vision for becoming a pluralist and open society that is tolerant of flow and religious differences, it is vital for the community to ask how to build a green civil society in this setting. Multicultural education and management are underway in the aftermath of the village Sukoreno.

DEMOGRAPHICS VILLAGE SUKORNO: HISTORICAL

The original name of Village Sukoreno was Gumuk dazed. Its name was taken from a hill, Padas. It came from the people who frequently dug the Rock. They discovered a statue under a tree Suko or Flower Suko which has 4 colors. After the discovery, the name of village is replaced to the name of the village Sukoreno. Its name derives from the fact that numerous forms of enjoyment are blended with the character of the people and the faiths of the village's head to form the society. Kasbiran commanded Sukoreno village for nine years, beginning in 1941. Next, in 1949, Supardi substituted the previous chief of the village for eight years. In 1857, Lindos held and won the election for 12 years. In 1969, Jumlai continued to lead the village. When the village became unfavorable, the Regent of Jember took over the policy or assigned men of the Armed Forces named Ibn Sunardi to become the village chief Sukoreno, commonly referred to as the

¹ Interview with Puspo Nugroho, January 12th, 2019.

village chief the Village Head Karteker. When the leadership of the village administration Sunardi's mother laid out or divided into 5 districts, 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. Moreover, in 1998 the village chief elections were 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: 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 still serving as village chief Sukoreno. 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 was divided into three hamlets: 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. In 2005 there finally solving the rural village of Sukoreno split into 2 (two) villages, namely Sukoreno and Village Mundurejo.²

Sukoreno village, in broad terms, is a small village in the area of Jember known as umbulsari. Due to the small size of this Sukoreno rural community the

simplicity of sociable people toward Muslims and non-Muslims. This village's Sukoreno vivid diversity reflects the Indonesian spirit because this town reflects an Indonesian spirit of inter-religious cooperation, as one would expect from a country like Indonesia. As a result of the rich culture of the surrounding community, sukoreno village has been designated a Pancasila village.

Sukoreno refers to "love" or "affection for" difference or diversity. Suko is a Java word that translates as joy in Indonesian and variably as reno. Due to this history, The residents of Sukoreno have become accustomed to living in diversity. Numerous different residents of Sukoreno practice Islam, Catholicism, Protestantism, and Hinduism. The community has a powerful air of tolerance, which strikes the heart particularly hard. Thus, I was astounded by the extremely high tolerance for the difference when exiting the public eye. Sukoreno has a physical manifestation or proof in a multicultural society that may be examined immediately through the glasses. One of them is visible from the structure. Houses of worship or mosques are adjacent to one another. Additionally, churches and non-Muslim temples are located just within a few meters of Muslim mosques. According to Sukoreno village chief H. Achmad Choiri has never been any conflict between residents of different religious backgrounds. "There is no such thing as a minority or a majority. Because they are essential all the same and deserve attention in the same way, there is no favoritism in favor of the surrounding community. Villagers also have a tradition of cleaning each other's places of worship. Jointly, that has a human nature among different religions. So it does not discriminate between fellow; they all apply impartially to each other in cleaning worship. Residents do not look at places of worship belonging to anyone or any religion. By maintaining a tidy place of worship, residents will feel more at ease

² Achmad Choiri, Interview, As Head of Village Sukoreno, January

and have a sense of belonging. Although astonished by the simplicity,²"I always felt at ease during his time in the hamlet" because each village has its own level of comfort and calm regardless of the society's faith. Thus, tolerance and customs must always be maintained. Sukoreno hamlet includes a very tolerant attitude toward religious peace, and the community's environment is free of conflict or disagreement over religious differences. Because they essentially build their tranquility amid religious strife. Muslims have come to assist when a humanitarian activity is held in Sukoreno. Thus, they engage regardless of religion or belief because human nature takes precedence over all other considerations in this rural community. It is communicated by Winarti, the mother of one of the village's instructors.³

The older generation and tolerance are also imparted in Sukoreno children by their parents. While their manner may be simple, it is believed to be capable of exerting a positive influence on their children's destiny. Most parents always encourage their children to visit relatives during religious holidays. Additionally, when a resident hosts a wedding reception, parents do not hesitate to encourage their children to develop an appreciation for the variety and mutual collaboration.

In establishing harmony amongst religions in the hamlet of Sukoreno, each religion has its own place of worship in the running. Numerous places of worship for various populations (Muslim, Hindu, and Protestant) in the village sukoreno, however, there is no empirical evidence to support the research's assertion that the hamlet sukoreno has a place of worship. Although nothing in their unique beliefs was shaken, these communities stay steadfast and continue to practice their respective beliefs. Among these houses of worship are the following:



Private dharma temples are considered sacred by Hindus. This temple is constructed from what is deemed to be sacred scriptures. Dharma private temple was built in 1982, owing to the mutual help of society's nature, which enabled Hindus to establish this temple without encountering opposition from the surrounding environment. Indeed, this temple's building began with laying the first cornerstone. This is why, following the foundation, why not immediately start construction? As a result, this temple is near to and adjacent to existing homes that have been affected by the illness. So fearful of interfering with the construction of this temple, of disrupting and increasing the family's load. Thus, the temple in this sukoreno came to a halt for a few months to respect the surrounding ecology. It demonstrates a high level of tolerance in this small matter. It can serve as a lesson to surrounding communities about the need to respect the sick person's requirements to avoid conflict in the environment surrounding the village sukoreno. A few months later, when the homeless and adjacent to this temple died, the Hindu community's construction of this temple continued and took into account the community's permission surrounding the temple's establishment, which was followed by a joint cost in the area. Additionally, the village head contributed

³ Winarti, a lady who works as a teacher in the village sukoreno

to the cost of construction and materials used in private dharma temples. While the homeless adjacent to this temple perished, the Hindu community's construction of this temple continued, taking into account the community's acceptance surrounding the temple's establishment, followed by a joint cost in the area. Additionally, the village head contributed to the cost of construction and materials used in private dharma temples. While the homeless adjacent to this temple perished, the Hindu community's construction of this temple persisted. A joint cost followed the community's approval of the temple's establishment in the neighborhood. And also the head of the village contributed to the cost of construction and materials required in Dharma temple.⁴

Thus, it can be argued that Hindu society promotes tolerance and also values other cultures in a village setting Sukoreno. Because the surrounding community represents human nature regardless of faith or creed, it places a high value on harmony in the environment.



Since the apostles received the commission from God to preach the gospel and make disciples of all countries, the Church has

⁴ Mr. Hariono, Interview (As Hindus in the village Sukoreno), On
Date January 5, 2020

existed. Church in Sukoreno dates back to the early days when it was a gathering of believers united in the worship of God. With the growth of the Church in every era, it is then that the Church is split into areas and assigned a fixed site of worship. It is then that the concept of a church is created, with a range of senses and meanings leading to the same non-physical essence of the Church. Physically, during its development, people became acquainted with the Church as a place of worship for Christians. The church building is a place of worship for Protestants in Sukoreno, but generally, Muslims should not have an issue with it because it is near to the Muslim community. Thus, the society is unconcerned when Protestants pray in HRI on Saturday and receive the distinction individually. The Church is the outcome of meaning being represented as a shaded congregation. However, later development of the Church has reduced it to a structure, with only a few people understanding the true purpose and value of the Church. According to its origins in the Indonesian Church, the term "Igreja" is a borrowed from the Portuguese "Igreja". Latin is largely absorbed in Portuguese through the Greek word "ekkllesia," which means "the called out" (ek = out; klesia of stated kaleo = call). Thus, ekkllesia refers to a group of people who have been summoned (from this world) to be honored.⁵

Thus, it may be assumed that the Church where protestants congregate in Sukoreno existed before the arrival of Islam in the village. In the perspective that prevailed prior to the arrival of Islam, the first Church in the village of sukoreno was built because religion was established early or first in sukoreno village, followed by the

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

protestant Hindus. Thus, the town of Sukoreno demonstrates a high level of religious diversity, which is defined by tolerance for human nature.

The mosque serves as a gathering place for Muslims in Sukoreno village. As a result, the mosque has been transformed into a shrine for Muslim society. This is significant because Allah has required Muslims to worship five times in the mosque as a house of God. Because Muslims must pray On the other side, the mosque served as a place of worship for Muslims, where they prayed to Allah for protection and safety. It is a mosque within the town of Sukoreno. Still, the distance between the temple and the Church was around kira1 kilometer, indicating that the village Sukoreno residents highly respect religious tolerance. The community will accept it without hesitation because it is at the center of each religion in Sukoreno village. As a result, this town develops an intriguing diversity, capable of serving as a model of religious cooperation for the surrounding settlements. As a result, we can deduce that the mosque being described as a house of worship of Muslims, a location where they can carry out Allah's commands. As a result, it becomes an unalterable constant that cannot be disturbed or questioned.

VILLAGE PANCASILA: STUDY VILLAGE SUKORENO

Pancasila state ideology, or filosofischegrundslag, is a coherent sense of morality for Indonesian public life drawn from the value of human life as a reflection of the Indonesian personality and worldview weltanschauung of the nation. Pancasila has majestic values that serve as a compass and national and state standards and a style and character that are just, wealthy, and most importantly, unify

nations complex. Pancasila elements allude to an end and declare future aims or stateside that are useful as platforms in national life. To accomplish the state's mission of protecting the people and country of Indonesia, promoting general welfare, educating the populace, and contributing to the establishment of a world order based on liberty, which can last harmony, and social equity, Pancasila must be incorporated into the state's conception as an ideology based on values that include future goals and fundamental values, accompanied by orders to be followed by the community, the nation, and the populace.

Pancasila is the exact value of the curricula of law. It means integrated with a variety of disciplines. It consisted of science of law, specifically constitutional law and state Administration holistic. Pancasila implies no individual and group adopts. Law education should produce a lawyer who has integrity and morality in the struggle for basic values or basic values of Pancasila in the nation's life and develop advanced for Nation is a country that puts development in the field of education . In Indonesia, education is essential in building human resources premised on Pancasila's fundamental beliefs.

The consequence of Pancasila as an ideology is an open space forming a community agreement on 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 concerning the state-building and the procedures governing power, the relationship between state organs to each other, the deal as a buffer constitutionalism, namely an agreement on the rule of law as the foundation of government or the organizing state (the basis of government), as well as an agreement on the structure and

operations of state administration organizations (the form of institutions and procedures).

The following are Pancasila values that should be integrated into Pancasila village and community development. To begin with First Sila, Belief in the one and only God. Sila 2, experience-oriented religious values with a human object is Allah's creation. When the preamble of the 1945 Constitution is reviewed, it declares in the second line that "with the blessings of Allah Most High and the encouragement of the noble aspiration. So, Bohemian nationalities are free. The people of Indonesia declare their independence as a result of this." The national statement of 1945, in the form of the Constitution, establishes a view of divinity, stating that Indonesia's independence is impossible without the participation 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 Indonesia. The belief that monotheism leads man to believe in the truth and the sole existence of God as Creator. The state gives each citizen the right to express their faith and worshipped according to their faith and beliefs in all spheres of national life that correspond to the fundamental principle of deity Almighty.. Indonesia is not a Muslim state. However, Indonesia is a Muslim-majority country, yet Christianity, Buddhism, and Hinduism are prevalent. Although Islam is the main religion and has the most significant number of members, the states 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 Almighty God contains moral and

ethical dimensions of the principle of mutual respect among religions. Pancasila taught the principle of religious tolerance that should be built on the fundamental understanding of religious tolerance outlined in the form of the education curriculum. It is very run very well in the village Sukoreno and a principle of life in the middle of the village community Sukoreno. But the state is fair in enforcing a space of freedom in belief 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 is just enforcing a space of belief and religion without interference or force. Freedom of religion is a manifestation of the values of Pancasila in the divinity Almighty, containing moral and ethical dimension of the principle of mutual respect among religions. Pancasila taught the principle of religious tolerance that should be built on the basic understanding of religious tolerance outlined in the education curriculum. It is very run very well in the village Sukoreno and is a principle of life in the middle of the village community Sukoreno. Thus the state should protect citizens in the running of worship: Suitable confidence and trust.

Second, Just and civilized humanity. It should promote an individual's autonomy, equality, human empathy, and social competence, so that the curriculum's operational context as well as the how society operates sukoreno very Pancasila in the results of the product of life's curriculum village Pancasila-based humanitarian fair and civilized will produce undergraduate students who humanize life and pay a high tribute to human values. As legal scholars have a strong humanitarian bent, they will be cultivated with the capacity for human cognition, sense, initiative, and creativity. 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 Indonesia's earth (the legal culture), although the eye may look throughout the universe. The problem is not only Weltshcauung nation and our state philosophy. The problem is also not because our legal system is different, but the fundamental question of the other side is whether we have to produce a law degree and an American or Dutch style. "

Expected life education is a humanizing education of human life and can produce scholars who respect each other's life. When it becomes a tool of the state as state officials and the people, 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, 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 second principle's fundamental values are stated in several articles of the 1945 law. It establishes regulations on citizens' equality before the law, their entitlement to unequal treatment, their respect for traditional communities that are in step with the times and civilization, their obligation to respect human rights, their right and duty to participate in defense and security, and their right to a decent education.

Third is The unity of Indonesia.A profound philosophy in The third principle of Indonesian unity established that the Indonesian nation state or nation-state, as it is composed of diverse entities based on class, ethnicity, religion, and interests, and the diversity of various cultural characteristics ranging from Sabang to

Merauke and from the island of Nias to the island of Rote. The third principle of Pancasila is to combine in a determined unity amongst the nation's diversity through bringing together philosophical, economical, geopolitical, and security forces, as well as sociocultural forces. The fusion of the nation's numerous components will strengthen and fortify the country against various risks of national disintegration. The new constitution refers to Indonesia's unity in article 1, paragraph (1). The 1945 Constitution establishes Indonesia as an independent, sovereign nation.

The Indonesian setting is one of mutual respect and forging togetherness amidst diversity. Sukoreno must uphold tolerance in public life and demonstrate unity at all village events. Ulama is not uneasy about ogoh-ogoh ceremonies in sukoreno; otherwise, the pick-ogoh-ogoh are predominantly Muslim youth; nevertheless, when there is an event recitation, many pastors and clergy Hindu are present to commemorate the event.

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Fourth, Democracy is guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives. It embodies the value of enhancing individual sovereignty through the principle of dialogue to establish an agreement that protects democratic liberties. Deliberative democracy is characterized by a spirit of brotherhood and kindred in achieving an agreement. Supremacy of value entails both popular sovereignty and the rule of law. The law takes precedence, whereas right to self - determination and democracy are determined by politics. In comparison, the rule of law sukoreno establishes the Pancasila concept or a legal community that promotes a high level of tolerance and mutual respect across religious sects between religious communities in countries

such as the United States, the required allocation of state power is founded on the concepts of democracy and nomocracy. This is accomplished through the legislative, executive, and judicial departments of government. Implementation of state powers following Pancasila's fundamental values and integrative state policy.

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Fifth is social justice for the whole of the people of Indonesia. It is on the value of social justice implies both social and economic justice by presenting a populist economy that is friendly to small businesses as a reflection of the value of Pancasila, which is socially just for the entire Indonesian people, thereby establishing state obligations in the form of economic policies that prioritize the welfare of the people. The constitution explicitly stated in the introduction of the 1945 constitution that achieving social justice for all Indonesians is a priority. The rule of law promotes justice by ensuring that people experience legal justice concerning their welfare. Pancasila's values are highly relevant to the state's ideals in establishing a democracy founded on politics and a nomocracy based on the rule of law. The state's spirit is inspired by Pancasila's five precepts and realized in the nation's and state's life.

MANAGEMENT CONCEPTS OF MULTICULTURAL EDUCATION

Multicultural education is defined as education that educates pupils about the value of comprehending diverse differences in terms of ethnicity, race, culture, religion, and gender. The creation of multicultural education is inextricably linked to the history of discrimination in the United

States throughout the 1960s and the civil rights movement's events. Multicultural education is becoming increasingly significant in industrialized countries to comprehend and bridge the occurrence of discriminatory life practices in America at the time.⁶

According to Bank, Multicultural education is a term, notion, or perspective described as a series of convictions (set of ideas) and interpretations that recognize and value the influence of cultural variety and ethnicity on individuals' lifestyles, cultural interactions, individual identities, and educational possibilities.⁷ The second definition is more specific: Multicultural education theoretically ensures that all children, irrespective of gender, socioeconomic status, ethnicity, race, religious, or cultural characteristics, have an equal opportunity to learn in school.⁸ Of course, several factors must be considered in implementing the course, one of which is the premise upon which multicultural education is founded: the ideals of democracy, equality, and justice.⁸ Tolerance principles are derived from the belief of multicultural education and must be upheld for multicultural education to be correctly understood and implemented.

In line with the principle expressed by Marhumah multicultural education, other things need to be considered in the discourse of education multicultural namely, identity, openness, cultural diversity, and social transformation. Thus the principle of multicultural education can be summed up as follows: promoting democracy, equality, and justice, identity, openness, disservices culture and transformation of multicultural education

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.

social. This principle is the spirit of education itself. On Multicultural Education Management, especially the first is 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 considers the similar condition and positions of women and men to get a chance to participate in a benefit in education. This substance follows the teachings of Islam that uphold 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 fundamentally associated with individual attitudes or groups of individuals; as a result of their identity, they can respect and influence one another; this is also true for teachers and students and interactions between different cultures and religions. Thus, these identities can be refined through both internal and exterior cultures (self-critic). As a result, multicultural education is responsible for fostering local identity. Disservice culture will be accomplished if education acknowledges diversity to be inclusive and allows for any disparities in how an educational process is seen.¹⁰

According to Marhumah, multicultural education, particularly at the primary and secondary levels, must consider various factors such as the paradigm of multicultural education, teaching methods, and learning strategies to effectively deliver the concept and principles of multicultural education. Specifically, attention, comprehension, and the development of learning models. Additionally, multicultural education for young children can be accomplished in the

following ways: (1) develop a curriculum that is designed and implemented around the concept of self and understanding self-aggressive, capable of feeling and understanding others to comprehend diversity.¹¹ Additionally, it becomes critical to avoid being ethnocentric (an attitude or outlook derived from one's own community and culture) and intolerant. By cultivating non-ethnocentric views, hatred and conflict will be minimized to the greatest extent possible. (2) a focus on an integrative curriculum that is comprehensive and conceptual to be incorporated into all learning elements. (3) According to the 2013 curriculum, an emphasis on emotive and cognitive aspects is placed on character education to foster the development of a scientific approach-based learning process.

The implementation of this multicultural education is similar to the Bank's definition of multicultural education, namely (1) the integration of education into the curriculum (content integration) through the inclusion of diversity in an educational culture whose primary goal is to eliminate prejudice. (2) the development of knowledge (knowledge construction) is accomplished by a thorough understanding of the existing diversity. (3) Prejudice reduction (prejudice reduction) results from cultural diversity and education interaction. (4) educational equality for human beings (equity pedagogy) provides space and chance for each distinct element. (5) fostering an

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.

¹¹ Marhumah, Urgency Education, P. 85.

empowering school culture (empowering school culture).¹²

Thus, it can be concluded that the implementation of multicultural education in early childhood occurs through the planning and development of the curriculum following multicultural education principles, emphasizing affective, cognitive, and psychomotor development through prejudice reduction, equality pedagogy, and empowering school culture. Zakiyuddin, Multicultural education is a method of teaching diversity (teaching diversity), which necessitates the rationalization of ethical, intellectual, social, and pragmatic interrelationships, i.e., teaching inclusiveness values and pluralism.¹³

Meanwhile, Muhammad Tang believes multiculturalism is an idea or school of thought that acknowledges the diversity and difference in people's lives, whether physical or psychological, individual or social integration through gender, ethnicity, color, faith, and religion. As a result, multicultural education places a premium on cultural variety within the context of equality.¹⁴ It can be concluded that multicultural education is a mean of instilling diversity and ethnic differences, intellectual, social, physical, psychological, gender, race, ethnicity, race, creed, and religion, into the curriculum through its values of tolerance, equality, and justice, to foster a more complex understanding. According to HAR Tilaar, multicultural

education is no longer centered on a particular social group, religion, or dominant or mainstream culture. However, the attitude of "concern" and desire to comprehend (different), or the recognition politics (political recognition of people from minority groups).¹⁵ Such constructivist education fosters the development of a sound, religiously pluralist, and multicultural vision. Additionally, Islam pluralist multicultural education can be positioned as part of a complete and systematic attempt to prevent and address ethnic conflicts, extremism, religion, separatist, and country integration. While the fundamental principle of multicultural education is "tolerance," it is also necessary to appreciate all diversity as realities that must be correctly positioned and not coerced into a particular perspective.¹⁶ It can be argued that the fundamental virtue of multicultural education is "tolerance," an attitude of "care" or "appreciation," which is applied equally to all segments of society (minority and dominant). A complete and systematic effort will be made to prevent and resolve conflicts with these values in mind.

Tolerance in education can be taught using a learning model that is capable of comprehending the child's qualities. According to Sukamto, a learning model is a conceptual framework that describes a systematic approach for organizing learning experiences in order to accomplish specified learning objectives, and serves as a guideline for instructional designers and

¹² James A. Banks, Multicultural education: Historical Development, Dimensions, 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.

teachers when planning learning activities¹⁷. The underlying word is "culture". First, etymologically, multiculturalism is derived from the terms multi (many), culture (culture), and ism (flow/comprehension). Second, Essentially, it acknowledged the dignity of persons who live in communities with distinct cultures.

Related to multiculturalism in schooling, Hilda Hernandez defines multicultural education as a perspective that acknowledges the realities of political, social, and economic encounters experienced by each - each individual in the human encounter complex and diverse culture - and reflects on the importance of culture, race, sexuality and gender, ethnicity, religion, social status, and economic status, as well as exception in the educational process. According to Andersen and Crusher (1994: 320), multicultural education is defined as the study of cultural variety. Second, Muhaimin el Ma'hady discovered that multicultural education might be simply defined as studying cultural variety in response to demographic and cultural changes in a given area or even the worldwide community (global). Third, James Banks (1993: 3) explains what constitutes a multicultural education for persons of color. That is, the desire to investigate alternative multicultural education as a necessity (divine grace / sunatullah). Fourth, Andersen and Crusher (1994: 320) define multicultural education as education about cultural variety. The Indonesian country is characterized by its pluralism. As is well known, Indonesia is an archipelago comprised of some of the world's largest islands. As a result,

pluralism is an inescapable requirement in Indonesia. Due to the circumstances outlined above, conflicts between groups occasionally occur in Indonesia. On the other side, the variety of beneficial outcomes is inextricably linked.

According to Syafri Sairin (1992), conflicts in 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 in politics, ideology, and religion.

As a result, we require a more tolerant paradigm, that of multicultural education. The multicultural educational paradigm is critical because it will guide students toward a more tolerant and inclusive vision of the reality of a diverse society. Multicultural education also meant that human beings were viewed as macro and micro-creatures inextricably linked to the nation's cultural and ethnic foundations. Micro string roots ensure that humans have a firm foundation and are thus resistant to being misled by the rapid changes that characterize modern life and relationships internationally. Meanwhile, a macro-root solid cause of humanity will never be able to eradicate mankind's roots. The following characteristics typically represent multiculturalism education: first, the material teaches values - noble human values, the value - the value of the nation, and value. Second, the objective is to establish a "human culture" and a "civilized society." Third, the democratic method, which emphasized the four nations' and ethnic groups' cultural uniqueness and

¹⁷ Hamr un i, Learnin g Strategies (Yog yakar ta: In san Madan i,

variety, was based on perspective. Students' behavior is evaluated in perception, appreciation, and action toward others. Fourth, Developing a culture of multicultural teaching in a society rife with problem groups presents significant problems. Multicultural education is far more than simply "enjoy diversity."

Additionally, suppose the society is still rife with bigotry and racism. In that case, it can also be questioned whether or not students have faced prejudice or persecution in everyday life due to their skin color or cultural diversity from the prevailing culture? In such circumstances, multicultural education should be more effectively aimed as an advocate for developing a tolerant and free society of tolerance.

There are numerous methods for multicultural education, including the following: First, avoiding the assumption that culture is synonymous with the culture of ethnic groups. There is no longer a requirement to identify only with the culture of ethnic groups, as has been the case thus far. Traditionally, educators, and cultural associates with just social groups are reasonably self-sufficient, rather than the number of people who engage in one or more activities consistently and frequently. In multicultural education, this approach is expected to inspire program designers to abandon the tendency to view students stereotypically based on their ethnic identity and to increase exploration to gain a better understanding of the similarities and differences between students of various ethnic backgrounds groups. Second, because initiatives aimed at developing competence in a "new culture" typically require interaction with people who possess competence, it can be seen even more clearly that the commitments made to support ethnically segregated schools are

antithetical to multicultural education. The purpose of preserving and expanding group solidarity is to obstruct indoctrination into a new culture.

Third, no longer limited to equating education (education) with schooling (schooling) in official school programs. A more expansive view of education as the transmission of culture liberates educators from assuming that the primary responsibility for developing competence culture among students lies solely with them. More parties accountable for school programs should be associated with informal learning outside of school. Because endeavors to build competence in a "new culture" typically need interaction with people who already possess the competence, it may be seen even more clearly that the undertakings to maintain racially segregated schools are antagonistic to the objective of multicultural education. The purpose of preserving and expanding group solidarity is to obstruct indoctrination into a new culture. Cultural pluralism education and multicultural education cannot be logically equated.

Fourth, enhance multicultural education's proficiency in certain cultures. The circumstances dictate the culture that is adopted. Fifth, it is likely that education will improve awareness of competence in some cultures (both within and outside of schools). This knowledge will then move us away from the concept of biculturalism or the binary opposition between indigenous and non-indigenous peoples. Such limiting dichotomies prevent individuals from appropriately expressing their cultural uniqueness. This technique heightens awareness of diversity as a common occurrence in human life. This knowledge means that multicultural education can avoid the dichotomy and foster tremendous

respect in pupils through the development of cultural competency.

In light of Indonesia's uniqueness and diversity, the fifth of these approaches must be compatible with Indonesian society's current state. A community is a collection of people or persons who are bound together by a common culture or tradition. This sentiment was echoed by zakiah daradjat, who stated that the population can be simply defined as a collection of individuals and groups joined together by the state's unity. Thus, the core of culture and community is a big group of individuals who live and work together for an extended length of time, allowing individuals to meet their basic requirements and absorb the social character. Conditions were then exploited to the fullest extent possible by forming an organized community that is self-aware and distinguishes the extension of the community's extension. On the other hand, if social life is defined as the interaction of an individual with their social surroundings. Thus, education, or in other words, people, enabled the establishment of such individuals. As a result, when evaluating the community's primary education.

The fundamentals in question are as follows: first, the development of individuals within the community, their attachment to him, and their development within the framework that required accountability for his behavior. Second, the Society is based on each individual's efforts to meet needs through relationships with other individuals seeking to meet requirements. Third, each community is accountable for establishing behavioral patterns among its members, both individuals and communities. Fourth, as individuals connect and work together to meet requirements, they arrange for that effort to be facilitated by so-called social

obstacles. Fifth, Society is not autonomous. Society is an outgrowth of a dynamic, ever-changing living organism. Individuals' growth within the community, their devotion to him, and their development within the framework required accountability for his behavior.

If the above theory is applied to education, the public plays a significant role and greatly impacts intellectual development and individual learners. Because the community's presence is a macro, so a laboratory and a complete source alternative to ensuring the education's execution. Every member of society has a role and moral duty in the educational process's implementation. This is because society and education are inextricably linked. Attempting to empower the community through education is critical for education's present and future growth.

Since its appearance 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 education² 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 through context and process. MBE confirms and extends exemplary practices and works to improve the educational opportunities of a rejected optimal. He was discussing 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. Previously let us monitor the advance of multicultural education in general conditions based on the phenomenal discourse that occurred in Indonesia. The multicultural address has entered a new phase. This indication discusses about not just happening in the academic tradition but has become part of the discourse and public policy. The discourse on the multicultural has become a matter of education, training. Even the short course is efficient. The urge to lift this title as widely as possible in the real of discourse due to the assumption that the multicultural 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, multicultural 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 recent approach to multicultural education is referred to as a more appropriate approach because the people of Indonesia are heterogeneous, particularly during the period of new autonomy and decentralization. Multicultural education evolved in Indonesia in opposition to the decentralization and regional autonomy policies. If adopted without prudence, it will result in a national schism. According to Azyumardi Azra, the end of power centralism at the national level and the

establishment of a new regime imposing nearly uniform "monoculturalism" sparked a backlash, which did not have dire consequences for the reconstruction of Indonesia's mixed culture. It is parallel to the development of autonomy and decentralization of power and governance. There has been an increase in symptoms of "provincialism" that almost resemble "ethnicity." If left uncontrolled, this trend could result in serious socio-cultural disintegration and political collapse.

The education model in Indonesia and other nations demonstrates the range of aims and methods utilized to implement the plan. According to some critics, the adjustment of the school curriculum undertaken in multicultural education initiatives in the United Kingdom, Australia, and Canada is limited to existing cultural diversity and hence to cognitive aspects. Additional knowledge on cultural diversity is a kind of multicultural education that incorporates adjustments to material learned, such as textbook revisions. Despite criticisms about its deployment in some countries, such as the revision of learning in the United States, it is widely considered as a vital education and curriculum reform technique. Rewriting American history from a more diversified perspective is a progressive educational agenda championed by academics, activists, and practitioners. Serious humanitarian activists in Japan are asking for a revision of history texts, notably those on Japan's role in World War II in Asia. Although it has not been received, this effort has begun to educate some people on the critical nature of a new viewpoint on the war to prevent another humanitarian calamity. While Indonesia still has a long way to go in terms of revising textbooks to account for the contribution and participation of people of all backgrounds in the establishment of Indonesia. Indonesia, too, wants

educational materials that can help it overcome the "revenge of history" in various sectors. Another option is multicultural education, which does not just change the educational materials but also reforms the educational system. Affirmative action in selecting students for teacher recruitment is one strategy for resolving structural inequity against minorities in America.

Another example is the model "school blending" Iskandar Muda in Medan, which fosters interaction between students from diverse cultural origins and coordinates a foster care program for the group. Along with the entrance of multiculturalism discourse, conducted seminars in schools and throughout society to enhance social awareness and tolerance and minimize prejudices between groups in the United States. To implement these models in Indonesia, multicultural education must draw on various existing models. According to Gorski, multicultural education can involve three distinct types of transformation: first, the change of society; second, the transformation of the school and learning process; and third, self-transformation. Additionally, it is feasible that multicultural education discourse will continue to flourish in the same way that a snowball (snowball) rolls, growing and generating active discussion. Additionally, and as we anticipate, the rhetoric of multicultural education will be applied to the educational system in this multicultural country. What will occur in terms of curriculum, materials, procedures, or other ways. Firstly, society must be transformed; secondly, the school and learning process must be transformed; and thirdly, self-transformation must occur. Additionally, it is feasible that multicultural education discourse will continue to flourish in the same way that a snowball (snowball) rolls, growing and generating active discussion.

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All efforts try to reduce the moral degradation that increasingly looks 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 implement education policy of growing efforts of character values to create a superior generation. Communities maintain 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 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 made the curriculum in 2013 as a means of waging war to plant students' character, and schools organized 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 accept difference. Accept differences not only with skill competency but more related to the perceptions and attitudes following the realities of life overall. While plurality as the curse will cause a disclaimer attitude towards others, whether individuals or groups, because they are different from them, 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

establish recognition that one or the other group is ahead of the others, and filed a claim that more than their rights by way of depriving the rights of others. (Salam Editor, kalimatun Sawa, multiculturalism Global Village).

Tut Wuri Handayani

-Ki Hajar Dewantara

A teacher is a person who becomes a role model in the future. In the middle can build morale and be a driving force behind. The principle of teaching compassion, grindstones, and foster education menjadikn achieved without coercion. A teacher gives a good example, teaching slick and thorough coaching. The teacher becomes the main spearhead in shaping the students about the values of life, both religious values, togetherness, manners, and other values. The teacher's primary role as a teacher and educator dalah fosters 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 bringing the students to know the potential for him to socialize with people. Teachers as role models guide so that students are able to accept all differences. For example, teachers provide instruction to increase tolerance for differences between students in learning. 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

¹⁸ Zizah Rahmadani and Yulianti Dwi Astuti, Teacher Effectiveness

Training Increasing Role in Providing Guidance to Students, hlm.2

particular approach to forming a strong national character.

A teacher is a person who when in the future becomes a role model, in the middle can build morale, and is able to be a driving force behind. The principle of teaching compassion, grindstones, and fostering education to be achieved without coercion. A teacher giving a good example, teaching slick and thorough coaching. The teacher becomes the main spearhead in shaping the students about the values of life, both religious values, togetherness, manners, and other values. The primary role of the teacher as a teacher and educator is to foster intellectual, affective, and psychomotor, through the transmission of knowledge, problem-solving, active exercises, and skills.¹⁸The good teacher will form a quality student, did the opposite. Teachers as agents of transfer value active role in 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 following noble values. Tolerance of the plural form of the Indonesian nation. Indonesia is a pluralistic nation. Differences in cultural background, ethnicity, language, and religion require a special approach to forming a strong national character.

Character education's role is to establish, improve, improve, and change ordinances, skills, attitudes, and behavior. Character development is not only at school, there are 3 main foundations that

will succeed character education, education, religion, and culture. Character education is itself a form of education and teaching emphasizes the behavior and implements 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 is Unity. The polite, tolerant, friendly character of the community is a hallmark of this nation. Modernist culture, making the present generation make culture as things that are taboo and quaint. This does not mean local indeed missing from the people. Only a small fraction of the millions of Indonesian people want to keep the tradition. Small example, culture spoke, 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 person leaves early to go home at night, spend time chatting with gadgets, and piling on the table. A house wall made up high with reason, fear of theft. Their own cultural theft, unnoticed. With the use of terms and practices of multiculturalism, Parehk distinguishes five types of multiculturalism; The first is "multiculturalism asoianis" which refers to a society in which groups of various cultures live autonomously run and run with minimal interaction with one another. Examples are the people on the "millet", who accept cultural diversity but they maintain them separately from other communities.

Second, "accommodative multiculturalism" is a plural society that has a dominant culture, making

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

adjustments, certain to accommodate the needs of a minority culture. Multicultural society and apply accommodating formulate laws, legal and culturally sensitive forces, provide the opportunity for minorities to develop their culture, and the minority are not opposed to the dominant culture. Multiculturalism can be found in the UK, France, and some other European countries. The third "automatic multicultural" plural society where the culture main group tries to bring about equality and wants 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 following their culture. The fourth "critical multiculturalism interactive" plural society, in which cultural groups are less concerned with their autonomous cultural lives and more concerned with the creation of a collective culture that reflects and confirms their distinctive perfective, requires the development of a collective culture that reflects and confirms their distinctive perfective. Multiculturalism applies to blacks battling for independence in the United States and the United Kingdom. The fifth is "multicultural cosmopolitanism," which aims to eradicate culture to establish a society in which people are no longer connected and loyal to any one culture. He was free to conduct multicultural experiments and create their culture concurrently. Proponents are multicultural diasporic intellectuals and liberal groups that tend to regard culture as postmodernism and resources that they can choose and download freely. (Azyumardi Azra, Identity and Cultural Crisis).

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.

³ Multicultural education is a method of human potential development that values plurality and heterogeneity as a result of the diversity of cultural, ethnic, tribal, and flow identities (religion). Place a premium on multicultural education based on a philosophy of cultural pluralism in the educational system that is founded on the principles of equality (equality), mutual respect, acceptance, and understanding, as well as their moral commitment to social justice.²⁰ Multicultural education is a long-term process that requires patience to accomplish its goals and objectives. Zamroni argues that in the process of multicultural education, some objectives would be formed for students.²¹ Specifically, pupils develop an understanding of the nature of sakwasangka, on the other hand, and investigate why and where it manifests, as well as continue to assess ways to eliminate it; Second, pupils are capable of applying critical thinking to the subject they have learned; Thirdly, students comprehend that all sciences are double-edged: they can be utilized to undermine or advance social justice. Fourth, students comprehend how to use their acquired knowledge in real life; Fifth, students feel obligated to continue learning to develop controllable knowledge; sixth, pupils are in a great position to accomplish what has been studied.

Multicultural refers to the concept of unity in diversity, which has its own qualities and adheres to Indonesia's multicultural beliefs. The characteristics of this plurality have resulted in the birth of Indonesia, where the population's educational background is still relatively poor. This condition affects the nation's and

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

society's dynamics, notably the teacher's responsibility to prepare a generation of people who would be pioneers in the growth of intercultural consciousness—²²Multicultural education as a deliberate endeavor to foster pluralism tolerance in Indonesia. Multicultural education can be used strategically to instill a sense of community in his or her people. Multicultural education shaped the nation's and state's character and values. With tolerance, and acceptance of diversity is not easy to condemn individuals who are different, to judge and punish those who are different. Because the distinction is unquestionably proper, pluralism in Indonesia will be powerful if it is received together, made peace with, and comes together to develop the nation within the framework of multiculturalism's tolerance. Significant lines of multicultural education are imparted to children because they will be the future generation's pioneers of peace and stewards of the nation's culture. If necessary, the shape can be modified to serve as a kind of socialization for both the general public and officials. After all, Indonesians who are not deluded by multiculturalism simply do not associate it with sustainable development and peace.

EDUCATION MULTICULTURAL RELIGIOUS MODERATION EFFORTS IN INDONESIA

In order to solve challenges in the field of education, one must understand the meaning obtained from his or her education. In the Greek sense, education is "pedagogy," which is the science that guides the child; the Romans defined education as "educare," which is the issue

and direction, the acts performed to maximize the potential of children brought into the world. The German people regard education as "Erzichug," which is equivalent to educare, and refers to activities that develop or activate latent or potential power in children who get education. Education in the Java language means "Panggulawentah," which translates as "processing, processing, transforming mental, finalizing sentiments, thoughts, and disposition, as well as changing the child's personality." While, according to Herbart, education is the process of forming the ideal learners sipendidik that is coordinated with Educare). Thus, education is the process by which educators transfer knowledge to students via an educational curriculum. When comparing educated children to uneducated youngsters, there is a significant difference in terms of thinking, body language, and speaking style. Is feasible if the behavior is identical, but the thinking is drastically different.

Pluralism's perspectives, as articulated by Christian theologians above, have become a global concern, to the point where Islamic thought has just recently began to see the significance of thinking pluralistically, especially in Indonesia. Furthermore, when we compare Christian theology to Islamic theology, we see that plurality is not a new occurrence in Islam. This is because Prophet Muhammad's secula theological and historical religion cannot be divorced from the position and existence of other religions. However, the shape pattern and interaction that developed in the framework of Islam's relationship with other religions had a distinct historical trajectory. Sometimes lasts polemically, but a conversation has a lot more going on.

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

Pluralism is important because no theological tradition will be able to establish an epistemic absolute reality known as God, Allah, or the Unnameable Mystery. If a religion claims to be able to formulate anything about God, he has elevated himself to the status of God, and no longer as a means of salvation. To begin, an introduction to Sukoreno village, often known as Pancasila. Diversification occurred in the current Sukoreno settlement, which served as the foundation for renaming the village Pancasila. Pancasila is the bedrock of the state, national ideology and philosophy, as well as the nation's vision, encompassing fundamental values, instrumental values, and praxis values (Irhandayaningsih: 3). According to the definition of Pancasila, the village of Sukoreno is capable of fostering peaceful coexistence among its residents, despite the fact that multiple religions and cultures coexist at a relatively high rate inside the town's boundaries. Apart from being a national emblem, Pancasila is a collection of national and state policies that apply to the entire Indonesian populace. Pancasila's existence influenced livelihood significantly as well.

Pancasila is the underlying philosophy and ideology of the state, as well as the nation's vision, comprising basic values, instrumental values, and praxis values (Irhandayaningsih: 3). Pancasila defines Sukoreno as a community capable of encouraging peaceful coexistence among its citizens, despite the fact that many religions and cultures live at a reasonably high rate within the town's borders. Apart from serving as a national symbol, Pancasila is a compilation of national and state policies that apply to the entire Indonesian community. Pancasila's existence also had a significant impact on livelihood. The intriguing part is that Dharma Sapta is widely believed to mean

seven obligations. According to numerous reports, Mr Hardjosapoero received Sapta Dharma revelations at Pare, Kediri, East Java at 1:00 a.m. GMT on December 27, 1952, the night of Friday Wage. Arjo Sopuro's real name is Hardjosapoero. He was born in 1910 in the village of Semanding, Pare's north sub-district. Sapta Dharma's followers also have God. According to religion, God is an absolute substance in the sense that the fundamental Allah Exalted Almighty is devoid of all causal substances. When they pray, rituals carry them cross-legged in the sedekap position facing east and are positioned in an empty room alone. After performing this position, practitioners of this flow will progressively lower his fist from a seated cross-legged stance before proceeding to prostration, a procedure that typically takes hours. Additionally, adherents of this stream, like those of other religions, possess a place of worship. There are two types of temples eaten Studio: the first is the studio studio temple, and the second is the Sapta Renggo Busono temple. There was only one temple in Yogyakarta at the time (merdeka.com, mystical: cabbage 2-8). However, in the village of Sapta Dharma devotees Sukoreno, constructing an official place of worship is still ongoing, according to Mr. Nurul Huda, a resident of the village Sukoreno.

This means that Pancasila contains the capacity to safeguard the Unitary Republic of Indonesia's integrity; Pancasila also serves as the foundation for the country of Indonesia in the face of threats, challenges, impediments, and interference in social life, state, and nation. Pancasila's presence also provides a guarantee of democracy and human rights in conformity with national customs and culture, as well as the fulfillment of a just and affluent society (Pradina: 6-7). Sukoreno was dubbed Pancasila village due to its diversity

of cultures, customs, ethnic, religious sensibility, and the tranquility of country life. What should be admired about this Sukoreno community is that the residents do not allow religious differences to become a major source of contention. However, theological disagreements serve as a source of mutual respect and mediation between God's creations. Second, the growth of community life in rural Sukoreno pluralism is excellent. Educational attainment does not preclude students / students from limitation they are knowledgeable about science. This occurred in an SDK that was formerly a prison constructed by Dutch colonists. The switch to the SDK is now complete.

Interestingly, the student / student educated in the SDK is a Moslem. As a result of this event, we can observe that it makes no difference whether one is of a different faith or not to pursue information. Students / students attending a Muslim school within the SDK in Sukoreno are not excluded on the basis of their religious views.

To create a multicultural democratic society, one must entrust this task to the national educational system. This implies that the national educational system should relate to and implement processes aimed at achieving these objectives. National pluralism is a perspective that acknowledges the diversity inside a nation, such as those found in Indonesia, namely in this Sukoreno hamlet. While the plural noun suggests diversity, pluralism does not imply acceptance. It does, however, have political, social, and economic ramifications. As a result, plurality is necessary concerning democratic values. Numerous countries claim to be democratic but have failed to appreciate the pluralism inherent in their lives, resulting in various forms of segregation. Pluralism is

concerned with the right to life of community groupings within an outer komunitas. James is widely regarded as the father of intercultural education. As a result, the Bank's priority and attention are directed toward education. Banks believe that a significant portion of education should be devoted to teaching students how to think rather than what to think. He said that students should be trained to comprehend a variety of pengetahuan by actively debating the production of knowledge (knowledge construction) and its various interpretations. Pupils who perform well are students who constantly acquire new knowledge. Additionally, students must be aware that there are numerous interpretations within received wisdom driven mainly by their interests, which may appear contradictory depending on the viewpoint-view. Students should be socialized to understand and respect diversity (Hanum: 2-4)

The importance of pluralistic education in order to instill tolerance principles in the midst of difference and to position education as a vanguard of tolerance. The multiplicity of educational values cannot be denied as one of the alternatives to the Indonesian bawdy bawdy education system. The difference and diversity of social life do not necessarily translate into hostility and conflict, but the difference would be even more beautiful if they were based on the concept of maintaining each other and respecting their respective beliefs, so that the uniformity of identity needs to be studied in order to find common ground between often sticking surfaces-the difference. Meanwhile, if the National Education Law No. 20 of 2003 defines visits as a conscious and deliberate effort to create an atmosphere conducive to learning and the learning process in which learners actively develop the potential for him to possess the spiritual power of

religion, self-control, personality, intelligence, noble morality, and necessary skills for himself and the public. Meanwhile, Education Ki Hajar Dewantara says that guidance in life is critical for children's development (Faisol, 2015). The lines can be used as recommendations for ensuring the plurality of educational curricula. To begin, the curriculum should be developed on the basis of faith in God Almighty, standards or absolute values drawn from the world's great faiths, and the essential relationship between God, man, and nature. Because knowledge originates with God, people cannot be said to be the inventors of science (the creators of knowledge). Due to the ease with which humans can discover components of this universe, human values can serve as inspiration for selecting, exploring, receiving, and enjoying their truth. Second, students are expected to understand the relationship between science and sources of value. Experience-based knowledge that should be subject to rational knowledge and rational knowledge that should be subject to religious standards originates with God. Thirdly, faith and values must be recognized as the fundamental components of human culture. As a result, they should not be taught separately. Fourth, science should not be portrayed as incompatible with his religious beliefs. As such, education should be utilized to promote positive ideals. Fifth, while man cannot know the absolute truth, he can realize it at many levels through his feelings, thoughts, institutions, and intellectual faculties. The fourth form must be integrated into a complete educational system in order to function effectively. Sixth, learners should be encouraged to develop an understanding of the principles of unity and diversity and to get familiar with the fundamentals of security in the biological and psychological worlds. This is a refutation of a unitary

theory of world creation (Rahman, 2010). In education, the purpose should be to instill a value or set of values. Fifth, while man cannot know the absolute truth, he can realize it on various levels through his feelings, thoughts, institutions, and intellectual faculties. However, truth can be recognized on various levels, including emotional, cognitive, institutional, and intellectual. The fourth form must operate in unison and be fully incorporated into an overall educational system. Sixth, learners should be encouraged to develop an understanding of the concepts of unity and diversity and the fundamentals of security through the biological and psychological worlds.

Third, demonstrate humanity by fostering educational pluralism in Java's eastern region. The fact that their educational growth of pluralism is being realized in the village of Sukoreno is demonstrated by the excitement of inhabitants who live in harmony. Residents of Sukoreno are primarily subsistence farmers. They live in an average-sized house that is brimming with flavor kesederhanan. This appears to have been taught in Islam as ascetic, whereas it is referred to as ascetic in Christian teaching. Realization of humankind in the village of Sukoreno, which is also visible during each religion's Feast. Residents of this community are invited to join in the celebration. As exemplified on Christmas Day, the church structure was packed with Christian religious congregations. The courtyard was filled with citizens of various religions who assisted and kept the Christians in the Church. Islamic organizations also assisted in preventing the Church from engaging in illegal activities. Similarly, when Eid al-Fitr arrived, non-Muslim citizens came to protect and assist Muslims in celebrating their festival day. Toleransi- religious tolerance and amicable

inter-ethnic relations transform Sukoreno village into Pancasila village. Within a family, there are also numerous divergent beliefs, and this is rather frequent in the village of Sukoreno. People here feel that bawasanya's choice to believe in God is an individual right, and that it is up to the person to determine what he should believe.

CONCLUSION

This religious plurality contributes positively to a pluralistic community, particularly in Sukoreno, which was dubbed the village of Pancasila due to its diversity of religions (Religio Pluralism). Pancasila village earned its moniker because it is home to various religions, including Islam, Hinduism, Buddhism, and Catholic Christianity. It was built with a strong sense of tolerance and harmony, allowing for the effective implementation of true pluralism regardless of religious differences. From here, the basic country Pancasila concept became truly realized in the form of Indonesia. Without a doubt, Pancasila serves as the foundation for all national decisions, and ideology serves to preserve a nation's identity and individuality. According to its roots, the term "Pancasila" derives from a Sanskrit word of two syllables, five and sila. Panca is an abbreviation for five da sila, which translates as "joints, base, tool, or principle." At the same time, precepts with a long I pronunciation (Syi: la) refer to ethical guidelines.

On the other hand, education in the village disregards Sukoreno's religious distinctions. One institution has a teacher and a student - student relationship that fosters confidence and prevents difficulties and conflicts from occurring. Consider that education does not discriminate against anyone, regardless of their origin or

religious views. Then there is educational pluralism, which is used to promote tolerance principles in the face of variety in order to position education as the vanguard of a feeling of tolerance. The values in education will be one of a number of alternatives to Indonesia's bawdy bawdy education system. A high level of tolerance in society fosters a sense of peace and harmony in Pancasila village Sukoreno.

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