MULTICULTURAL EDUCATION IN REINFORCING NATIONAL CHARACTER IN GLOBALITATION

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Abstract

This study aims to determine the multicultural education in strengthening the national character in the global era. This study is a descriptive-qualitative research. The focus is on the overall depiction of multicultural education. findings in this study indicate that multicultural education in the global era Nowadays the concept of multicultural education emphasis cored internalization and characterization efforts tolerance for differences of religion, race, ethnicity, and other customary among learners is needed. The reason, the condition of the nation's current situation is not completely free from the threat of ethnic and religious conflicts, religious radicalism, separatism and disintegration. Emerging multicultural education in Indonesia is directed so that all nations may enter into an entity called educational institutions, regardless of the poor, the rich, the aristocracy, students, and so on. Multiculturalism teaches more than ensure that the learners in a class or school to learn from a variety of backgrounds.

Keywords : Multicultur Education, National Character, Global era

INTRODUCTION

Racial conflict in the life of the nation becomes a serious challenge in terms of the development of the Indonesian government legal, political, economic, social, cultural, and education. In terms of politics, (Tribe, Religion, Culture) sometimes become an obstacle to democracy in Indonesia and upholds human rights without neglecting the duty of every person. Facts on the field shows in Jakarta governor election case shows racial elements often appear in the campaign process. Moreover Solo denominational expressed disapproval if in Solo led by a different religious leader. Thus the smooth democratic process rights would be violated by the similarity. Furthermore, in terms of the legal process tends to be less than the maximum law enforcement in handling. Field data shows 61% of the security forces always come when violent incidents took place, while 39% showed

security forces came after an incident occurs (Imron, 2002).

From an economic point of racial conflict had a profound impact, GDP in Maluku in 2000 decreased 7.89%, from Rp 489,000 million (in 1999) to 458 753 million (in 2000). In addition, flow indicator shipments at the port of Ternate shows that in 2000 the volume of incoming goods decreased 14.5% compared to 1999 (Choerul, 2003:4). In addition to the socio-cultural impact of the decline that occurred both foreign tourists and local tourists because of the issue of racial conflict stretcher.

In the field of education, the impact of racial conflict, in terms of the many students who follow their parents to flee to safer areas, the data in the field indicate (data in october 2000) approximately 3.522 junior high school students (91%) and the number of 4325 high school students (94%) never evacuate to a safer place (Hartono, 2000:68). In addition, a number of two

buildings that junior and senior high school destroyed as a result of the conflict. Thus, racial conflict raises a lot of influence. This was due either to lack of tolerance among religions and between cultures in society.

As a country with a pluralistic, Indonesia consists from a variety of tribes, races, customs, class, and religious groups, and social strata. Conditions and situations like this is a reasonable as far as these differences are aware of its existence and internalized. However, when such differences arose, and went on to become a threat to the harmony of life, the difference is an issue that must be resolved. There are different multicultural approaches, and there is much debate among the advocates of multiculturalism (Gorski, 2009; Paul-Binyamin & Reingold, 2014). Nevertheless, there is a consensus that multicultural ideology (or intercultural ideology), which in Israel goes back only a few decades, aims to advance a policy that encourages a relationship of mutual respect among the various cultures that comprise a society (Paul-Binyamin & Reingold, 2014; Reingold, 2007).

In this research study is the focus of which is the perception of education in order to strengthen the character Multicultur tolerance in the global era.

METHOD

This study is a descriptive-qualitative research. The focus is on the overall depiction of multicultural education. The location of this research is Surabaya. In addition to have shifted into a cosmopolitan society, both in terms of population size and heterogeneity of the work, the people of Surabaya is one of the Internet users are quite active.This research was conducted in the city of Surabaya, which is one of the city became the capital of East Java province. The selection of the city as the location of the study population was based on considerations tend to compound, because there are several ethnic

groups, such as ethnic Madurese, chinese, china, india and Arabic. In addition, it is found in the city schools and faith based schools that have a majority of students of a particular ethnicity.

There are two data collection techniques used in this study, namely observation and in-depth interviews. Observations were carried out to obtain an overview of the implementation of multicultural education in schools.

Observations started since early Samai end of the lesson. In addition to creating a record field of observation, photography technology used to record every event.

Depth interviews were conducted to gain insights that are constructs of the study subjects. To that end, these interviews constantly directed on the theme of this study. Therefore, this study first openly make a list of questions to guide researchers in digging up information on the subject of research

Data analysis technique. From the data collected through these techniques, this research obtain a complete picture of each subject of multicultural education in schools, and constructs built by the subjects relating to multicultural education. Building constructs of the subject, the researchers obtained the keywords (keywords) for each construct. These keywords are then connected to obtain an explanation relational constructs, the constructs and objective conditions of the subject. The trick is to create a matrix. Of such a process, and then continued with the presentation and verification of data (Miles and Huberman, 1992: 279-469; compare well with Yin, 2003: 133-168)

RESULT AND DISCUSSION

Discourse of multicultural education which had been warmed in the mass media and the subject of much discussion in some forums, but unfortunately not followed by a number of efforts seriously and continuously to formulate the idea into a more applicable. In fact it can be said, the

effort to promote the concept of multicultural education as part of efforts to curb the potential for conflict horizontally or vertically due to a misunderstanding about the nation's racial intolerance has not run significantly. As an implication, efforts to soften the ice and melt the rigidity of religious thought and humanity of each religion and culture is not considered too important to be herded towards education. Starting in terms of material and methodology taught in schools, boarding schools, seminars, and society in general, have a tendency to teach religious education in partial (skin only). The idea of multicultural education has been widely discussed and implemented there since the 1970s. According to J. Banks (2013), an influential American educator and researcher, the major goal of multicultural education is to reform educational institutions "so that students from diverse racial, ethnic, and social-class groups will experience educational equality" (Banks, 2001).

Multicultural education is a strategy that is applied to all types of subjects by using cultural differences that exist in students such as ethnicity, religion, language, gender, social class, and age so that the learning process becomes effective and easy. Multicultural education will also train and build the character of students to be democratic, humanistic and pluralistic in their environment. It means that students can be expected to be able to easily understand, master and have good competence in the subjects taught by the teacher. Students are also expected to be able to always behave and implement democratic values, humanist and pluralist in school or outside school.

Multicultural education is a response to the development of the diversity of the school population, as well as the rights of each group. In another dimension, multicultural education is a curriculum development in educational activities to enter various views, achievements, history, and attention to people of other ethnicities.

Meaning that broadly multicultural education includes all students without distinguishing groups such as ethnicity, religion, culture, social strata, and gender so as to be able to deliver students to be human beings who are tolerant and respect differences.

Religious education materials, for example, is more focused on efforts to deal with the problem of a servant to his god belief. As if the problems of heaven or happiness can only be obtained by way of worship or Aqeedah alone. Instead of religious education are less concerned with issues of common sort of anti-corruption stance, the necessity of social transformation , and kepadulian for others (Suharto : 2006:276). Some curriculum specialists have raised topics such as culture, ethnicity, race and multicultural curriculum under sociological foundations set (musa Pour,2008 Sarkar Arani, 2012 ؛ Silver.et.al ,2009 ؛ Yar Mohammadyan ,2013) And or addressed it in specialized topics in the curriculum (Talebzade Noberyan, Fathi Vajargah, 2009 ؛ Fathy Vajargah, 2013 ؛ Ghaderi, 2011)

Nowadays the concept of multicultural education emphasis cored internalization and characterization efforts tolerance for differences of religion, race, ethnicity, and other customary among learners so we needed. The reason, the condition of the nation's current situation is not completely free from the threat of ethnic and religious konplik, religious radicalism, separatism and disintegration. It can even be said to be a series of riots which took thousands of deaths as cases pekalongan (1995), Tasikmalaya (1996), Rengasdengklok (1997), Sanggauledo, West Kalimantan (1996 dan1997), Ambon and Maluku since 1999, to Sampit, Eest Kalimantan (2000) at times can be happen if no anticipatory early, for it brings the concept of multicultural education is part of a comprehensive effort to prevent and counter nuanced racial conflict.

According Fathy (1999:123), states that the paradigm of multicultural

education includes subjects of injustice, poverty, oppression and backwardness of minorities in various fields of social, cultural, economic, and others. Emerging multicultural education in Indonesia is directed so that all nations may enter into an entity called educational institutions, regardless of the poor, the rich, the aristocracy, students, and so on. Multiculturalism teaches more than ensure that the learners in a class or school to learn from a variety of backgrounds. It is a 'policy of maintaining a diversity of ethnic cultures within a community', and it upholds 'the view that the various cultures in a society merit equal respect and scholarly interest' (Raţă, 2013)

Nowadays there is a considerable body of research work discussing age and stages in the development of children's racial and ethnic understanding [3], [4]. According to Franz Magnis Suseno, in the critical period passed by the Indonesian people in recent times, with the various horizontal friction, showed symptoms of treason against the three principles of Indonesian public life, namely: First, betrayal of the young vow 1928, the lust to build a nation, the Indonesian nation. Second, a betrayal of the agreement to live together under the umbrella of the Republic of Indonesia . Visible symptoms of separatist to secede from the Republic of Indonesia. This movement must be born because of an oversight - an oversight that we make, among others, by undermining the existence of diversity of Indonesian culture and overly concerned with the culture of the two groups entis alone. Third, betrayal of the pledge together to live in harmony, tolerance, since tied by one goal which is to build a fair and prosperous society ynag for the entire community (Choerul :2005).

According Azumardi azra at the national level, the end of the centralism of power in the new order imposing monokulturalisme nearly uniform, led to a backlash, which contain negative implications on multicultural reconstruction of Indonesian culture. "Together with the autonomy and decentralization of government power, is also an increase in the phenomenon or symptoms of "provincialism" which almost overlaps with "ethnicity." this trend if unchecked, can lead to not only the socio-cultural disintegration is very severe, even political disintegration. (Imron: 2002:3)

Globalization is a process of growth in developed countries, namely the U.S., Europe and Japan are doing a massive expansion . Then trying dominated the world with the power, globalization is a process that lasts long and dramastis move forward within the last few years , driven by many forces including new technologically and increasing capital flows freely (Arifin: 2005). In facing the challenges of globalization that is sweeping the world, then education must prepare for the challenges of globalization at all levels of education which can be developed into an international educational unit, either by central government or by local governments (Article 50 paragraph 3) it is necessary to set up a legal entity level, so that all providers of education and formal education units , both set up by the government and society, education must be a legal entity (article 53:1). Education legal entity in question will serve to provide services to students (Article 53 paragraph 2). Thus, education legal entity will provide a strong legal basis for the education and national education units internationally in the face of global competition.

In the face of globalization, the employment will be determined by the competence, provided by the organizers or educational unit accredited certification body to students and the community who passed after following a certain competency test (Article 61 paragraph 3). Advancement of global communications such as the Internet, also have an impact on our moral education, just look at the internet easily accessible pornographic images of children of school age through information technology. This is a challenge for our education, in which on the one hand should follow the progress of science and technology on

the other hand implies the destruction of moral values clash with the cultural values due to the outside along with the advancement of global information (Imron, 2002).

As in anticipation of global developments and advances in communications technology , the distance education accommodated in the National Education System, a new paradigm of education. Distance education can be conducted on all lines, levels and types of education, which serves to provide educational services to community groups who can not attend face-to- face education or regular (Article 31, paragraphs 1 and 2) .

According Chirzin, the process of globalization with the accelerated pace of economic liberalization and global free trade system, the education world confronts new challenges that are not simple. Globalization makes the world into a small village that allows every citizen of the world to connect and influence each other. Such situations lead to the opening of an idea or ideas from one place to another, making it difficult censored if it is contrary to the values of the receiving culture or ideas. (Sumartana: 2001:5).

In development, education in Indonesia is experiencing changes that can be said is rather hefty advance, although not yet fully meet the targets of the objectives of the Indonesian nation itself. Education comes in the midst of society has many functions not only to the intellectual life of the nation, but also serves as the intelligence of the self, the social, the state of the nation, even the world. More specifically in Indonesia because, It is very relefan once the concept of multicultural education where education is not mapped either language, ethnicity, culture, culture, race, religion, social status, and so forth. Little education functions mentioned in Chapter II, Article 3 of the Education Law of 2003, that the function of national education is to develop the ability and form the character and civilization of dignity in the context of

the intellectual life of the nation. (Tilaar: 2004).

There are several functions education as mentioned above . At least it could be seen in the perspective of the two . First, narrowly, education serves to help the conscious physical and spiritual development of the learners. Secondly, broadly, education serves as personal development, the development of citizens, the development of culture and the development of the nation. In the presentation of the above it is clear education is very important to create a society that is fair and makamur and inclusive for all levels of Indonesian society. In addition to education also serves as mentioned above, education can also serve as a long term investment.

According Nurkolis education as a long-term investment of human resources (HR) Indonesia is still very weak to support the industrial and economic development. The reason the government has not been placed education as the most important priority. Indonesian society, ranging from the ordinary to politicians to government officials, oriented only after money to enrich themselves and never think long. (Fadjar: 2004).

At the school level, the criteria for achieving character education are the formation of school culture, namely behavior, traditions, daily habits, and symbols practiced by all school residents, and the community around the school must be based on these values.

Character is a way of thinking and behaving that characterizes each individual to live and cooperate, both within the family, community, nation and country. Individuals with good character are individuals who can make decisions and are ready to account for any consequences of the decisions they make

Basic education this character, should be applied since childhood or commonly referred to psychologists as the golden age (golden age), because it proved decisive age children's ability to

develop its potential. The results showed that about 50% of the variability of the intelligence of adults have occurred when the child was 4 years old. The next 30% improvement occurred at the age of 8 years, and 20% were in the mid or end of the second decade. From here, it is fitting character education begins in the family, which is the first environment for the growth of the child's character.

But for some families, perhaps a systematic character education process above is very difficult, especially for some parents who are trapped in a solid routine. Therefore, character education should also be given when children enter the school environment, especially since the play groups and kindergartens. This is where the role of teachers, which in philosophy is called Javanese "digugu lan ditiru", that means obeying his words and imitating his good behavior. Because teachers are the cutting edge in the classroom, dealing directly with learners. Character Education Impact What is the impact of character education to academic success? Some studies have sprung up to answer this question. A summary of some important discoveries on this subject published by a bulletin, Character Educator, published by the Character Education Partnership. In the bulletin was described that the results of the study Dr. Marvin Berkowitz of the University of Missouri- St. Louis, showed an increase in motivation of school students in achieving academic achievement in schools implementing character education. The classes are comprehensively engaged in character education showed a drastic decrease in negative behaviors that can hinder students' academic success.

The success of a person in the community, it was 80 percent are influenced by emotional intelligence, and only 20 percent is determined by the intelligence (IQ). Children who have problems in their emotional intelligence, will have difficulty learning, hang out and can not control his emotions. Children who have problems can already be seen from the pre-school

age, and if left untreated will carry over into adulthood. Instead the young character will avoid the common problems faced by teenagers such as delinquency, fights, drugs, alcohol, free sex, and so on.

Strategies to Build Nation Character through Multicultural Education

There are three main pillars of Indonesian identity that must not be undermined in any way (Djalal, 2007). First, Indonesia as a nation. This was achieved since the 1928 Youth Pledge which emphasized that Indonesia is a nation, one homeland, and one language. Thus, the Indonesian people are not based on religion, ethnicity, race or prioritizing certain groups, but are all citizens who inhabit the entire Indonesian homeland. Second, Indonesia is a country that was proclaimed on August 17, 1945. This means that Indonesian people who claim to be living in one country are the Unitary Republic of Indonesia (NKRI). That is already final, therefore there is no country in the Republic of Indonesia. Third, Indonesia is a territorial, in the sense that Indonesian people who have become one nation, dwell in a territorial unit, which is a unitary Indonesian archipelago that covers the land, sea, air and natural resources.

The nation's character is a series of attitudes, behaviors, motivations and skills in the nation which affect individuals in behaving and interacting with others, reflecting the noble values of their nation. This soft skill needs to be learned, trained and cultivated for all citizens of the nation. So that every citizen of the nation has knowledge of his people, has a sense of being a citizen of a nation (nationalism) and is able to act, think and behave in accordance with the noble values of his people.

According Nasikun (2005) that in Indonesian society is very diverse application required third selection educational perspective. Education cultural perspective role in the synthesis of multicultural education as an instrument for development and

synthesis of diverse cultures ekletisisme sub-national level of individual and community as well as for the promotion of the formation of a "melting pot" of diverse cultures and sub-national society.

Cultural perspective synthesis, has the most rational basis in the nature of a multicultural education destination, which can be identified by three objectives, namely 1) the purpose atitudinal, 2) cognitive objectives, and 3) the instructional goals.

At the level of atitudinal, multicultural education has a function to seed and develop cultural sensitivity, cultural tolerance, development of a responsive cultural attitudes and skills to challenge and conflict resolution.

At the cognitive level, multicultural education has a purpose for the attainment of academic skills, the development of knowledge about cultural plurality, the competence to perform the analysis and interpretation of cultural behavior, and the ability to develop a critical awareness of their own culture.

At the level of instructional, multicultural education has the objective to develop the ability to correct the distortions, stereotypes, negation-negation, and misinformation about ethnic groups and cultural contained in books and media, providing strategies for performing live in multicultural relationships, develop interpersonal communication skills, provide techniques for evaluating and shaping, providing clarification and explanations about the dynamics of cultural development (Ekstrand in Nasikun, 2005).

The application of the cultural synthesis perspective with three objectives (atitudinal, cognitive, instructional) above can be carried out in the community gradually through various means to discuss various cultural problems and conditions of the nation. Cultural dialogues, cultural encounters, cultural exchanges, and other cultural events, will have an impact on cultural acculturation, cultural understanding, cultural appreciation,

cultural pride and subsequently can be internalized in the behavior of citizens and become the character of the nation. The noble values contained in the points of Pancasila and Unity in Diversity can truly be infused and internalized into the foundation of the personality of the Indonesian people, which ultimately shapes the character of the nation. Through multicultural education a strong national character is built in accordance with the noble values of the Indonesian people which have been stated in Pancasila and Unity in Diversity.

Indonesia including the country or the nation which is very multicultural. Indonesia is blessed as a nation that has hundreds of tribes, sub-ethnic, language, traditions and culture. Diversity is not a tragedy, but a potential that can be used as an instrument to create a life that is creative, innovative, and competitive. The Indonesian people should be getting smarter in reading the various aspects of life that always flows from the economic, social, political, and culture without having to abandon the values inherited valuable predecessor.

There are some minimum standards in the form of a positive step that should always be held by each individual Indonesia in the face of changes in an increasingly globalized era. In order not to lose our identity and character as a nation of Indonesia on the one hand and to be able to compete in the global competition on the other side. These measures build the individual citizens of the nation that has a high sense of nationhood and able to behave in accordance with the character of the Indonesian nation, among others:

First, Coaching Early Childhood Understanding Other People Surrounding. Humans with various characteristics and patterns of thought, not a catastrophe, but a potential. To optimize this potential needs to be awareness of people of this country to know and understand each person in the vicinity. Social care needs to be improved by the events of togetherness

to exercise empathy, social sensitivity, solidarity and togetherness. Communication between residents need to continue to be built in different times and places. Through this communication conveyed many things that citizens can understand each other. The differences that exist it could be an interesting topic in meetings with villagers and to familiarize them.

Second, Cultivating Commitment Nation and State. Through a variety of contexts and ways instilled a commitment to maintain the essence of humanity in the nation and the state in the middle of reality as a multicultural and diverse communities of interest. So citizens should be made aware that it is impossible to move alone without the other. All communities have the same rights and obligations under the law. The commitment of national and state means a commitment to not perform oppression, discrimination, and acts of cruelty, crime, assault against a group of the nation itself and other nations. Enforcing the rule of law and entrust solving problems in law enforcement is the commitment and the nation. Because then honor devices created state to state regularity. This commitment must be planted as early as possible, either through family institutions, schools and public institutions widely and continuously. The programs need a sustainable plan, because this is related to nation building.

Third, Able to train residents living in diversity Nations. It is very possible to do start a family, in the life of local residents, school to the wider community. Educators can embed and melatihkan for students to be able to do the soft skills associated with the substance of multicultural values, such as being able to accept differences, tolerance, respect for the opinions of others, working together, are able to analyze the similarities and differences in others, is able to apply fair, able to see the social inequalities, and solutions (problem solving). In addition to familiarize citizens to help each other regardless of differences of religion,

social status, gender, age, region of residence (rural / urban). Thus since the beginning of the community members are trained to be able to adjust and live in diversity and able to behave in accordance with the multicultural character of the Indonesian nation. To be able to implement the necessary policy of organizing the state, community organizations, religious organizations, parties and other public institutions. The policy is then translated into a planned practice program and adapted to the conditions and the potential of its people.

Fourth, Train the ability to understand other (religious) ideologies. Residents of Indonesia is a religious community that is based on the teachings of recognized religions in Indonesia (Islam, Christianity, Catholicism, Hinduism, Buddhism) and cult. This embodiment of the first principle, namely on God. Thus, on every citizen needs to be instilled awareness that in Indonesia there are various ideologies and religions. Every man has a religion or ideology that is not necessarily the same as our ideology. Therefore, it is best to understand the substance of ideology and religion as a doctrine which aspires to peace and goodness. When this is implemented in earnest then interreligious conflicts will not occur.

Fifth, Developing and Preserving tradition. Recognition of the Indonesian nation made up of hundreds of tribes, means recognizing the diversity of cultures and traditions that live and grow in Indonesia. Every citizen of the nation should know and understand the state of Indonesia is rich traditions of the nation. Respect your own culture and preserve it is an effort to instill a strong national attitude to himself. So as to create an identity / community that gave birth to the character of a nation. Understanding multicultural diversity means accepting the diversity of cultural expression that contains the values of humanity and beauty. The diversity of cultures and traditions that exist from the sub-national or ethnic,

represents the wealth of the nation. The State shall guarantee the freedom of development and the preservation of cultural traditions and regional (local) or ethnicity. Development and preservation of traditions and culture of the area (ethnicity), is not to strengthen the primordial ethnicity, but to strengthen the national wealth of cultural treasures which are essentially derived from the sub-national culture. As a citizen and part of Indonesia, wherever they may be every citizen must have a sense of nationalism, have a sense of unity and national unity, uphold the dignity of the nation and to comply with all the rules of the country for the sake of continuity and regularity of life of the nation state. Meaning contained in the Youth Pledge in 1928 which confirmed that Indonesia is one nation, one country and one language, should be internalized to every citizen of Indonesia to be a lofty promises are still held to the end.

Sixth, Taking oblige Mass Media Role in Nation Building Character. The mass media, particularly affecting the formation of character and morals of the nation, is expected to take on the role of socio-cultural, socio-economic, socio-political to the task of nation and character building (building a national character), and measurement pluralistic values. With dialogue, persuasion, and equating a view to the interests of the nation and the state, between the leaders of the mass media with the leaders of the state and society obtained the agreement, togetherness obligation and concern to jointly build the character of the nation in their respective fields. Through the mass media may be developed on the importance of the nation has the character, and can be socialized strategies to build it.

CONCLUSIONS

Multicultural education emphasis is cored internalization and characterization efforts tolerance for differences of religion, race, ethnicity, customs and others among learners is needed. The reason, the condition of the nation's current situation is not completely free from the threat of ethnic and religious conflicts, religious radicalism, separatism and disintegration. Emerging multicultural education in Indonesia is directed so that all nations may enter into an entity called educational institutions, regardless of the poor, the rich, the aristocracy, students, and so on. Multiculturalism teaches more than ensure that the learners in a class or school to learn from a variety of backgrounds.

Indicators of multicultural education should be incorporated into school subjects. it is intended that the main goals and objectives of multicultural education are achieved. Teachers are always able to see the diversity of students. this is so that the teacher is able to apply the learning method that is appropriate to the plurality.

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