A NEW WAY TO SOLVE BASIC EDUCATION PROBLEMS IN INDONESIA IN ADAPTING TO MULTICULTURALISM

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Abstract. This study has the aim of describing the results of research on multiculturalism in Indonesia. The findings of the research papers will be used as the basis for finding new ways, especially for the implementation of multicultural education in the context of basic education that can be used to solve problems in education. The research method used a content analysis of 12 articles in English from 2018-2022 using the keyword "multicultural Indonesia". Research findings indicate that teachers in primary education need to adapt to multicultural developments in Indonesia to solve educational problems. New ways for teachers to promote multiculturalism include: increasing philosophical and sociological understanding of Indonesia; strengthening understanding of policies and curriculum, as well as increasing learning (pedagogy) with a multicultural orientation in the Indonesian context. The recommendation from this research is to apply the multicultural learning model in the primary education classroom.

Keywords: multicultural; monoculture; multicultural education; Indonesia.

I. INTRODUCTION

Multiculturalism education is opposite to monoculturalism education. The multiculturalism movement in education emerged first in western countries (America, Canada and Europe). Multiculturalism activists view that monoculturalism is not able to arouse students' curiosity about other cultures. Monoculturalism inhibits the growth of students' critical attitudes. Monocultural education gives birth to students who tend to have an attitude that likes to judge other cultures with their own cultural perspectives. Thus, monoculture education has the potential to foster arrogance, insensitivity and racism in the mentality of students (Raihani, [1]). Monoculturalism education which has many negative sides causes multiculturalism education to quickly gain a place in various countries.

Australia sees the need for implementing multicultural education. The country implemented a formal policy of multiculturalism in the late 1960s and early 1970s. Australia has carried out multiculturalism that goes beyond the framework of social justice by venturing into the framework of sustainable development (ESD). Therefore, Australia seeks to bring multiculturalism and ESD together so that education becomes a productive means to produce pedagogical activities with an active social inclusion agenda (Burnett & McArdle [2]). Malaysia is in dire need of multiculturalism education in order to create a prosperous and strong community unity. One of the multicultural education efforts is through the animated film Upin-Ipin. Referring to the research results that the animated film Upin Ipin – released on September 14, 2010 in Malaysia and produced by Les' Copaque – has succeeded in bringing a perfect image and message between different cultures (Malay, Chinese, Indian),

that is, people with different cultures can create a good relationship with harmony differences in unity and simplicity (Arlena & Kurniasari [3]).

Indonesia as one of the big countries in the world. Indonesia's population is more than 200 million. Indonesia is a pluralistic society consisting of several hundred ethnic and sub-ethnic groups. Indonesia has a diversity of religions, ethnicities, races, languages, social and cultural conditions (Zarbaliyev [4]). Indonesia is an archipelagic country. Indonesian citizens live on various islands scattered by Citizenship Education, from Sabang in the western tip of Indonesia to Marauke, Papua at the eastern end of Indonesia. Plurality is an inherent fact in Indonesia (Lan [5]). If managed properly and correctly, plurality will produce positive forces for Indonesia's development. If not managed properly, plurality can lead to conflict and social violence. Comparing plurality in Australia and Malaysia, it seems that Indonesia is more plural so that Indonesia needs multiculturalism more. Multiculturalism education can be a spirit in managing the social system in the midst of a pluralistic Indonesian society (Firdaus [6]).

In addition to plurality, after the implementation of regional autonomy in Indonesia in the early 2000s, we have witnessed the emergence of ethnic and religious flavored local identity politics in various places. Violence as a result of that also emerged, although still on a local scale. Periodic violence usually erupts, especially during regional head elections (Lan [5]). Globalization that has hit the whole world, including Indonesia, has led to internationalization, including education. Foreign schools and foreign universities have sprung up in Indonesia. The existence of internationalization is not only related to the ability to flexibility in designing

international programs, opening study programs, or recruiting foreign lecturers, but also related to developing multiculturalism in education. Globalization also ultimately leads to increased diversity in the classroom so that teachers must have the ability to teach students in classes with multiculturalism-oriented pedagogics (Choi & Mao **[7]**).

Based on the Indonesian context as described above, Indonesia really needs a strong implementation of multiculturalism. There have been many studies that have explored and investigated multiculturalism in Indonesia with an overview of research results from pessimistic to very optimistic. However, no research has been found that specifically examines the new efforts that must be made by teachers at the elementary school level to strengthen multiculturalism education. Multiculturalism education is very well implemented since elementary education (Burnett & McArdle **[2]**). On that basis, this research will focus on describing 3 questions: (1) How are the concepts and practices of multiculturalism education so far in the Indonesian context; (2) What are the attitudes and suggestions of the authors on the concept and practice of multiculturalism education in the Indonesian context; and (3) What new paths do primary school teachers in Indonesia need to take in order to be able to adapt to the implementation of multiculturalism education.

II. RESEARCH METHODS

The purpose of this study is to identify new avenues for basic education in Indonesia in adapting to the development of multiculturalism. This study uses a qualitative approach with the c technique content analysis (Louis Cohen **[8]**). Content analysis emphasizes the investigation of the consistency of the content of communication, the meaning of the content of communication, the reading of symbols and the meaning of the contents of the symbolic interactions that occur in communication (Şekerci & Yörük **[9]**). The data source comes from 12 English-language articles from 2018-2022 which were searched on google search with the keyword "multicultural Indonesia". Data analysis was carried out in the following stages: examination of the concepts and practices of multiculturalism education, examination of critical matters carried out by article writers, and finally examination of the recommendations of article authors in the context of improving multiculturalism education in Indonesia.

III. RESULTS AND DISCUSSION

Based on the findings above, there are several things that need discussion, including: teachers' understanding of the philosophical and sociological foundations of implementing multicultural education in Indonesia; teachers' understanding of the legal basis and consistency of implementation of multicultural education in Indonesia; and the attitudes and behaviors of teachers desired in the implementation of multicultural education in Indonesia.

Regarding the philosophical and sociological foundations in the implementation of multicultural education, teachers must be aware that the implementation of education

must increase awareness, justice, sympathy, inclusion, and eliminate prejudice (Satianingsih **[10]**). This awareness is reinforced by the sociological statement that Indonesian society is very plural (Arauf **[11]**). Therefore, teachers must adhere to a curriculum that refers to multiculturalism such as upholding tolerance, ethnic and religious differences, the dangers of discrimination, prioritizing conflict resolution and mediation, human rights, democracy, plurality, and universal humanity (Agustina **[12]**). The shallowness of teachers in understanding the philosophical and sociological foundations of Indonesian society will have an impact on endangering the existence of the Republic of Indonesia. The implication is that all teachers must understand the basis for implementing multicultural education to strengthen the unity and integrity of the Indonesian nation.

Regarding the legal basis and consistency of the implementation of multicultural education in Indonesia, teachers must be aware that there are still various shortcomings or obstacles in the implementation of multicultural education. Research shows that there are inconsistencies between policies and practices of multicultural education because policies and curriculum for multicultural education are less explicit (Raihani **[1]**). In addition, there are still many teachers, students, policy makers, and the public who have not implemented multicultural values in their communities to achieve a peaceful and harmonious life. Teachers still need to continue to develop multicultural education that is oriented towards transformative citizenship so as to produce an education that is free from trauma and anxiety (Nakaya **[13]**). The ability of teachers and policy makers to implement multicultural education in Indonesia is very difficult because Indonesian students face more complex socio-cultural diversity than other countries (Zamroni **[14]**). Based on this explanation, it implies that the government, teachers and the community must be committed to maintaining and developing multicultural education with a strong legal basis and supporting its implementation from the center to the regions in Indonesia.

The last is related to the attitudes and behavior of teachers. In the implementation of multicultural education based on this research, there are several things that are desired from teachers in Indonesia. The thing that needs attention is to stick to the multicultural education curriculum (Firdaus **[6]**). Although the educational curriculum on multicultural education has many shortcomings, teachers must implement the curriculum. Teachers must be able to orient the implementation of the curriculum to the needs and context of the pluralistic Indonesian society (Sariyatun **[15]**). Teachers don't get tired of encouraging multiculturalism because only with this process will a multicultural society be created. Multicultural interactions repeatedly in a continuous time can build and expand students' creative thinking processes. Educators must hone their teaching competencies to improve materials, content, methods, and teaching strategies based on multiculturalism (Nuryadi **[16]**). Teachers must be more creative by using various discourses of multiculturalism, including peaceful religious discourse in the context of

religious freedom in Indonesia (Arauf **[11]**). In line with the development of advances in communication technology, teachers must carry out multicultural education through various media promises including social media (Putra **[17]**).

IV. CONCLUSION

Multicultural education in a pluralistic society, especially like Indonesia, is sought to be carried out optimally. Although it seems excessive, the success of multicultural education in Indonesia is the key to the sustainability of this nation in the context of implementing sustainable development. Therefore, neglecting the implementation of multicultural education is very risky for Indonesia. Based on content analysis studies on various English-language journal articles about "multicultural Indonesia", it is found that teachers, especially teachers in basic education, really need to adapt to the development of multiculturalism. New paths that can be chosen based on this research include: increasing philosophical and sociological understanding Multicultural education; teachers make efforts that go beyond the provisions in written policies and curricula in the spirit of maintaining and improving Indonesian multiculturalism; and teachers continue to promote multiculturalism, improve materials, content, methods, and teaching strategies based on multiculturalism, use various multiculturalism discourses, including peaceful religious discourse in the context of religious freedom in Indonesia, use various promotional media including social media. The implications of this finding include teachers in basic education to continue to learn and maintain pluralism because the challenge of growing multiculturalism is not easy and fast. and teaching strategies based on multiculturalism, using various multiculturalism discourses, including peaceful religious discourses in the context of religious freedom in Indonesia, using various promotional media including social media. The implications of this finding include teachers in basic education to continue to learn and maintain pluralism because the challenge of growing multiculturalism is not easy and fast. and teaching strategies based on multiculturalism, using various multiculturalism discourses, including peaceful religious discourses in the context of religious freedom in Indonesia, using various promotional media including social media. The implications of this finding include teachers in basic education to continue to learn and maintain pluralism because the challenge of growing multiculturalism is not easy and fast.

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