



## INTERNALIZING MULTICULTURALISM VALUES THROUGH EDUCATION: ANTICIPATORY STRATEGIES FOR MULTICULTURAL PROBLEMS AND INTOLERANCE IN INDONESIA

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### ARTICLE INFORMATION

**Submitted** : 16<sup>th</sup> November, 2019  
**Review** : 06<sup>th</sup> March, 2020  
**Accepted** : 05<sup>th</sup> May, 2020  
**Published** : 1<sup>st</sup> June, 2020  
**Available Online** : June, 2020

### KEYWORDS

*Multiculturalism Value; Multicultural Problem;  
Internalizing Value*

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### A B S T R A C T

*Diversity is an inherent fact in Indonesia as a country with diverse ethnicities, religions, customs and cultures from Sabang to Merauke. On the one hand, this diversity is an advantage for Indonesia, on the other hand this diversity can also threaten the integrity of Indonesia whose motto is "unity in diversity". Various cultural frictions to ethnic and religious conflicts have influenced the dynamics of Indonesia's diversity since the Old Order until now. It is clearly a serious threat to Indonesia's integrity. Therefore, since the Reformation era, the Indonesian government has adopted a multiculturalism approach to solve the multicultural problems. This paper describes the values of multiculturalism that can be used as a spirit in organizing the social system among a plural society. Education, both formal and informal, constitutes a strategic institution to internalize those values of multiculturalism. The research method uses a literature review, with a hermeneutic approach. The findings of this study, the process of internalizing multicultural values through education involves the environment, actors and schools. We argued, the success of internalization process is determined by the mutual support between knowledge, process and multiculturalism values acceptance.*

### A. INTRODUCTION

The most of problem arised in various countries with diversity (ethnicity, religion, race, and custom). For example, the cases of racial discrimination in America and France (Germain, 2014) racism and tensions between ethnic groups in Canada and racism in Ecuador (Fleras, 2014) and Switzerland (Cretton, 2018) as well as other diversity-related issues arising across the globe. These problems result, among other things, from friction between various different groups as a result of such diversity. In ethnically diverse countries, the issue of multiculturalism arises due to the absence of mutual understanding and respect among their ethnic groups (Firdaus, Yasin, & Anggreta, 2015).

Indonesia as a multicultural country often deals with such a problem as well. Although in

certain places there is no diversity-related problem that leads to conflicts such as in Binjai City, North Sumatera (Firdaus, 2012) and in the village Nagari Koto Baru, West Pasaman Regency, West Sumatera (Debora, Anggreta, & Yasin, 2013). However, Indonesia experienced ethno-religious violence occurred between 1996 to 2001 in Ambon, Poso, Sampit, and Sambas (Hefner, 2007; Klinken, 2007). Moreover, cases involving disharmony among ethnic groups also occurred in various regions such as ethnic segregation in Bukittinggi (Viri, 2012); conflicts between Chinese and Javanese ethnic groups in Lamongan, East Java, and Surakarta (Varbena Ayuningsih Purbasari & Suharno, 2019); the ethnic conflict between the indigenous people of Lampung and the Javanese ethnic group known

as the “*bungkuk*” conflict; the Kebondamar conflict involving the Lampung ethnic group and the Java-Bali ethnic group in 2003, the conflict between Muslims and Christians in Mataram, and many more, all of which reflect the issue of Multiculturalism in Indonesia.

The long list of problems on multicultural in Indonesia continues to increase and expand as though it will never end. At the end of 2016 and 2017, there are a number of multicultural issues that managed to attract public attention and received coverage in the mass media, and sparked off debate. The “411” and “212” movements as a result of the intolerant remark made by the former governor of the Special Capital Region of Jakarta and controversy over the Constitutional Court decision concerning the inclusion of cults in the Religion column in ID Cards (KTP) are forms of diversity-related disharmony. Lastly, the case of circulars for non-Muslims residing in Bumi Anugerah Sejahtera Housing Estate in Rajeg Village, Tangerang, Banten also constitutes intolerance towards diversity. The above-mentioned problems can be considered as multicultural problems, which arise from lack of an understanding of the multiculturalism values in Indonesia, namely a value of placing all ethnic groups, religions, customs and culture in a parallel position without denying the others (Suparlan, 2002).

Tolerance may exist among an ethnically diverse society if the cultural relativism adopted among the society. It's can be seen in interaction between Javanese and Chinese in Surakarta, Central Java (Verbena Ayuningsih Purbasari & Suharno, 2019). The cultural relativism can be understood as the assessment of goodness and badness of one's cultures using that person's own cultures as the parameters. Cultural relativism views a culture from the stand point of a society owning the said culture, rather than from the stand point of another culture. Favorable views over other cultures are known as *the noble savage*, that is a view which places that all human civilization is naturally good and moral. While those perceiving that other cultures are not good and bad, and lag behind compared to one's own cultures are as Ember & Ember (1996) said known as *ethnocentric* (Ihromi, 1996). Ethnocentrism is the tendency to see others and their behaviors through own cultural filters. It's the tendency to evaluate the values, beliefs, and behaviors of own culture as superior— as more positive, logical, and natural than those of other cultures (DeVito, 2012:47). Ethnocentrism exists among a society that is not unfamiliar with pluralism. If measures need to be taken immediately to address these multicultural problems in Indonesia, unless they will continue to increase and never end.

Then, how is the understanding of cultural relativism owned by the community, so

ethnocentrism is reduced in the midst of multicultural society? Amirin (2012) suggests the need to apply a multicultural education approach in informal education. His research emphasizes the workings of informal education structures and systems, as a learning process so that students have the values of multiculturalism. But the learning process is not only through formal education. The individual's first learning process is in the family, so it's also important to highlight informal education. This article claims that it is necessary to internalize the values of multiculturalism through education, formal, non-formal and informal. Research the internalizing of multiculturalism values generally focuses on formal education (Kartikawati, Rajagukguk, & Sriwartini, 2019; Ma'arif, 2019). Kartikawati et.al (2019), for example, highlighted teachers being those who educate multiculturalism values in schools must have communication competencies. Ma'arif (2019) highlights student activities as a space to internalize multicultural values. This study is different from previous studies, which focus on formal and informal education and analyze the process of internalizing the value of multiculturalism that has never been discussed by previous researchers.

## B. METHOD

This paper is written based on literature review. The data were collected through reading material in the books, journals, research reports, news media and other relevant sources. The data are presented in analytical descriptive to explain the aim of research. Data analysed through hermeneutic approach that purpose the art of understanding (Muhadjir, 1998) to find the link between text as reflexive and reality as representation of things as mentioned by Gadamer (1983) (Laverty, 2003). In this article, the hermeneutic approach used to find the link between authors and various facts of multicultural problem and its relation to Indonesian education system and curricula. As result of interpretation, authors purpose the strategy to anticipate the multicultural and intolerance problems in Indonesia.

## C. RESULTS AND DISCUSSION

### 1. Multiculturalism as an Ideology

The term of ‘multiculturalism’ has become very popular in the last few decades and, as often happens to popular words (Colombo, 2015). It has ended up expressing quite different meanings between term multicultural and multiculturalism. ‘Multicultural’ refers to the coexistence of ‘several cultures’ within a single society (Eriksen,

2015:29). Literally, *multicultural* derived from the words “*multi*, which in Indonesian means more than one or many and “*culture*”. Ralph Linton defines cultures as a set of ways of living of any society and these do not concern the various ways of life only, namely parts considered higher or desirable by society. Carol R. Ember and Melvin Ember define cultures by referring to various aspects of life, including how to behave, beliefs and attitudes, and results of a typical human activity for a particular society or group (Ihromi, 1996). Cultures have a typical, universal nature, consisting of languages, religious systems, knowledge systems, technological systems, livelihood systems, social organizations, and the arts (Koentjaraningrat, 2009). It is this universal element that distinguishes one culture from another. From the mention above, multicultural refers to the condition of a society where there is more than one culture that has its own peculiarities. In short, multicultural in the article is the term used to describe people with diverse backgrounds and living together.

As mentioned earlier, multiculturalism is a different concept from multicultural. Since it first emerged, the issue of multiculturalism is often discussed by many, especially after European and American countries discussed and used this approach to solve diversity-related issues in their country (Firdaus et al., 2015). Until second World War, European and American countries only recognized one culture, i.e. the white Christian culture. Other groups as a minority had limited right, even they could not exercise their rights. This condition triggered a demand for equality of rights, which began to emerge in the 1950s. Then in the 1960s, a ban on discrimination was imposed, which was done by the white people to the black people. Then, the concept of multiculturalism began to be spread in schools in the 1970s (Suparlan, 2002). Such dissemination of the concept of multiculturalism was later discussed in various writings in various multicultural countries.

Multiculturalism applies not only to diverse types of difference within society, it also entails various theoretical perspectives that pose specific questions and highlight distinctive aspects of living with diversity in current societies (Colombo, 2015). For this reason, multiculturalism defined differently by scholars according to their scientific backgrounds, and it's interpreted differently by various countries in an institutional manner. Auster for example, use the term of multiculturalism as an expression of the revolutionary increase of racial diversity that was unleashed by the 1965 Immigration Act (1991), and in the other article he saw the multiculturalism as an ideology (Auster, 2004). Commonly, multiculturalism conceptualized in

terms of politics of recognition, differentiated citizenship or the rights of ethno-cultural minorities (Gozdecka, Ercan, & Kmak, 2014). Michael Murphy (2012), identified several work that focused on specialized themes within multicultural studies. The themes such as politics of identity, religious diversity, democratic inclusion, nationalism and self-determination, racial differences, language rights, gender equality, and the politics of indigeneity. The other more specific studies such as toleration, internal minority rights, sexual justice and multicultural education.

Generally, multiculturalism refers to situations in which people who hold ‘different’ habits, customs, traditions, languages and/or religions live alongside each other in the same social space, willing to maintain relevant aspects of their own difference and to have it publicly recognized. Multiculturalism is closely associated with ‘identity politics’, ‘the politics of difference’ and ‘the politics of recognition’, all of which consider proper recognition of cultural diversity a necessary step towards revaluing disrespected identities and changing dominant patterns of representation and communication that marginalize certain groups (Song, 2010 as cited by Colombo, 2015:801). According to Suparlan in Fay (1996); Jary and Jarry (1991); and Watson (2000), multiculturalism refers to an ideology that recognizes and values differences in equality, both individually and culturally. Multiculturalism here does not only emphasize on cultural diversity, but also the importance of understanding such cultural diversity in the context of equality. The discussion about multiculturalism should address the issues that support the ideology as well, in politics and democracy, justice and law enforcement, opportunities to find employment and run business, human rights, cultural rights of communities and minority groups, ethical and moral principles, and levels and quality of productivity (Suparlan, 2002). In short, the term *multiculturalism* here can be understood as an ideology adopted by understanding the diversity of cultures owned by various ethnic groups and other forms of diversity, all of which have a parallel (horizontal) position.

The scholars who argue the multiculturalism as an ideology, assign the multiculturalism as an effort to promote social and cultural diversity, and advocates tolerance for cultural differences (Suparlan, 2002). However, it's interpretation rarely occurs because the tolerance of cultural diversity has become the domination of modern liberal ideology and cultural pluralism (Pakulski, 2014). As an ideology Multiculturalism can be applied to a multicultural society, if society avoids the type of cultural relativism which is

ethnocentric in nature. Ideally, the conceptual framework of cultural relativism can be adopted to understand diverse cultures instead of refusing the diversity. Thus, to understand why Muslims did the “411” and “212” movements, one needs to see it from the perspective of Muslims itself. Likewise, to understand why a particular society has a particular religious system (religious devotion), which is different from religions that have been established and recognized by the government, see it from the perspective of the concerned society, rather than perceive it as a primitive religious system.

As an ideology, multiculturalism needs to be disseminated and internalized among society. Here, we use equality of all cultures and inclusion as the two principles of multiculturalism (Auster, 2004). The most effective dissemination and internalization process are through formal and informal education. Multicultural values are seen as savings accepted by young people as revers. Of course, these are not easy and take time. It

requires processes and time to produce generations that are aware of and appreciate diversity by accepting that such diversity has an equal position. Thus, this paper will describe attempts to internalize the values of multiculturalism in Indonesia through education.

## 2. Multicultural Problems in Indonesia

Furnivall uses the term *a plural society* to refer to such a situation, i.e. a society comprised of two or more elements that live separately, not intermingling with one another to form a political unity (Budiman, 2012; Nasikun, 2000). The issue of diversity, whether in ethnic or cultural sentiment or conflict will be greatly influenced by the type of cultural groups that exist in society. There are three types of culture according to Parekh categorization, isolated cultures, cosmopolitan multiculturalities, and accommodative cultures.

**Table 1. Categories of a Multicultural Society According to Parekh**

| Category                               | Characteristic   | Potential   |
|--|--|---|
| <i>Isolated cultures</i>               | <ol style="list-style-type: none"> <li>1. Cultures that live separately (within the sphere of homogeneous cultures);</li> <li>2. The absence of a strong interaction with other cultures, partly because of geographic boundaries</li> </ol> | In the event of an encounter with other cultures, the likelihood for such an encounter to result in friction or conflicts is great.   |
| <i>Cosmopolitan multiculturalities</i> | Cultures that blend; sometimes without borders, so that “members of the group” (ethnic, sub-ethnic or ethnic group) do not care very much about their own cultures and values  | In the event of an encounter with other cultures, the likelihood for such an encounter to result in friction or conflicts is relatively low.                                    |
| <i>Accommodative culture</i>           | The cultures of the dominant “sub-ethnic” group (adopted by the majority of the population); however, there are also cultures of another sub-ethnic group that co-exist without any friction and discrimination                              | In the event of an encounter with other cultures, friction or conflicts may arise if another sub-ethnic group demands a change to the domination of a certain sub-ethnic group. |

Source: Cited and developed based on Amirin (2012)

In addition to the above categories, multicultural issues will also occur as a result of ethnocentrism and intolerance that exist among a particular community group (Amirin, 2012).

Ethnocentrism and tolerance varies among societies with isolated cultures, cosmopolitan multiculturalities, or accommodative cultures because these are affected by the tendency to interact with other cultural groups

**Table 2. Ethnocentrism and Tolerance in a Multicultural Society**

| Categories    | Isolated Culture | Cosmopolitan Multicultural | Accommodative Culture |
|---------------|------------------|----------------------------|-----------------------|
| Ethnocentrism | High             | Low                        | Moderate              |
| Tolerance     | Low              | High                       | High                  |

Source: Developed from Amirin (2012) and Suparlan (2006)

The opposite of ethnocentrism in this paper is understood as tolerance (respect for diversity). A society with isolated cultures tends to show ethnocentric attitudes and low tolerance because

they live in homogeneous cultures, thus they hardly interact with other cultures and in the event of an encounter with other cultures, the likelihood for such an encounter to result in

friction is getting increasingly higher. In a society with cosmopolitan multicultures, ethnocentrism is relatively lower because there is a tendency to mingle with other cultures. Low ethnocentrism in this society results from the weakening of their cultural values. Moreover, this society tends to have a high level of tolerance as well since they are accustomed to diversity (being among a community with heterogeneous cultures). Meanwhile, in a society with accommodative cultures, ethnocentrism is said to be of moderate level because of potential friction with the dominant group. Parsudi Suparlan states that in a society with dominant cultures, those belonging to non-dominant ethnic groups will adapt to and comply with the rules of the game set by the dominant society (Suparlan, 2006). But, in this paper, it is stated that if the dominant group exerts pressure on the minority group, friction may occur. So, on the surface, it seems that discrimination does not exist among this society (a high level of tolerance), but this situation may change when the dominant group exerts pressure on the minority group.

The state's assimilation policy during the New Order era intended to address the multicultural issues between Chinese people and Indonesian people by restricting the Chinese-speaking media, the number of schools for members of the Chinese ethnic group, the use of non-Chinese names as proof of allegiance to the Republic of Indonesia, and identification using Indonesian all constitute efforts grounded in accommodative cultures. However, regime change gave the Chinese ethnic group a room to maintain their ethnic group's identity freely. The state policy on the Chinese ethnic group has changed presently (after the Reformation). Nevertheless, society still differentiates between the indigenous people of Indonesia and the Indonesian population of Chinese descent (Suryadinata, 2003). Thus, despite their status as an Indonesian national, there is a tendency where they have not been fully accepted as part of the ethnic groups that exist in Indonesia. The assimilation policy implemented in the New Order era was considered to have failed as the anti-Chinese riots erupted in 1998. As a result, after the Reformation, a multicultural approach was adopted to rebuild a multicultural nation (Hoon, 2006).

In a country with ethnic diversity, diversity should ideally be understood as an asset that needs to be maintained by fostering tolerance and equity rather than as something that needs uniformity. As a multicultural country, Indonesia consists of various ethnic groups. According to information from Central Bureau of Statistics (BPS), data on ethnic groups in Indonesia collected by conducting a population census. In

carrying out the census, BPS claimed to have difficulty in calculating the number of ethnic groups in Indonesia due to the complexity of how to identify someone to enter a certain ethnic group because of heredity, living habits, kinship relationships and others. Despite the difficulty in calculating the number of ethnic groups in Indonesia, BPS data show that there are 1,340 ethnic groups in Indonesia (BPS, 2010). (BPS, 2010). With the relatively large number of ethnic groups, the meeting of one ethnic group with other ethnic groups has the potential to cause friction and lead to conflict if not managed properly. Multicultural issues in Indonesia will arise if a particular ethnic group with its own culture encounters another ethnic group.

As a state that built from a variety of ethnics and cultures, until now in Indonesia there are still communities with the three cultural categories mentioned above. The type of society with isolated culture category is mainly found in rural areas which traditionally live, while the type of society with the cosmopolitan multicultural category mainly lives in metropolitan cities. Communities with accommodative culture category are usually in small cities and district capitals. Overall, in these three categories of culture, conflicts that caused by cultural diversity are not easy to occur unless triggered by certain factors such as politics and economics. Religious, racial, and ethnic sentiments were then drawn to political conflict political and economic background. Some ethnic conflicts in small cities in Indonesia, for example, concluded by Klinken (2007) caused by political conflicts that extended to ethnic and religious conflicts. The same thing happened in various violence that accompanied political conflicts during the transition of power and democracy in Indonesia in 1990-2001 (Tadjoeddin, 2002). Ethnic sentiments that caused violence against Chinese citizens after Indonesian independence, economic and political factors were more dominant as triggers (Bahar & Tadjoeddin, 2004).

In addition to political and economic factors, Indonesian people are easily provoked by ethnic and religious issues that are often used by interest and power groups for the benefit of their groups and power. This condition can be seen for example in the case of the 114 and 212 movements which started with religious issues and then extended to the political issue of the DKI Jakarta Governor election (Nastiti & Ratri, 2018; Osman & Waikar, 2018). Then, the religious movement by some religious organizations quite clearly shows the intolerant attitudes and behaviors towards differences. The conditions where the community is very easily provoked by religious and ethnic issues, making

Indonesia a country prone to ethnic and religious conflicts.

### 3. Internalizing the Multiculturalism Values through Education

Durkheim believes that social order in society must be grounded in individuals' moral values. Hence, it is imperative to teach morals through educational processes to strengthen their social integrity and solidarity (Johnson, 1994). Such moral instruction is intended to internalize a value into students, which later will serve as a basic concept to view a particular belief underlying their action, or to judge something valuable for their life. The term of value refer a normative pattern that determines the behavior desired by a system that lives in a particular social environment. This value gives priority to maintaining the pattern of a social system (Mulyana, 2004). At the beginning, an individual acquires a value from his/her own family, which is the smallest unit of society. It is within a family that the value one refers to in taking an appropriate action is internalized for the first time. Parents in the family transfer values from the previous generation to their children (Mulyana, 2004). This process of internalizing value begins with the process of socialization in the family. Once children grow up, the transfer of virtues to children takes place at school (Boyd, 1952). At school, the process of internalizing various values takes place for a long period and intensively through formal education.

Education is a process for developing all aspects of one's personality, including his/her knowledge, values, attitudes, and skills (Sadulloh, 2008). That is why education constitutes all the power and efforts to internalize knowledge, skills, and attitudes in humans with various institutions to make them able to develop their potential to have religious spiritual power, self-control, good personality, and noble characters and possess the necessary skills as members of society and citizens (Amirin, 2012; Manan, 1989). Morrison states that education aims to internalize various interests and build capacity to construct an independent intellectual life. Education internalizes situational values to address the needs in the era where they live (Gutek, 1997).

Based on the concept and objectives of education above, internalizing the values of multiculturalism through education can be understood as a process of changing the attitude and behavior of a person or a group of people in understanding the condition of a multicultural society. This aims to make everyone or every group respect other people (ethnic groups) in a country (state) with a plural society. In this case, internalizing the values of multiculturalism through education is defined as an activity to

foster values in order to change the attitudes and behavior of humans that formerly develop ethnocentric mindset, attitudes, and behavior into a mindset, attitudes, and behavior that put all ethnic groups, religions, customs, and so on in an equal position, none is better or worse (Firdaus et al., 2015). In practice, attempts to internalize the values of multiculturalism can made in the three domains of education, namely affective, cognitive, and psychomotor. According to Saha (1997), attitudes (affective) refer to attempts to develop awareness and sensitivity towards culture, cultural tolerance, appreciation for cultural identity, responsiveness to other cultures, and skills to avoid and resolve conflicts. Then, the cognitive domain of education serves to gain knowledge of the language and culture of others, and the ability to analyze and translate cultural behavior, and knowledge of the awareness of cultural perspectives. Lastly, the psychomotor domain of education serves to correct distortion, stereotypes, and misconceptions about particular ethnic groups in textbooks and instructional media by providing various strategies for directing differences in front of people, providing conceptual tools to facilitate intercultural communication in an attempt to develop interpersonal skills, providing evaluation techniques, and explaining cultural dynamics (Firdaus et al., 2015).

Education is a planned process of learning, and at the same time a conscious effort in students that aims to provide basic guidelines in religious, intelligent, critical and dynamic, responsible, and active skills to make them good citizens. Ki Hadjar Dewantara states that education is a guide in the life and growth of children. This is interpreted as an effort to demand all natural strength possessed by children so that they can achieve the highest welfare and happiness (Tamansiswa, 2013). All these efforts can be obtained through formal, informal and non-formal education.

Formal education according to Law No. 20/2003 on National Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills which is needed by himself, society, nation and state. Formal education is regulated through a curriculum prepared by the central government called the national curriculum and developed in the school environment so that curriculum goals are achieved. Referring to these rules, then in formal education, students are required to learn in educational units such as schools where the learning process is carried out in schools and taught by teachers. Schools as places for the implementation of education, have an important role in running the curriculum that is revealed to

children's learning competencies. Schools reduce basic competencies through subject matter to achieve the objectives of learning. The learning process in formal education takes place through interactions between students and teachers, where teachers have reading books (modules) in each learning process.

In addition to formal education, the education process also takes place in families and communities which is the initial education since humans were born and raised. This education process is called informal education which is education in the family that is given to children. This education is a socialization of values and norms prevailing in society. The family as the basis of inheritance of values and norms aims to make children able to survive with global change as a whole, as well as making the abilities of children in surviving with the wider community. The family is the smallest unit in society, which sociologically has various functions. One of its main functions is education (educative) (Yasin, 2016). Education in the family begins when the children interested to knowing their parents, aims to build children's competence in dealing with the environment and recognize the values and norms of social, customary, religious and cultural in their environment.

In addition to formal education, there is also non-formal education, namely education that is not included in the formal education category. This education model is regulated in article 1, of Law No. 20/2003 on National Education System, in conjunction with article 1 of Government regulation No. 17/ 2010 on Management and Implementation which states that non-formal education is the path of education in outside formal education which can be implemented in a structured and tiered manner. Non-formal education functions as, a) as substitute education for the community who do not have access to formal education units or dropping out of formal education. b) enhancing formal education, meaning that if the knowledge, skills and attitudes acquired by children in formal education units are deemed inadequate, they can add them

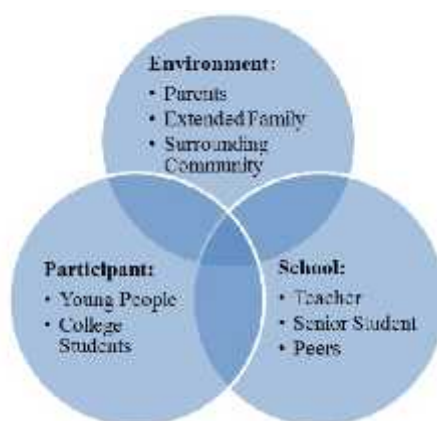
through non-formal education, such as tutoring, private tutoring, MDA or TPA. c) as supplement if the student in the formal education unit feels the need to add knowledge, skills, and attitudes through non-formal education channels, such as computer courses, foreign languages, personality courses (Kemendikbud, 2017).

Education, in various forms (formal, informal and non-formal) according to Morrison is aims to planting various interests, one of which is dominant, and to capacity building for independent intellectual life. Education instills values that are situational, as in the current era of globalization has made an impetus for economic change, the value given to children is related to the era of globalization, in intellectual development during the educational process (Gutek, 1997). Therefore, education is the most important medium in the process of internalizing multiculturalism values.

In the process of education, both formal and informal, the values of multiculturalism are internalized by inserting those values into each learning process, both through words, deeds, and attitudes. Therefore, the process of internalizing the values of multiculturalism is the process of internalizing or transforming values through the learning process (Firdaus et al., 2015) which prepares students to acquire the system of values (including the values of multiculturalism), which serves as the basic thing (human capital) (Maliki, 2010) to live the life in a plural environment. The process of internalizing multiculturalism values involves three parties, namely: participants, schools and the environment. Participants are actors (students or teenagers) who are the subjects in the internalization process. These are those who accept and apply the value of multiculturalism. Schools and the environment as a realm for actors, in order to transfer and receive the value of multiculturalism (see figure 1). Thus, through education, it is expected that the process of internalizing values be like the process of depositors, which continues to grow and be internalized among students.



Figure 1. Scheme of Internalizing the Multiculturalism Values



In formal education, this value-internalizing process is carried out by teachers while in non-formal education, it is undertaken by parents, extended family, and the community surrounding the environment where children grow. In formal education, materials about diversity of cultural values can be incorporated into the following subjects: Civics, Social Science, and Religion. Local wisdom in attempts to encourage tolerance and mutual respect for harmony and tolerance can also be utilized in the process of internalizing the values of multiculturalism (Amirin, 2012). As the values of multiculturalism have been internalized, cooperation, accommodation, and assimilation as a strategy to live in a multicultural society (Debora et al., 2013) can run naturally.

Participants, schools and the environment ideally work together. There is a driving force from each party so that the process of internalizing multiculturalism is more optimal. If one party does not work, it will affect the process of internalizing multicultural values. For example, participants and schools support the process of internalizing multiculturalism values. But it is not supported by the environment (tends to be homogeneous, not accustomed to diversity), so the process of planting multicultural values is not optimal. This condition requires the intervention of other parties, such as the government by empowering traditional leaders as a support system to support multiculturalism.

In the process of internalizing the values of multiculturalism at school, some of the aspects of multiculturalism that can be introduced include:

1. Introduction of Indonesia's diversity. Students are invited to identify various forms of diversity in Indonesia, such as in terms of ethnic groups, races, religions, and customs. From the smallest unit, i.e. in the classroom (if the class comprises different ethnic groups, races, religions, and customs) to the

national level, i.e. Indonesia (certainly with some adjustments to the level of education)

2. Understanding that diversity should be viewed from the perspective of equality. It is necessary to give an understanding that diversity should be viewed from a "horizontal" perspective, meaning that none of the groups is either higher or lower than the others.
3. Anticipating ethnocentric attitudes by providing understanding such attitudes are not good attitudes and result in the absence of mutual respect. In the absence of mutual respect, conflicts will be inevitable.
4. Fostering the world view of cultural relativism by providing understanding that to understand another ethnic group, it is necessary to use the perspective of the concerned group.

The process of internalizing the multicultural values of informal education is certainly not structured as it is in schools which are shaded by curriculum and scheduled learning processes. In informal education, the process of introducing diversity, understanding diversity, anticipating ethnocentric attitudes and fostering a view of cultural relativism, is carried out with the empirical reality that is around where they live. If the residential environment tends to be homogeneous, the scope of administrative territory of the sub-district, district and province can be expanded. Young people are introduced to various ethnic groups, races, religions and different customs.

Family is a strategic medium to grow children's awareness of social and cultural values. The role of parents must be able to instill understanding that minimizes the prejudice caused by the view of differences between groups, such as parents introducing differences between extended family and neighbors. Parents must be able to instill an open attitude because



contact between humans who are aware of tolerance, mutual respect and respect, and sincere togetherness is very important. The head of the family is a mentor (teacher) who will provide family education material, therefore informal education cannot be ignored, but must receive serious and immediate attention. The family is also an initial movement in breaking down the occurrence of a social problem. If the family cannot prepare offspring or a good generation, it will create social tensions in the middle of society (Yasin, 2016).

Such attempts to internalize the values of multiculturalism are made by employing the principle of depositors, the party responsible for providing education certainly must understand and be able to apply those values. The success or failure of such attempts will be influenced by:

1. Knowledge of the party Internalizing such values (teachers, parents, extended family, and society) of those values,
2. The process of internalize the values of multiculturalism (teach; provide concrete examples of respecting differences and avoid intolerance in everyday life; discuss the consequences of intolerance),
3. Acceptance of those values of multiculturalism among children (young generation).

As a party internalizing the values of multiculturalism, teachers, parents, extended family, and society certainly must understand those values first. Through the process of education, a personality that views that all forms of diversity have an equal position can be built. By conducting activities together, this will raise children's character to live in togetherness in a joint activity (Yasin, 2016).

#### D. CONCLUSION

**D**iversity which is not managed properly through attitudes and characters that show mutual understanding in terms of tolerance will lead to cultural friction and end in conflict, or at least intolerance. In the presence of intolerance, differences that form such diversity cannot co-exist one another. Therefore, attitudes that show tolerance should be fostered and nurtured using the values of multiculturalism internalized into each individual. Those are the values that put all races, ethnic groups, religions, customs, and cultures in a parallel position without any attitudes which scorn or praise one

another. Those values can be internalized through education, both formal (at school) and informal (around the environment where everyone is lives). The process of internalizing values is done through the affective, cognitive and psychomotoric aspects in order that the attitude of mutual understanding in tolerance can be fostered in individuals and reflected in their everyday life.

The process of internalizing multiculturalism through formal education is carried out through schools by providing specialized curricula related to aspects of diversity and social, religious and cultural values that must be used to live in diverse societies. In addition to the special curriculum, the process of internalizing the values of multiculturalism in schools can also be carried out by inserting multiculturalism values in relevant subject matter, especially on social science subjects. In addition, the process of internalizing values can also be carried out by implementing multiculturalism values through everyday life behaviors that are applied by all elements of education in schools. The process of internalizing multiculturalism values as can be applied in formal education can also be applied in non-formal education processes.

In informal education, the process of internalizing multiculturalism values is carried out through families and the environment by implementing multiculturalism values in daily life practices. Such applications are like prejudice against ethnicity, religion and other cultures, open to differences, tolerance, mutual respect for differences and cooperation. By utilizing education in internalizing the values of multiculturalism, the three main elements in this case are schools, the environment and participants. The better these three elements work, the better the process of planting multiculturalism values through education.

#### E. ACKNOWLEDGMENT

**T**his article was written from research funded by the authors. The authors would like to thank to STKIP PGRI Sumatera Barat that provide all access to reading resources, libraries and various facilities to support the writing of this article.

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