


Multicultural Education In Indonesia: Characteristics And Urgency

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Article Info	Abstract
Article history: Received : 05 Januari 2023 Publish : 01 Maret 2023	<i>Indonesia is a multicultural country, both ethnic, religious, cultural, regional languages from Sabang to Merauke. On the one hand, this diversity is a gift for the Indonesian nation, but if it is not handled wisely, these differences have the potential to become a source of conflict for this nation. This study aims to discuss the urgency of multicultural education in Indonesia which focuses on its characteristics and application in the educational environment. The results of the study show that multicultural education is a must so that people do not only know about the diversity that exists but also have a practical and positive attitude towards diversity. Therefore, this multicultural education must be instilled as early as possible to the next generation of our nation in order to maintain the unity of this nation amidst the differences that exist.</i>
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1. INTRODUCTION

Indonesia is a multicultural country. It includes several racial, religious and cultural groups. A nation consisting of 13,000 islands, 300 ethnic groups and 200 languages. This community adheres to six religions (Islam, Hinduism, Christianity, Catholicism, Buddhism, and Confucianism) in addition to other beliefs (Noer, 2019; Utomo, 2020; Zainuri, 2018). National diversity can be both an opportunity and a problem. The possibility of sovereignty over diversity, as well as the risks of conflict posed by diversity itself. On the one hand, the diversity of a multicultural society is an asset to the nation's wealth, but on the other hand, the situation is very vulnerable to conflict and division (Dellarosa, 2021). The management of this diversity is very important to maintain the integrity of the Indonesian nation and encourage its growth. A pluralistic society as the identity of the Indonesian nation requires an emphasis on unity over diversity. The theme of multiculturalism is expected to emerge there. Multiculturalism is based on the recognition of the diversity of society. This heterogeneity can be seen as a diversity of cultures, customs, lifestyles, beliefs, and other types of distinction (Budirahayu, 2020).

In a pluralistic culture, the weakness of multiculturalism can trigger a confrontation that is very damaging for many parties. Conflicts can be triggered by political, economic, religious, and other issues (Prabowo, 2018b). The 2020 presidential election might be the main illustration. Issues of religion, ethnicity, and class erupted. Majority and minority topics stand out on social media. The phenomenon of rampant social media uploads related to SARA which sparked controversy during the election for the Governor of DKI seems to have occurred on a national scale. Various national disputes and tensions cannot be avoided (Munardji, 2020). This phenomenon may be an indication of a lack of intercultural understanding in Indonesia. Because if multiculturalism awareness is ingrained, conflicts in the name of diversity can be easily avoided.

In particular, unresolved disputes between religious adherents are one of the unresolved intercultural issues. Both between followers of the same religion and between followers of other religions. For example, the burning of churches and boycotts against certain religious leaders. The reasons mentioned above are sufficient to justify the urgent need to promote intercultural education in Indonesia (Kusuma, 2017). Although multicultural education has been a topic of scholarly discussion since the early 2000s. Various academic platforms (seminars, workshops and public dialogues on intercultural education) have emerged. In fact, the problem of pluralism has not been fully resolved (Hadi, 2017). This paper serves as a reminder of the need for multicultural education to be implemented in Indonesia.

2. RESULT AND DISCUSSION

The Concept of Multiculturalism

Multiculturalism includes appreciation, understanding, and evaluation of one's own culture, as well as interest in and respect for other parties' ethnic cultures (Natadajaja, 2019; Prabowo, 2018a). Multiculturalism is also seen as an ideology that recognizes and celebrates individual and cultural diversity in terms of equality. Multiculturalism is an understanding of managing differences based on the principles of recognizing the differences themselves. This concept, among other things, relates to the structure of group interaction, the existence of immigrant groups and indigenous peoples. Multiculturalism is the acceptance of other groups equally regardless of differences in culture, gender, religion or language. Multiculturalism is centered on an appreciation of the diverse personal and legal cultural differences in life (Sumarni, 2019).

After World War II, multiculturalism flourished rapidly in the wake of global population movements fueled by the need for workers to rebuild. Germany is home to a large population of people from Eastern Europe and Turkey. Many African immigrants live in France. Academic diversity at the University of Birmingham as cultural studies in the UK is discussed. Comparing elite culture with commoner culture with the same level of education (Ainna, 2019). In the United States, multiculturalism emerged from the people's opposition to segregation policies that distinguished blacks and whites. With the collapse of White Australia politics in Australia, diversity began to grow. In Indonesia, diversity has historically developed from nationalism and resistance to colonialism (Nurcahyono, 2019). It can be said that multiculturalism is formed from a pluralistic society. The diversity of society has given birth to several kinds of multiculturalism, such as:

First, Multicultural Isolation. Diverse cultural groups exist independently and maintain normal and interdependent relationships (Anshari, 2020). This involves appreciating one another's uniqueness while trying to preserve one's own culture. Like the Kajang Tribe in Bulukumba Regency. Second, Accommodative Multiculturalism. Societies that are culturally dominant create accommodations for minority populations. Minority groups do not challenge the main culture, namely Javanese in the Palopo region. Third, Autonomous Multiculturalism. Some cultural groups strive for equality and want an autonomous life that is acceptable to all. Fourth, Critical Multiculturalism. Occurs in a pluralistic society where diverse groups do not desire autonomy, but rather anticipate the emergence of a shared culture that highlights unique views. The dominant cultural group rejects and tries to implement its own culture (Hamied, 2021; Maryani, 2021). Similar to the LGBT community in Indonesian culture. Fifth, Cosmopolitan Multiculturalism. Multiculturalism which seeks to remove all cultural barriers to build a society in which no one is related to a particular culture. They have the freedom to cross cultural boundaries, respect the culture of other groups, or create their own culture.

In order to maintain the cohesion of the multicultural community, it is necessary to prevent the following: *First*, Excessive primitivism and tribal sentiment. Perceives own ethnic group as superior. *Second*, Ethnocentrism, a view that is rooted in one's own culture. Tendency to belittle the culture of other groups. *Third*, Discriminatory and discriminatory attitudes towards fellow citizens based on class, skin color, economic status, ethnicity, religion, and other cultural

factors. *Fourth*, Prejudice-based generalizations about the nature of group members. Without avoiding these factors, it is impossible to prevent conflict in a country as diverse as Indonesia (Ayuningtyas, 2021).

The definition of conflict is a fight or disagreement between competing parties or ideas. It can also refer to fighting or attempting to join forces with another. Or in other terms conflict between many parties. About differences of opinion between religions. Yunus suggests two main reasons. Including, but not limited to, truth claims and the philosophy of jihad. These two factors lead to tensions and disputes among religious communities. Claims of truth are increasingly seen as intellectual arrogance, just like the ideology of jihad which is not well understood and correct (Normuslim, 2021).

To overcome these two causes of conflict between adherents of major religions, inter-religious tolerance must be fostered. Eliminate the causes of intolerance that can fuel religious and other types of strife. Mashudi discussed the findings of his study on the resolution of religious disputes in Jepara. Optimizing the approach of the heart, which requires continuous, rigorous contact and conversation between religious groups until it is deemed reached (Abduh, 2022; Nurhayati, 2022).

Characteristics of Multicultural Education

Multicultural education can be described as education for or about cultural diversity in response to demographic and cultural changes in a particular community area and even the entire planet. This is in accordance with Paulo Freire's view that education is not an ivory tower that tries to avoid social and cultural realities. According to him, education must be able to build a social order in which wealth and success function to elevate social status (Nurman, 2022).

L.H. Ekstrand identified four concepts that are synonymous with multiculturalism: inter-ethnic education, transcultural education, multi-ethnic education, and cross-cultural education. Human rights education, multicultural education, and inclusive education were added by Barry van Driel. According to Ekstrand and Driel, the expression above refers to the notion of education which provides equal opportunities to all students regardless of physical, intellectual, social, emotional, language, or other characteristics (Fox, 2022; Yanto, 2022).

Etymologically, multicultural education consists of two words: "*education*" which refers to the process of developing a person's attitude and behavior in order to mature humans through teaching, training, processes, actions, and educational methods; and "multicultural". Conversely, education is the transmission of knowledge or knowledge transfer. Whereas multicultural, multi means many, diverse, and diverse, culture comes from the word culture, which means culture, tradition, manners, or maintenance. Culture is the origin of the term multiculturalism (Setyowati, 2022; Tsai, 2022).

According to experts, the notion of culture is very diverse, but in this context, culture is seen from the point of view of its function as a guide for human life. In the context of this cultural perspective, multiculturalism is an ideology that can be used as a tool or vehicle to increase the degree of humanity and humanity. multiculturalism recognizes and celebrates individual and cultural differences in equality (Alim, 2018; Halim, 2022; Inayatillah, 2022). Calarry Sada cites Sleeter's writing to show that multicultural education has four meanings (models): (1) teaching about cultural diversity as a cultural assimilation approach; (2) teaching about various approaches in social relations; (3) teaching to promote pluralism without distinguishing social strata; and (4) teaching about reflecting on diversity to increase pluralism and equality. M. Ainul Yaqin (2018) views multicultural education as an educational strategy that is applied to all subjects by utilizing students' cultural differences, such as ethnicity, religion, language, gender, social class, race, ability, and age, to facilitate the learning process. In addition, multicultural education trains and develops the character of students so that they can behave democratically, humanely and pluralistically in their environment (Fahrudin, 2019; Nugraha, 2019).

In his book *Islamic Multicultural Education*, Mundzier Suparta gives the definition of multicultural education as follows: First, Multicultural education is a philosophy that emphasizes the importance, legitimacy and vitality of ethnic and cultural diversity in shaping the lives of

individuals, groups and nations. Second, Multicultural education institutionalizes a philosophy of cultural pluralism based on the principles of equality, mutual respect and acceptance, understanding, and a moral commitment to social justice in the education system. Third, Multicultural education is a teaching and learning approach based on democratic values that encourages the development of cultural pluralism; in almost all of them. Multicultural education is a comprehensive school reform and basic education for all students that opposes all forms of discrimination and oppressive instruction and interpersonal relationships in the classroom and provides democratic principles of social justice (Muhajir, 2020; Septianasari, 2020).

The initial goal of multicultural education is to build discourse between teachers, lecturers, education experts, policy makers in the world of education, and students with the hope that they will have discourse that is not only able to build students' skills and expertise on the subjects taught, but also able to instill the values of pluralism, humanism, and direct democracy to their students at school (Nursanti, 2021; Puspitasari, 2021; Wahid, 2020). In addition, there are principles of multicultural education, namely as follows: (a) the selection of subject matter must be culturally open based on students; (b) the contents of the selected subject matter must contain differences and similarities between groups; (c) the selected subject matter must be in accordance with the context of time and place; (d) the teaching of all subjects must reflect and build on the experiences and knowledge students bring to class; and (e) ESL teaching should be included in the curriculum. The following are three characteristics of intercultural education:

First, Principled in democracy, equality and justice, meaning that all children (students) have the same right to obtain education. According to Dede Rosyada, it is not only limited to providing educational opportunities but must receive equal treatment to get lessons in class. That way, they have the opportunity to achieve competence and scientific skills according to their interests. From an Islamic perspective, the doctrine containing the principles of democracy, equality and justice is contained in the Al-Qur'an: QS. al-Shura (42):38; al-Hadid (57): 25; al-A'raf (7): 181. These three verses provide a moral foundation that everyone has the right to fair treatment in words, attitudes and actions. Fair treatment here relates to social interactions between Muslims with one another or with non-Muslims.¹⁵ Islamic doctrines of the principles of democracy (al-Musawah), equality (al-musawah), and justice (al-'adl) have been practiced by the Apostle to manage the diversity of society in Medina. For example, the Prophet made a written agreement known as the Medina charter. The charter stipulates that all residents of Medina have the same status in life (Jayadi, 2022; Noor, 2021).

Second, Oriented to Humanity, Togetherness and Peace Humanity orientation in multicultural education is relevant to the concept of *hablum min al-nas*. This concept places humans in 2 positions, namely *ahsanu taqwim* (the best creature) and humans must submit to God's law (Arphattananon, 2021). Both of these positions give birth to the importance of maintaining human survival. Good relations between humans in an Islamic perspective are not only related to race, ethnicity, language, culture and religion, but also in a broader context, namely race, ethnicity, language, culture and other religions simultaneously. Togetherness is understood as one's attitude towards other people, or one's attitude towards society and groups. In an Islamic perspective, this togetherness is relevant to the concepts of knowing each other (*ta'aruf*) and helping each other (*ta'awun*). these two concepts are contained in Al-Qur'an al-Hujurat (49):13 and al-Maidah (5):2. This is used as an ethical basis for building good social relations in a pluralistic society in the midst of society. Peaceful living in society can be realized by avoiding violence, war, and selfish actions and by upholding justice. That is, multicultural education is tasked with forming the mindset of students in building a harmonious social life without hostility, conflict, violence and selfishness (Uyun, 2022).

Third, Develop an Attitude of Recognizing, Accepting, and Appreciating Diversity. From an Islamic perspective, respect for diversity that must be accepted, acknowledged, and valued is parallel to the concepts of *al-ta'adudiyat* (pluralism) and *al-tanawwu'* (diversity) in Islam. According to Amir Husain, diversity is nature and *sunatullah* which contains important lessons for dialogue and tolerance (*tasamuh*) to various parties. The Prophet introduced Islamic teachings to

the people of Mecca and Medina with various tribes and religions such as Christianity, Judaism, Zoroastrianism. He often uses the dialogue method with them so that Islam can coexist peacefully with non-Muslim communities. Therefore, diversity is not an inhibiting factor but a challenge to creativity in introducing Islam (Fios, 2017).

Multicultural Education in Indonesia

According to Law Number 20 of 2003, education is a conscious and intentional effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. needed by himself, society, nation, and society. country. According to Ki Hajar, the growth and development of children requires education. In other words, education enables children to realize their full potential as individuals and members of society, thereby maximizing their safety and happiness. Tobroni defines multicultural education as education that provides equal opportunities for all students, regardless of social class, gender, race, ethnicity, culture, or religion (Hendra, 2019).

Ambarudin defines multicultural education as an educational process that is exemplified by learning activities in educational units that consider diversity as a matter of course (Rachmadtullah, 2020; Sariyatun, 2018). Then, students become accustomed to and do not question differences in interacting and making friends, regardless of ethnic background, religion, or existing customs. Personality, self-control, noble character, and the skills needed by students as individuals and members of society, nation and state cannot be separated from multicultural understanding and attitudes, as evidenced by previous definitions. Students need a multicultural education to understand and embrace cultural diversity as a requirement. Cultural heterogeneity that influences the behavior, mentality and attitudes of many individuals. It is great hope that Indonesia through Citizenship Education (Civics) which is a compulsory subject/course in formal education will be able to transmit the values of multiculturalism to every generation (Diem, 2020; Rahmawati, 2020).

The ideals of multiculturalism are shown in the Pancasila philosophy and its motto, *Bhineka Tunggal Ika* (Bhinneka Tunggal Ika). There are still disputes triggered by differences in culture, religion and other cultural elements, indicating that multicultural education in Indonesia has not produced optimal and equitable results. As a result of the uneven distribution of educational services received by students, multicultural education in Indonesia is not optimal. Children from middle-class and affluent families had access to extraordinary educational opportunities (Munadi, 2020; Raja, 2022; Zamroni, 2020).

On the other hand, individuals with low socioeconomic status can only send their children to schools with far different educational facilities that do not charge higher education fees. Access to and quality of education is still different in Indonesia, in contrast to Finland (Harjatanaya, 2020; Kidwell, 2019). There are no terms such as 'special school', 'favorite school', or 'average school', because the state is able to provide quality education services that are evenly distributed in all schools and students. This is in accordance with Banks' opinion, all children, regardless of gender, socioeconomic class, ethnicity, race, or cultural background, must have the same opportunity to study at school, in accordance with multicultural education. The third issue is the cause of not achieving maximum and equitable results of multicultural education, multicultural education is still partially implemented. In fact, it only depends on Civics education (Solehuddin, 2017).

In fact, multicultural education is actually planned. Each topic/course contributes to the transmission of the ideals of multiculturalism. In addition, the education tricenter must contribute to the improvement of intercultural education. Because the essence of multicultural education is character education, where all aspects of education (including society) are responsible. If this is the case, then multicultural education has a better chance of meeting the needs of the Indonesian nation and state in terms of prioritizing unity over diversity (Morganna, 2020; Zamroni, 2021).

The Urgency of Multicultural Education

Solution alternative dispute resolution

The implementation of multicultural education in the realm of education is considered to be the right solution for disputes and intolerance that arise in society. In other words, intercultural education can function as an alternative approach to solving socio-cultural problems. The very broad spectrum of Indonesian culture is a challenge for the world of education, which must turn this diversity into an advantage rather than a cause of division. Currently, multicultural education has two main responsibilities: to prepare the Indonesian state for the entry of other cultures in the era of globalization, and to unite a nation consisting of many cultures (Kuraedah, 2018; Marzuki, 2020).

Universities have provided abundant national and ideological education, but intercultural education has not been provided in the right proportions. Therefore, schools as educational institutions can promote multicultural education with different models according to the concept of autonomy. According to the author, the topics of religion, nationality, and morals should be highlighted in cross-cultural education. Basically, a similar educational paradigm already exists. However, it has not been well executed in reality and remains a theory. This is shown by the formation of conflicts in contemporary national life, where tolerance is still poorly understood. The number of students who understand the concept of national culture is still quite low. However, within the framework of multicultural education, it is necessary to understand the meaning underlying the cultural reality of ethnic groups (Raihani, 2018).

The attitude of students who are tolerant, tolerant, tepo seliro, not hostile and not conflict caused by differences in culture, ethnicity, language, tradition, or other shows the effectiveness of implementing multicultural education. According to Stephen Hill, Director of Education, Science and Culture of the United Nations at UNESCO for the Indonesian region, multicultural education is effective if all aspects of society are included in the process. In practice, this education does not only involve teachers and the government, but all aspects of society. This is due to the inclusion of multidimensional aspects of life in intercultural education (Nakaya, 2018).

The changes anticipated in multicultural education settings cannot be measured (cognitive), as are normative measures of educational attainment in this nation. But more than that, namely the construction of conditions that are pleasant, calm, and tolerant in people's lives, SARA and cultural differences do not necessarily lead to disputes. In fact, some argue that the results of intercultural education cannot be measured over a specific time frame. Therefore, Indonesia needs to pay attention to multicultural education. Indirectly, it can provide future solutions to social problems (Dewi, 2020; Truna, 2022).

Students are not uprooted from their cultural origins

Furthermore, multicultural education is very important in preventing students from being uprooted from their previous cultural origins when facing socio-cultural realities in the era of globalization. Intercultural contact poses challenges for students in the current era of globalization. To adapt to this global world, students must be prepared with adequate information and religion so that they have a comprehensive understanding of global knowledge, including cultural components. According to Fuad Hasan, proactive steps are needed to face the difficulties of globalization, especially in the field of culture. Because students today are very different from students before. The various cultures in this country blend with other cultures which are increasingly easily accessible through various media, such as television, the internet, etc. Advances in science and technology reduce distances and increase intercultural communication. And there may be friction that affects every culture. Therefore, the educational problems we face today are very weighty and complicated. If not, the next generation of our nation could be alienated from their cultural origins and lose their way (Malla, 2021).

Building a new Indonesia, according to H.A.R. Tilaar, now requires cross-cultural education. According to him, multicultural education requires an in-depth study of the ontological, epistemological, and axiological ideas and practices of their application. In the current era of globalization, it is better to examine the experiences of nations that have implemented

multicultural education in a diverse and open society (Nuryadi, 2020; Suri, 2021; Ubaidillah, 2020). In fact, Indonesia's heterogeneous reality is a resource that can be used as a model for developing cultural strengths. As a result, it is clear that this treasure must be secured and preserved.

The foundation for the creation of the national curriculum

To provide a number of resources that must be studied by a certain number of students, multicultural education as the basis for making a curriculum is very important (Setyono, 2019; Supriyatno, 2019). The following stages can be used to build a future curriculum based on a multicultural perspective: *First*, Adopt a curriculum philosophy that is more in line with the goals, objectives and functions of each level of education. *Second*, The idea of curriculum (curriculum content) must shift from defining content as a substantive component to ideas that include moral values, procedures, and skills that the younger generation must possess. *Third*, Application of learning theory in future curricula that consider social, cultural, economic, and political diversity. *Fourth*, The student learning process must be based on competitive methods with other groups. *Fifth*, The assessment includes all elements of student talent and personality, in accordance with the material that has been prepared.

According to the type, purpose and information to be collected, the valuation method used should be different. As a heterogeneous society, Indonesia must create the idea of multicultural education so that it can become a guideline for strengthening national identity. On that basis, it is believed that the next generation at least has a national identity, so that they are able to compete in the era of globalization without being easily divided. Countries with diverse populations, such as the United States, Australia, and Canada, have taught multicultural education in formal and informal institutions (Almufadda, 2020; Touraine, 1985).

According to Hamid Hasan, Indonesian people have socio-cultural diversity, political ambitions, and political skills. This diversity impacts the capacity of instructors to manage curriculum, the capacity of schools to create learning experiences, the capacity of students to engage in the learning process, and the capacity to transform knowledge into something that can be translated into learning outcomes. Education experts recognize that culture is one of the pillars of curriculum development. According to Ki Hajar Dewantara, culture is a vital aspect as the foundation of a nation's education (Suri, 2021).

Culture is a collection of how people live and develop their lifestyle, making it not only the basis for making curriculum but also the intended purpose of curriculum development. Maehr said in his book *Sociocultural Origins of Accomplishment* that students are influenced by the interaction between culture and language, culture and perception, culture and cognition, culture and desire to achieve, and culture of achievement motivation. Studies by Webb and Burnet show that students' learning processes developed through culture give superior results. Therefore, it is important to include cultural elements as a basis for creating goals, resources, procedures, assessments, and student learning activities. Therefore, curriculum planners at the central, regional and school levels must more systematically include culture as a curricular base (Triarningsih, 2017).

The national motto *Bhineka Tunggal Ika* states that Indonesia is a country rich in culture. Therefore, curriculum development must pay attention to the existing cultural diversity; Indonesia must use a multicultural approach as a curriculum creator. According to Law no. 22 of 1999 and No. 32 of 2004, multicultural education will not be directly relevant to curriculum development in Indonesia.

Towards a multicultural Indonesian society

In a multicultural society, it is emphasized that the different patterns of Indonesian society do not only reflect the diversity of ethnic groups, but also the cultural diversity of society. The presence of cultural diversity is demonstrated by mutual respect, respect and tolerance across civilizations. In this context it is emphasized that differences are not a barrier to unite in realizing the goals contained in the 1945 Constitution and Pancasila for the life of the nation and state.

Multiculturalism, an ideology that recognizes and celebrates individual and cultural diversity in terms of equality, is the foundation for the development of a multicultural Indonesian society.

In building the country's culture, the founding fathers used this multiculturalism paradigm, as seen in Article 32 of the 1945 Constitution, which states: "The (Indonesian) nation's culture is the pinnacle of culture in the regions." Efforts to build a multicultural Indonesia can only be fulfilled if: First, the Indonesian people understand the importance of diversity and adopt it as a way of life. Second, there is a shared awareness of the importance of diversity for the life of the nation. Third, the study of multiculturalism covers several topics, including politics and democracy, justice and law enforcement, employment and commercial opportunities, human rights, cultural rights, and moral and ethical values (Muthohirin, 2019).

Multiculturalism is an ideology that must be fought for, not just debated on. Because multiculturalism is very important for the formation of democracy, human rights, and the welfare of life in a pluralistic society. Multiculturalism is not an ideology in itself; rather it depends on other conceptions that become points of reference in social life. Other important notions of multiculturalism are democracy, justice and law, cultural values and ethos, togetherness in equal differences, race, ethnicity, ethnic culture, religious views, human rights, community cultural rights, and other prevailing concepts. Efforts to realize a multicultural society in Indonesia are faced with very complicated obstacles (Noer, 2019).

On this occasion, it would be better for everyone to reflect on their preparations. *First*, we prepare ourselves through various discussion activities, seminars and workshops to increase our knowledge and hone our techniques related to multicultural society. *Second*, different classical ethnographic studies on student research for theses should be re-evaluated from a methodological point of view in the light of recent anthropological advances. *Third*, experts should see, construct, and build a model of implementing diversity in society together. Thus, initiatives towards a diverse Indonesian society can be implemented quickly and successfully.

3. CONCLUSION

Multiculturalism is an ideology that seeks to manage diversity on the basis of equality and recognition for a common goal. The concept discusses the arrangement of existing cultural group relations. Individually and collectively, multiculturalism emphasizes the understanding of life that is rich in cultural differences. As the most multicultural country, Indonesia has a wealth of cultural diversity assets. This diversity can be preserved and managed to promote national development. Multicultural education is needed for multicultural management. To realize the unity of Indonesia, it is necessary to transform the awareness of multiculturalism into a national characteristic by respecting the diversity and diversity of its people.

Multicultural conflicts still occur in society today, indicating that multicultural education in Indonesia still requires attention. This is partly due to the uneven distribution of educational services received by the community, as well as the incomplete implementation of multicultural education. A more equitable distribution of the quality of education services and the implementation of a more comprehensive multicultural education can help increase the achievements of multicultural education. Misunderstood truth claims and jihadist doctrines contribute to the continuing religious conflict in Indonesia. To overcome this, tolerance education and interfaith dialogue must be encouraged by religious organizations.

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