



Tolerance in Multicultural Education: A Theoretical Concept

Muhammad Sahal* ; Akhmad Arif Musadad; Muhammad Akhyar

Department of history education, Universitas Sebelas Maret, Surakarta
Email: m.sahal83@gmail.com

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Abstract

Multicultural education is an education that prioritizes basic skills for the world's citizens, essential for all students, through all aspects of the education system such as building attitudes, knowledge, and skills that enable students to work for social justice. Moreover, multicultural education is also one of the important aspects of learning in schools that are needed in the education system as an effort to internalize tolerance to students. Tolerance, in social life, is a major milestone for all mankind to create a life of dignity especially for a country like Indonesia that has a diversity of character of the population. It becomes important since diversity can trigger conflicts that lead to disintegration within the state. Therefore, internalizing tolerance, primarily for the younger generation, is an appropriate attempt to prevent the occurrence of social problems such concerns. Thus, it is logical that multicultural education becomes one of the main bases in the implementation of such attempt.

Keywords: Multicultural Education; Tolerance;

Introduction

Indonesia is one of countries in Southeast Asia which has thousands of islands. Within the nation; various tribes, races, religions, customs and cultures are scattered. All of this is a hallmark of Indonesia, known as one of the multicultural countries in the world. In addition, the Indonesian people are also known to uphold the values of gotong royong (social cooperation) in a unitary state of the Republic of Indonesia.

This distinction must be accepted, enjoyed, and grateful for its extraordinary grace by shaping an inclusive and tolerant civilization in all aspects of life. However, what is happening today is the growth of a priori attitude of a group of people who give rise to exclusivism, the attitude that views their beliefs, views, thoughts, and group principles as the most correct, whereas; beliefs, views, thoughts, and principles of other groups are wrong, misguided, and should be shunned (Nata., 2001: 41).

In the context of the so-called multi-faceted Indonesian society, multicultural education becomes very strategic for immediate implementation. Multicultural education is a real effort that can be done to manage diversity creatively, so that conflicts that arise as a result of transformation and social reform can be managed intelligently and become part of the nation's enlightenment in the future, especially in

addressing differences and diversity on a local, national, and international scale (Mahfud., 2006: 171-172).

According to Suharno (2010: 144), factors that cause exclusivism include: doctrine of the teachings, shallow understanding of a sense, a little historical truth, power dominance of certain groups, and the existence of environmental support that leads to exclusivism. This exclusive attitude will destroy the unity of the nation. such life is overwhelmed with mutual suspicion, negative prejudices, even worries and anxiety over the life. All of that becomes a latent danger that, at any time, will arise in the form of disputes, disagreements, violence, riots, even war. That is why, the history of Indonesian multicultural society is often confronted with various kinds of conflict (between followers of religion, ethnicity, even trivial bases such as preference on football club, and selfishness among teenagers).

Furthermore, In the modern era, Indonesia is often faced in cases where minority groups demand more recognition of their identity, and the acceptance of their culture. Such phenomena are often called the challenge of 'multiculturalism'.The term 'multicultural' encompasses different forms of cultural pluralism, each of which has its own challenges.

There are various ways in which minorities come together with the political community, from the conquest and occupation of the previously self-governing society to the voluntary immigration of individuals and families. Differences in the mode of incorporation affect the nature of the minority group and the shape of the relationship they desire with the wider society (Kymlicka 2002: 13). Of course, this kind of problem can not be ignored because it can potentially lead to social conflict.

In fact, Indonesian society has long been familiar with the motto "Bhinneka Tunggal Ika" - unity in diversity. Unfortunately, the motto has only occupied the conscious awareness of society in general and only become lip service political ruler-not yet implemented in social life (Suryana & Rusdiana., 2015: 193).

These problems add to the scratches on the face of a society full of future risks. Such conditions are crucial in determining the future shape and unity of the Indonesian people to face the risk of possible deterioration of the nation. Disintegration in Indonesian society will weaken the joint efforts to eradicate various problems of the nation such as poverty. Internalizing multiculturalism to the Indonesian society, especially the youth, is a fundamental that needs to be taken in order to survive in the future, (Tilaar., 2004: 8-9) and the most appropriate media to do such attempt is education.

Multicultural education is relatively newly recognized as an approach that is considered necessary for heterogeneous Indonesian society, especially during the new autonomy and decentralization period, a period in which Indonesia needs prudence not to fall into national disunity. Although not widely accepted, this effort, slowly, begin to open the eyes of the people to the importance of a new perspective in order to prevent tragedy (Suryana & Rusdiana., 2015: 267).

Multicultural Education

The root of multiculturalism is culture. culture, according to experts, is very diverse but in this context culture is seen in the perspective of its function as a guide of life for man. In that context, multiculturalism is positioned as an ideology that can be a vehicle for improving humanity (Suaprlan, journal 2002, "*Menuju Masyarakat Indonesia Yang Multikultural*"/ "Towards Multicultural Indonesian Society").

In this regard, multicultural education can be regarded as an educational strategy that is applied to all types of subjects by exploiting students' cultural differences such as ethnic, religious, linguistic, gender, social class, race, ability, and age differences. Such education aims to train and build the character of students to be democratic, humanist, and pluralist (Yaqin., 2005: 25).

The psychological basis of multicultural education emphasizes the development of greater self-understanding, positive self-concept, and pride in his personal identity. The emphasis of this field is part of the Multicultural Educational aims that contribute to the personal development of students, which contains a better understanding of self that ultimately contributes to the overall intellectual, academic, and social achievements of students.

According to andersen and cusher in Mahfud, "multicultural education can be interpreted as education on cultural diversity". Furthermore muhaimin el Ma'hady in Mahfud also argues that, in general, multicultural education can be defined as education about cultural diversity in responding to demographic and cultural changes in a particular society or even the world as a whole (global), (Mahfud., 2006: 167-168).

In addition, Andersen & Cusher (1994: 320) says that multicultural education is an education about cultural diversity, that diversity becomes something learned and a status as the object of study. In other words, cultural diversity is a subject matter for curriculum developers to be aware of. while the goal of multicultural education is to facilitate learning, and to train the basic social skills of students of different ethnicities. Multicultural education can also improve the mastery of intellectual process skills such as critical thinking, and conflict resolution by providing more meaningful materials and techniques regarding frame of mind of students.

Arifudin (2007) said that the implementation of multicultural education should not change the curriculum that has been adopted in a country. Lessons in multicultural education can be integrated in a variety of subjects. However, teachers need guidelines to apply them.

Related to the context of this paper, the main values that can be taught in multicultural education are tolerance, togetherness, human rights, democracy, and mutual respect. These things are very valuable for the life of the learners in the future and very important for the establishment of the values of humanity and national unity.

The concept of multiculturalism can not be equated with the diversity of ethnic groups that characterize plural society because multiculturalism emphasizes diversity in equality (Suryana & Rusdiana., 2015: 194).

Multiculturalism addresses the various dimensions that support its ideology, such as politics and democracy, justice and law enforcement, employment and endeavor, human rights, community and minority cultural rights, ethical and moral principles, productivity and quality, and other concepts.

According to suparlan in (Suryana & Rusdiana., 2015: 194), multicultural efforts to build Indonesia can only be realized if: (a) The concept of multiculturalism is widespread, understood, and desired by the Indonesian nation at the national or local level (for adoption and guidance of life); (b) There is a common understanding among scholars on multiculturalism and the construction of concepts that support it; (c) There are efforts that can be made to realize these goals.

Howard (1993) in (Suryana & Rusdiana., 2015: 197), explains that multicultural education provides multicultural competence. In the early days of student life, their time was spent in their own ethnic and cultural areas. Mistakes in transforming the values, aspirations, etiquette of a particular culture,

often have an impact on tribal, religious, and excessive primordialism. This factor causes the occurrence of hostility between ethnic and class. Through early multicultural education they are expected to be able to accept and understand cultural differences.

From the above discussion, then, it can be said that multicultural education is the right foundation to construct tolerance without having to change the curriculum. However, in the process of multicultural education, teachers need patience and perseverance in applying it in the school environment.

Tolerance in Multicultural Education

According to Tilaar in Suryana & Rusdiana (2015: 201), the focus of multicultural education is no longer directed only at racial, religious, and cultural domains or mainstream but rather to increase the understanding and tolerance of individuals from minority groups toward cultural dominance mainstream, which ultimately led to minority groups being integrated into mainstream society.

Multicultural education that emerged today is a common perception of different views on the culture owned by every citizen so it can eliminate and change the stigma of racism or ethnocentrism into an integration of all levels of Indonesian society. Multicultural education has a strategic position in the nationalism values of each nation's children since early multicultural education lead them to be more tolerant.

In addition to the above understanding, the social reality of multicultural strategy also requires a positive image of every culture but not for assimilation. Each ethnicity is believed to have equal status, and the right to preserve their cultural heritage. Therefore, it can be said that multiculturalism aims to "celebrate the difference". Examples in the world of education include multi-religious teaching, ritual performances and ethnic promotions that are considered important aspects of education policy to have (Barker., 2002: 379).

Bank (1993: 24) explains that there are five dimensions in multicultural education. First, content integration which involves diversity in an educational culture aims to eliminate prejudice. Second, the construction of science (knowledge construction) which is realized by knowing and comprehending the existing diversity. Third, prejudice reduction arising from inter-cultural interactions within educational culture. Fourth, human equity pedagogy that provides space and opportunity to different elements. Fifth, school empowering culture--school is seen as a social element of social structures.

Furthermore, James A. Banks (2002: 14) explains that multicultural education is a way of looking at reality and way of thinking, and not just content about diverse ethnic, racial, and cultural groups. Specifically, Banks stated that multicultural education can be conceptualized into five dimensions: (1) content integration; one addresses the extent to which teachers use examples and content from diverse cultures and groups to illustrate major concepts, principles, generalizations and theories in their subject or discipline; (2) the process of composing knowledge; something related to the extent to which teachers help students understand, investigate, and to determine how the implied cultural assumptions, terms of reference, perspectives and prejudices within the discipline affect the way knowledge is organized in them; (3) reduce prejudice; this dimension focuses on the characteristics of students' racial attitudes and how attitudes can be altered by teaching methods and matters; (4) pedagogy of equality; pedagogy of equality exists when teachers change their teaching into a way that will facilitate the academic achievement of students from different racial, cultural, and social class groups. Included in this pedagogy is the use of diverse teaching styles consistent with the many learning styles within different cultural and racial groups, and (5) the school culture and empowering school structure; the practice of grouping and naming sports participation, disproportionate achievements, and staff interactions, and students between

ethnic and racial are some of the components of school culture that must be researched to create a school culture that empowers learners from diverse groups, races, ethnicities and cultures.

According to the Great Indonesian Dictionary, tolerance derived from the word "tolerant" means to be tolerant or tolerant of opinion (views, views, beliefs, customs, etc.) that are different from or contrary to their standpoint (Poerwadarminto., 1986: 184). In this context, multicultural education provides a stimulus for learners about the tolerance that every learner should have. that way, learners will naturally become accustomed to respect others despite different beliefs and always do good.

The study of tolerance has been widely practiced, one of which is commonly used as a quantitative model of research coming from Bogardus in 1925. The study was then replicated in 1946, 1956, 1966, and 2005. The focus of the study was on measuring the extent to which a person's acceptance of others which has different social and cultural characteristics with itself. Bogardus concept is then popularly called Social Distance Scale which is then widely used as a measure of social tolerance. Bogardus defines social distance as a function of affective distance between the members of two groups. "social distance studies the center of attention on the feelings of persons toward people and towards groups of people" (Bogardus., 1947). In this concept, social distance is fundamentally measured by how much sympathy an individual or group feels toward another individual or group.

The Declaration of the Principles of Tolerance by UNESCO states that tolerance is respect, acceptance, and respect for the rich cultural diversity of the world, various forms of self-expression, and the ways of being human. Tolerance is harmony in difference. Thus, "tolerance" is the ability and willingness of a person and the general public to be wary of the rights of the small group in which they live in the rules defined by the majority-which is the basic meaning of democracy.

Tolerance, in fact, develops within the framework of diversity, mainly related to religion and culture-including customs, and traditions. The greater the diversity of a nation or a society, the greater the demand for tolerance. It is very logical to do so since, through which, harmony of life can be realized.

In a broader sense, tolerance is more focused on providing a vast place for diversity and differences that exist between individuals or groups. Therefore, at the beginning of this discussion, it is necessary to reiterate that it is incorrect if tolerance is interpreted as the castration of individual or group rights to be adapted to the conditions or circumstances of other persons or groups, or otherwise compromising the rights of others to be transferred in accordance with condition of a particular group. Tolerance, in fact, appreciates and respects the differences existing between individuals or groups, in which, they are bound and unified in a framework of togetherness of mutual interests. Tolerance can be said also as acceptance towards rich diversity, the forms of expression and various ordinary manhood. It is maintained by knowledge, openness, communication, and freedom of thought, trust and trust. Tolerance is harmony in difference (Unesco Apnieve., 2000: 54).

The importance of tolerance for democratic training is clear enough from previous discussions. Without tolerance, society can not speak widely and freely. such condition can create the possibility of difficulties in the practice of democracy that depends on the willingness of the people to speak widely and participate which Amy Gutman calls "deliberative democracy". The point of the concept is that any choice people make in democracy must be based on a broad discussion of the ethics stemming from their opinions and also considering the possible consequences of the choices made. Thus, it should be able to present the opinions of all the groups in a society, although there are differences in religion, gender, ideology, ethnicity, age, etc. (Sutton., 2006: 55-56).

As tolerated by Sullivan, Pierson and Marcus as quoted by Saiful Mujani, tolerance is defined as a willingness to put up with the things of one rejects or opposes (Saiful Mujani., 2007: 162). It sees

tolerance as "The necessity in individual space and public space because one of the goals of tolerance is to build a peaceful coexistence between different groups of people from different historical, cultural and identity backgrounds". In that opinion, the purpose of tolerance is expressed, that is to build a peaceful life in society despite the differences in society, thus, it can be concluded that tolerance is an important factor in the life of society. Additionally, based on the description, it can be concluded that the attitude of tolerance is an attitude of mutual respect, respect, and do not discriminate between people with one another, (Misrawi., 2010: 10).

The characteristics of tolerant attitude, according to Hasyim (1979: 23), are as follows: (a) Acknowledge the rights of everyone. it is a mental attitude recognizing every human being as having the right to determine their own attitude, conduct and destiny; (b) Respect the beliefs of others. it is very crucial as forcing a person's beliefs by force or in a subtle way will result in others being hypocritical; (c) Agree in disagreement (agreeing in difference) Differences do not necessarily lead to opposition as it exist in this world; (d) Understanding each other. There is no mutual respect between people if there is no mutual understanding; (e) Awareness and honesty. The attitude of tolerance concerns on one's inner attitudes and consciousness and awareness leading to honesty and innocence of behavior.

According to Gintha, (2013: 58). Plural society, horizontally, is characterized by social unity based on ethnic differences, religious differences, customs, and regional differences, and so on. Meanwhile, if we see vertically there is a striking difference between the top layer and the bottom layer. The condition of such society will be easy to emerge various riots such as ethnic conflict, conflicts in the name of religion, and social jealousy caused by a sharp gap between rich and poor. To be able to live in a multicultural society, there are at least four attitudes that the community must have. Four attitudes of multicultural society demand, according to Dr. Mulyadh, Kartanegara, are "Inclusivism, humanism/egalitarianism, tolerance, and democracy". Inclusivism is more defined as a broad-minded attitude. Humanism, means to judge all human beings equally, regardless of race, color, religion, and so on. Tolerance is interpreted as an attitude that respects and respects the differences that each human being has. Then, democracy can be interpreted as individual freedom to express opinion (freedom of thought and speech).

In particular, with regard to the development of values of tolerance and togetherness, the school institution is the most appropriate vehicle for training and applying these values. This is mainly due to the fact that within the school environment students have very diverse backgrounds (religions, ethnicity, socio-economic background, parent education background, customs and culture). Schools can accelerate the implementation of pluralism through various forms of activities such as workshops, exercises and activities in small groups (Joan T., 1992: 5).

Conclusion

Multicultural education is one of value education applied to learners aims to provide an understanding of social diversity. In the concept of multicultural education students are expected to foster a high tolerance of community life. Multicultural education can also be referred as the basis of tolerance as it elevates the core values derived from the principle of human dignity such as justice, equality, freedom and democracy. additionally, the core point of multicultural education is to teach young people to appreciate and accept ethnic pluralism, to realize that cultural differences are not the same as lack or inferiority, and to recognize that diversity is an integral part of the human condition. The life of the Indonesian community is patterned by cultural diversity including racial, ethnic, cultural, and religious diversity. In our life, a multicultural society can not be separated from the existence of various social interactions. If students are not equipped with the basics of tolerance then the diversity can trigger conflict between tribes, cultures, races, religions, and others. Therefore, multicultural education should be

implemented to emphasize positive values that can be accepted by society to prevent conflict in society and build the peace in the life of the state.

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