



Values of Nationalism in Local Learning of ke-NU-an and Muhammadiyah for Students

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Abstrak: In the current era of globalization, many young people, especially school age, are starting to lose their sense of national identity and are less interested in Indonesian culture due to the influence of globalization which has caused the younger generation to be more interested in western culture. Indonesia is a large country with a diverse population in terms of race, ethnicity, culture, language and even religion. The process of globalization has allowed radical Islamic organizations to develop. The threat to the future of Indonesian Islam is actually raised by the existence of radical Islamic organizations. The sense of unity of the Indonesian nation is greatly helped by nationalism. Bearing in mind that Indonesian society is experiencing a major moral decline due to various factors, including modernization, a sense of nationalism is very important to rekindle a sense of love for the Indonesian homeland. which influences how foreign cultures enter Indonesia and influences the preferences of Indonesians to study or increase interest in foreign cultures. Children can interact socially with their peers and teachers or staff at school other than in the actual school environment. The main educational process in schools even includes student interactions with school members, so this study looks at how national values are instilled through local learning in Nahdlatul Ulama and Muhammadiyah schools

Keywords: Nationalism, Globalization, Education



Introduction

Indonesia is a large enough nation that is very diverse both in terms of race, ethnicity, culture, language, and even religion. This diversity serves as a reminder of the value of having a sense of unity, oneness, mutual respect and respect for each other's differences to build a peaceful and peaceful nation.

The current era of globalization has caused many children, especially school-age children, to start to lose their national identity and lose interest in Indonesian culture. Conversely, the younger generation is increasingly interested in western culture. Radical Islamic mass organizations now have more room to grow due to globalization. In fact, the future of Indonesian Islam is threatened by the existence of radical Islamic organizations.

The friendly, tolerant and nationalist nature of Indonesian Islam is well known. Islam in Indonesia has developed and developed over the centuries, showing that Islam can coexist peacefully with Indonesian society. In fact, radical Islam is a feature of Islam that has no prospect of surviving in the future. One of the causes is the rejection of radical Islamic organizations towards the wisdom of Indonesian cultural values (Wasid Mansyur, 2014).

No matter how hard the moral and religious defenses may be raised, globalization has spread to all parts of the world, including remote areas and private homes. Information and communication technologies, such as television, internet, newspapers, mobile phones, and other rapid moves, break down barriers that have long existed. Morality is deteriorating. It is now commonplace to do something that was frowned upon before. Fashion, interaction with the opposite sex, entertainment in special places, and drug use are modern world trends that are hard to break.

Whether that's a good thing or a bad thing, globalization provides everything people need. The positive effects of globalization include cooperation, integration, and competence. Some of the negative impacts of globalization include the emergence of "instant generation", where the current generation can immediately enjoy what they want without having to go through a process of struggle and hard



work, moral decadence, consumerism, and even permissiveness.

The development of unity and oneness among the Indonesian people is greatly assisted by nationalism. Nationalism, according to Hans Kohn, is a belief that everyone's loyalty to their country must come first (Kohn, H. 1984, p. 11). Considering that Indonesian society is experiencing a significant moral decline caused by several factors, including modernization which has an impact on the entry of foreign cultures into Indonesia which makes Indonesian people prefer to study or be more interested in the culture of foreign countries so that they can better understand themselves, a sense of nationalism is something that is very important to restore the love of the Indonesian homeland.

Children can interact socially with their peers and staff or teachers at school, which serves as their second environment. Even the interaction of children with the school community is part of the basic education process there (Jeanne, H. 1993. P. 439).

Thus, it is clear that school is a place where children can develop their personality and social skills because it offers an ideal environment for their social growth, which includes the development of their personality, values and beliefs. Through special lessons, one of the most significant efforts to stop the emergence of radical Islam was carried out. Lessons are organized and systematic media that are presented in class and help students know and understand a problem better.

The importance of the existence of a school as an institution that plans educational services for students is that schools are trusted with the ideals, hopes and educational goals they aspire to. Therefore, in a perfect world, schools will function as centers of empowerment and development of human values (Mulyana, 2014, p. 80).

There are several points worth emphasizing. To maximize the potential of students, education is first focused on upholding values. Second, through education efforts are made to form knowledge and personality in accordance with the values that are maintained. Political policies shape education policies, and

curricula reflect the government's overarching educational goals while also having a political basis (Hasan, 1996, p. 45).

The values that are upheld are always based on the condition of the community where the educational institution is located (Hasbullah, 2003, pp. 110–114), society impacts schools in two ways: through educational goals and through educational procedures. This is because the school is a community-based institution. Then, changes must be made to develop synergistic cooperation and advance common goals.

Methods

The research methodology is a qualitative descriptive approach using data collection techniques that are carried out through observation, interviews, and documentation. According to Sugiyono (2011, p. 243), "Qualitative research was obtained from various sources using data collection techniques and explaining the results of the data according to the results of the analysis." This study describes the indoctrination of nationalist values in local NUan and Muhammadiyah learning. Starting from the planning, process, and evaluation of teaching nationalism values in local subjects by a teacher who teaches these subjects.

Results and Discussion

We are all aware that the struggle in Indonesia is hard and many sacrifices must be made, both in life and property. However, the fighters at that time believed that Indonesian independence was worth fighting for. Since Indonesia's independence, a new struggle has been needed that must be won by the Indonesian people. The world today is very different from the past. Massive changes in human civilization have undoubtedly influenced behavior and lifestyles, which may have had an impact on national values.

Soekanto (2015, p. 17), emphasized that true nationalists are those who accept their sense of nationalism as a revelation and practice it to serve humanity. They

are people whose nationalism is not just plagiarism or imitation of western nationalism. From this it can be concluded that the conflict no longer revolved around fighting the Dutch, Japanese and other colonial powers, but rather the struggle to defend and maintain the identity of the Indonesian nation state because of love for the motherland and the Indonesian state. Since ideology became a concept in the early 20th century and was used as a driving ideology in the struggle for independence, nationalism has become a central theme in Indonesian history (Mulyana, 2013, p. 83).

For the Indonesian people, nationalism is a common understanding that unites various ethnic groups within the Unitary State of the Republic of Indonesia (NKRI). According to this idea, it indicates that the review is formal in nature, especially unity in the sense of national unity with Indonesian citizenship, (Bakry, 2010, p. 141). In this situation, nationalism can be emphasized as a state ideology or a (non-state) people's movement depending on their people's views, ethnicity, culture, religion, and ideology. Thus it can be said that the values of nationalism are those that apply to the nation's culture owned by Indonesian citizens based on actions that are considered as policies, as well as those that apply to Indonesian society in such a way as to form the personality of Indonesian citizens. Discipline, warm-hearted, tolerant, caring, togetherness, courage, love of the motherland, and religion are examples of the values of nationalism.

The Ma'arif NU Education Institute oversees the teaching of NUan subjects which must be taught as local content in madrasas or schools. The weekly study time for this NU course is one hour (Shiddiq, 2015). Material written in NUan covers NU history as well as religious customs based on NU principles.

as a method of instilling Ahlussunnah wal jamaah An-Nahdliyah values in the personality of each generation. This information was previously compiled in one NUan education subject. In order to realize Nahdlatul Ulama's vision to produce knowledgeable, religious, intelligent, productive, ethical, honest and just (tawassut) people who are also balanced (tawadzun) and tolerant (tasamuh), nuan education is held.



The material studied in NUan courses is about Ahlus Sunnah Wal Jama'ah (Aswaja), about knowledge and lessons learned, about Ulama knowledge and its position, about the relationship between Nahdhatul Ulama and Ahlus Sunnah Wal Jama'ah (Aswaja).), about Ijtihad and Istinbath, Taqlid and Ittiba and their legal basis, about the definition of schools and school systems, and about sunnah.

The goal of NU-style aswaja education is to humanize humans (Humanists) by passing on Islamic teachings, fostering IQ, SQ, and EQ, and approaching them from three angles: religious similarity, inter-ethnic relations, and human relations (Muzadi, 2006).

After reading the description above, it is clear that teaching NUan Aswaja to students is a deliberate, directed, and continuous effort to introduce and instill the concept of aswaja so that they believe in, understand, and practice it. The concept of Ahlussunnah wal Jamaah which has been recognized as a religious sect or understanding in organization, nation and state, as well as the process of raising public awareness, especially nahdliyin members through education that has a general vision and mission which is related.

The educational curriculum is divided into subjects, or groups of lessons, that students must take or complete in order to graduate. Muhammadiyah learning has two meanings according to M. Bahrul Amiq (2016), namely the meaning of language and the meaning of terms. Studying Muhammadiyah is the same as learning everything about the followers of the Prophet Muhammad in terms of language. In contrast, Muhammadiyah learning is understood as a science that investigates everything related to the Muhammadiyah organization. The process of teaching and learning, with the teacher as the main role holder, is the essence of the whole educational process (Khozin claims. 2007, p. 33).

According to Hotma Siregar (2017) There are two kinds of Muhammadiyah learning goals and objectives, namely specific goals and broad goals. These specific goals include so that students have a deep understanding of Muhammadiyah in order to foster a sense of responsibility and a sense of



belonging in order to continue the struggle of Muhammadiyah.

Provision of provisions for students so that they are ready to spread Islam to others and maintain it in their environment is part of the general goal, namely fostering society and organizations. As well as encouraging the spirit of *tajdi*, namely encouraging students to study Islam from its main source, namely the Al-Qur'an and As-Sunnah, not by relying on what other people say, which leads to a conformist attitude (*taqlid*). One of the main subjects in all Muhammadiyah educational institutions, Muhammadiyah learning is a subject that has its own life for Muhammadiyah educators. Muhammadiyah education should be practiced at all levels.

As stated by Farid Setiawan (2015) the Al-Islam and Muhammadiyah curriculum used in Muhammadiyah schools emphasizes Islamic religious studies and teaching Arabic while only covering about 30% of the general education requirements. Graduates must be experts in both general knowledge and religious education.

Khozin (2007, p. 31) Muhammadiyah education or learning is essentially a methodical way of instilling the spirit (soul) of Muhammadiyah into the hearts of students. Students must be able to live a good and moral life thanks to this provision of the soul. Muhammadiyah has developed the focus of the education movement, namely to create Muslim human beings who have noble morals, are capable and confident, and are useful for society and the country. This goal is one of Muhammadiyah's educational goals in the field of education that is the same as the organization's goals. As a result of this focus, we identified four goals: intelligence, perfect (healthy) body, perfect spiritual life, and perfect morals as demonstrated by Prophet Muhammad SAW and Islamic teachings.

Conclusion

Since all needs have been met through technological media, there has been a decline in the love of the younger generation, especially students, for their

homeland. As a result, they forget their rights and obligations as citizens who are tasked with protecting the sovereignty of the Unitary State of the Republic of Indonesia that we love. As a result, the implementation of nationalism education learning in Nahdlatul Ulama and Muhammadiyah schools is to promote nationalism in religion and state through various stages to avoid all of that. A combination of national and local curricula can be used to create various learning strategies that will help students develop the necessary related learning methods and strategies (such as cognitive, emotional, and psychomotor skills). improve the teaching of national values in Nahdlatul Ulama and Muhammadiyah schools by instilling moral principles such as integrity, tolerance and self-control as well as values such as independence, democracy and love of the motherland.

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Formation of Tolerance in Social Studies Learning Through a Multiculturalism Approach

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Abstract: The issue of multiculturalism or plurality is not a new term. However, these two terms are more widely used in social, cultural and political contexts. But when it comes to these two terms in the world of education, then this term is still very rarely discussed. In the context of Indonesia which has ethnic, racial, and religious diversity, multicultural education has an important role in forming students who have the awareness to accept all these differences in their lives. In this article, the research method used is to use a qualitative approach with a literature study method with data collection techniques through various books, journals and other literature sources. The results of the research obtained in this article are with the diversity found in Indonesia, in addition to being a characteristic of Indonesia itself, but there is a potential for diversity conflicts in Indonesia. Therefore, multicultural education is here to prevent the occurrence of diversity conflicts through social studies education as one of the media in forming an attitude of tolerance towards these differences. The role of social studies education in forming this attitude of tolerance can be seen from the competency standards in social studies learning in the form of analyzing the influence of social interaction in different spaces on socio-cultural life and the development of national life. In the learning process, teachers can use a multicultural approach in social studies education that uses an interdisciplinary approach.

Keywords: Tolerance, Social Sciences, Multiculturalism



Introduction

Indonesia is a country that has a gift from God in the form of natural and human wealth. When talking about its human wealth, then Indonesia as it is already known that Indonesia has a diversity of ethnic groups, races, and religions. With the diversity owned by Indonesia, Indonesian society has also become a multicultural, not homogeneous society. Casram (2016: 187-198) explains that a complex or multicultural society is composed of cultural, societal and social diversity. Rahmawati (2021: 1) explained that the existence of plurality conditions in Indonesian society actually makes people's lives more dynamic, color-bearing, not boring and makes one another complementary and needy. In other words, the plurality can enrich lives and become essential to people's lives.

Indonesia's diversity in the form of a multi-channel society is a characteristic of Indonesia and has also been known by other countries. However, this characteristic is not only a gift, but has the opportunity for conflicts between tribes, races, or religions in Indonesia. Things like this should be of concern to the government or other relevant parties.

Talking about conflicts between tribes, races and religions in Indonesia, we can see the current condition that national unity at this time is being tested. If we step down in 2017, precisely in the DKI Jakarta Regional Head Election (Pilkada), there was a conflict between religious people after one of the governor's candidacies at that time was judged to be insulting one of the scriptures. It turned out that this incident had an impact on the following years, even in the 2019 Presidential and Vice Presidential Elections, the issue of religious harmony conflicts reverberated again in the five-yearly democratic party. Of the many conflicts of harmony between religious people in Indonesia, the case above researchers makes it an example of the existence of ethnic, racial, and religious diversity in Indonesia.

This indicates that behind the religion of ethnicity, race, and religion in Indonesia, there are consequences behind it, namely the occurrence of conflicts of harmony between races, or religions.



Based on one of the examples of cases above, it can be noted the importance of instilling an attitude of tolerance to students. The noble attitude of the nation that has been passed down for generations from generation to generation is considered to have experienced friction with the number of cases that clash with this issue of diversity. According to Endang (2009: 89-105), tolerance is very vulnerable to external influences on values. He argues that this attitude of tolerance has been well received by the Indonesian people and no one disputes it, but in today's life, the current of modernization is often rashly considered as something better, shifting these very noble values.

One of the solutions to the problem of harmony between tribes, races and religions in Indonesia is through education. The world of education is the basis of a person knowing the things that happen around him. When connected with the condition of the problem that the researcher raised, then education is also the solution to solving this problem, considering that the function of education in Indonesia is to develop abilities and form a dignified national character and civilization in order to educate the nation's life, which aims to develop the potential of students to become human beings who have faith and devotion to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen (Wulandri, 2020: 2).

With the diversity of Indonesia, the importance of an attitude must be owned by the Indonesian nation. Multiculturalism is a form of respect and appreciation for all forms of diversity that exist in Indonesia, both ethnic, ethnic, racial, religious and other symbols of difference which are important to be planted in the world of education. This is because education is a medium that becomes very strategic in conveying multicultural values and is believed to be able to mold someone into anything, whether the individual becomes someone who is good in the eyes of society and vice versa.

Talking about the creation of an attitude of tolerance among students, one approach that can be used is the multiculturalism approach. Rahmawati (2020: 86-91) describes multiculturalism as an understanding that accepts all forms of difference and diversity. The derived values of the multicultural concept are expectations of how life can respect each other, and help each other tolerate each



other despite the diversity. So that people can live and mix in a multicultural society and accept every difference that exists in their social life.

Banks (in Mahfud, 2016: 175) defines multicultural education as education for people of color, which has the meaning of multicultural education wanting to explore differences as a necessity, as well as how we can address differences in various social activities. This explanation confirms the position of multicultural education in supporting various social interaction activities in a society that has cultural, ethnic, ethnic, and religious differences.

In terms of this problem, it is necessary to emphasize that one of the sciences that teaches tolerance is social science. Social Science Education (which is referred to as social studies) is essentially an education that examines human behavior in its interaction with the natural environment and its social environment. Usually, the social studies education framework is not emphasized theoretically, but rather towards practice with the human environment. As a field of study, social studies education equips students' intellectuals in fostering awareness of life amid a complex and plural society (Deny & Nurmala, 2018: 3).

Because social studies education itself is taught not an emphasis on theoretical, but its implementation on individuals with their environment, it is necessary to teach social studies education that links social studies learning resources with the environmental conditions of students.

Methods and Research Design

In the preparation of this article, the author uses a qualitative research approach, where the method used is the literature study method. In the data collection technique, the author uses a variety of reading literature, either in the form of books or journals from research or those that discuss the same theme. Citing the opinions of experts or other researchers then becomes a supporting foundation for the author.

By conducting literature studies, researchers can take advantage of all information and thoughts that are relevant to their research. To conduct literature studies, the



library is an appropriate place to obtain relevant materials and information to be collected, read and studied, recorded, and utilized.

Results and Discussion

Before going further in explaining the increase in tolerance in social studies education through a multicultural approach, it would be better for us to know very well what the goals of Indonesian education are. In The Law of the Republic of Indonesia No. 20 of 2003 article 33 concerning the National Education System (Sisdiknas), it is explained that "National education functions to develop abilities and form a dignified national character and civilization to educate the nation's life, aiming to develop the potential of students to become human who has faith and piety in God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen".

For that purpose, it states the sentence "... and being a democratic citizen", this has to do with multicultural education itself. Where, how students can behave as democratic learners to the differences that exist. Zamroni (in Wulandari, 2020: 24) associates multicultural education with democratic education. Democratic education is in principle a process, during which students participate in decision-making that will affect school life. Through this participation, students will interact with other teachers and educators to create better learning conditions.

In another sentence, it states the purpose of national education is "... to be a capable human being". Of course, the capability referred to here is not only capable in the aspect of knowledge, but also how students are capable of behaving including being proficient in emotional skills and social skills (Winatapura, and Budimasnyah, 2007: 170). Students must also be proficient in social skills when they are in a community that has a diversity of ethnicities, cultures, and religions. Or in the sense of education, it is not only an effort to improve students' thinking competence but also concerns the competence of their attitudes and feelings.

To achieve these national education goals, especially in creating students who can have social skills in interaction with diverse environmental conditions, education is needed that can provide their ability to be fair to this diversity. Terms such as multicultural or plurality are of widespread concern for the development of the

world today, where the attention of the world community is increasingly globalized. But these two terms are more talked about in religious, social and political topics, very few discuss these two terms in the field of education.

Multiculturalism education itself consists of two words, namely education and multiculturalism. Education is a conscious effort of a person who guides a person to become more understanding and mature. Langeveld gives the meaning of education as an effort to develop personality and human abilities that are carried out inside and outside of school and last a lifetime (Mahfud, 2016: 33).

It is also through education that individuals can become different individuals and become better. Where in the educational process there is a transfer of values and knowledge from educators to students. It is through education that individuals can also play an active role as a citizen.

While multiculturalism has the root meaning of being derived from culture, considering that the word multiculturalism itself is a combination of words that have a simple meaning as something cultural or cultural. Culture as a form of human activity has many varieties and each human community has its diversity.

Banks (in Wulandari, 2020: 22) states: "*Multicultural education incorporates the idea that all students---regardless of their gender and social class and their ethnic, race or cultural characteristics---should have an equal opportunity to learn in school.*" At this point, multicultural education is defined as a definition that multicultural education is understood as an educational concept that provides opportunities for all students---regardless of gender and social class, ethnic group, race, and cultural characteristics---to get equal opportunities in school.

To be able to increase awareness of multiculturalism among students, education is the most appropriate medium in growing this awareness. Especially in the context of Indonesian society which has such a complex form of diversity. Because through education the effort to form a person who has an awareness of appreciating and accepting differences can be formed, and education becomes the main foundation in the formation.



In teaching an education using a multicultural approach, it is necessary to pay attention to several important points in the use of a multicultural approach in the learning process. James Banks (in Mahfud, 2016: 177) describes some points of concern in multicultural use in learning as follows:

1. Content Integration. It is the integration of different cultures and groups to illustrate fundamental concepts, generalizations, and theories in a subject or discipline.
2. The Knowledge Construction Process. How teachers can bring students to understand the implications of culture into a subject or discipline.
3. An Equity Paedagogy. Adjustment of teaching methods to the way students learn to facilitate the academic achievement of students who are diverse both in terms of race, culture, and social.
4. Prejudice Reduction. Identify the racial characteristics of students and determine their teaching methods. It then trains students to participate in various activities that require them to interact with anyone including students of different ethnicities and races to create a tolerant and inclusive academic culture.

The opinion of James Banks above confirms how things need to be considered in using a multicultural approach in the learning process. Of course, this must be a concern for social studies teachers in designing a teaching strategy, what methods are used and what key concepts are used by teachers in explaining material to students so that the multicultural message can be conveyed by the teacher to students. Furthermore, in multicultural education, several approaches need to be considered.

First, it does not equate the view of education with schooling. This is in the form of an effort to transmit culture and values to students is no longer only an obligation of one party, in this case the teacher, but is a shared responsibility considering that school programs should be associated with informal learning outside of school. *Second*, avoid cultural equating with ethnic groups. This means that there is no longer an equalization of a culture with a certain ethnicity. Where it is often found that there are stereotypes that are often attached to one particular ethnic group. Therefore, multicultural education is expected to remove stereotypes



that exist and are known by students. *Third*, because multicultural education is here to give birth to a new culture, things such as solidarity or maintaining groups will hinder socialization in forming the new culture. *Fourth*, multicultural education increases competence in several cultures.

Which cultural use to adopt depends on the situation and conditions in general. Efforts in forming and developing multicultural values can be applied to social science learning, this is because the material contained in social studies learning is closely related to aspects of people's lives. The opportunity to include multicultural values in social studies learning can be through existing sub-materials such as the value of equal rights, the value of tolerance, the value of fairness, the value of brotherhood and the value of social ethics (Rahmawati, 2020: 86-91).

This multicultural education can be included in several materials in social studies education in schools, especially junior high schools. Given that social studies education itself has the aim of being able to develop the ability of students to solve problems in their environment, as well as social studies material materials must be related to real conditions in the student's environment or emphasize more contextually. Banks (2021: 124) says that the main goal of social learning programs is to be able to help students to develop the ability to make smart decisions so that they can solve their own problems, through social actions that can influence public policy.

Among the objectives of social studies education that is related to multicultural education is that students have the ability to get to know concepts related to community life and the environment. From this goal, students are expected that after learning social studies they know and understand that there are cultural differences between themselves so that they when in school or the community do not discriminate between ethnic or religious groups, both majority and minority.

Based on the purpose of social studies, it is clear that with the existence of social studies subjects, students will be directed to become good citizens in various aspects, one of which is the ability of students to interact with their environment. In this study, the social skills to be improved are how students can interact with



their peers or the wider community without discriminating between ethnicity and religion through tolerance.

In social studies learning, there is material related to multicultural education, namely in the basic competence of analyzing the influence of social interaction in different spaces on socio-cultural life and the development of national life. This basic competence is found in social studies education learning at the junior high school education level in class VIII. The social studies subject matter in this competency is a plurality of religions, cultures, ethnic groups, and jobs in the Indonesian people.

The indicators to be achieved in this material are that students can understand the concept of plurality, students can identify the plurality of socio-cultural life of Indonesian society, students can explain several examples of differences in religion, culture, ethnicity and work that can be sourced from the media or student life, students can explain factors that can result in conflicts, and students can put forward strategies and efforts that can prevent conflicts social in Indonesian society.

Judging from the several indicators that the student wants to achieve, there is a value that students want to achieve in this material, namely tolerance and respect for diversity in Indonesian society. One of the efforts that can be made by teachers in achieving these indicators is to include multicultural education in social studies learning in schools. Where with multicultural education students will be invited to be able to understand and appreciate the social and cultural diversity found in Indonesia.

In strategies for teaching the material, teachers can use a multidisciplinary approach in social studies education. By using a multidisciplinary approach, social problems are also found, especially in this article that raises the issue of social and cultural diversity can be solved. Banks (2021: 124) says in planning a multidisciplinary social studies education, it is important for teachers to realize that social science disciplines do not have specific content, but can use special ways to look at human behavior. To provide a broad context, social studies



education that uses an interdisciplinary approach focuses on relevant social problems.

The next strategy in the use of multicultural education in social studies education is to use key concepts in social studies. Knowing basic concepts in various social science disciplines will help teachers pay attention to a theme by reaching several social science disciplines. Some of the key concepts in various social science disciplines that relate to multiculturalism, especially in the formation of the value of tolerance are the concepts of community, conflict and society in the disciplines of sociology, the concept of culture, cultural complexity, and ethnic groups in the disciplines of anthropology, the concepts of democracy, justice, and law in political science disciplines. These basic concepts can be an introduction for teachers in delivering social studies material related to multiculturalism.

The implementation of learning using a multicultural education approach certainly has an important role in education in Indonesia. There is some urgency to the use of this multicultural education. First, as a means of conflict resolution. Of course, the existence of multicultural education will reduce the occurrence of dishumanization that occurs in society. With multicultural education, students will certainly not only know, but also understand the differences that society has. Mahfud (2016: 217) explains that multicultural education is said to be successful if the growth of tolerance and mutual respect not only grows in the school environment, but also grows to the wider community, namely the community. Second, so that students are not uprooted from their cultural roots.

In the current era of globalization, of course, we as teachers or teachers cannot pay attention to students one by one, as well as parents. With the ease of accessing the information on various outside cultures, it can be accepted by students easily. If students do not have strong competence regarding local culture, then they will easily be swayed in the face of various cultures that come from outside.

Discussion and Recommendations

Indonesia as a country that has socio-cultural diversity can be seen from the diversity of tribes, ethnicities, races, and religions found in Indonesia. This diversity is not only a characteristic of Indonesia but also has the potential to create



diversity conflicts. Diversity conflicts in Indonesia often occur when one religion clashes with another. One of the diversity conflicts that occurred was in the DKI Jakarta Regional Election in 2017.

One of the efforts that can be done in preventing other diversity conflicts is to use a multicultural approach in education. Multicultural education is a response to the development of the diversity of the school population that has diversity in it. With this multicultural education, it is hoped that it can foster an attitude of tolerance towards differences that exist among students. This multicultural education can be integrated into the learning of social studies education in schools. In social studies education, there is material on plurality that emphasizes indicators in the form that students can understand the differences that exist and students can explain efforts that can prevent social conflicts.

As a suggestion, the use of multicultural-based education should be applied continuously and integratively to various disciplines in Indonesia to ensure the achievement of students who have an attitude of tolerance towards various existing differences. Schools as educational institutions are also expected to collaborate with parents to support and guide the achievement of an Indonesian society that is tolerant of differences.



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