

THE CHALLENGES OF EDUCATION BASED ON MULTICULTURAL IN NATIONAL LOCAL CULTURE CONSERVATION IN GLOBALIZATION ERA

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Abstrak: Artikel ini menganalisis tentang tantangan pendidikan berbasis multikultural dalam pelestarian budaya lokal nasional di era globalisasi. Metode yang digunakan untuk menganalisis masalah ini adalah studi pustaka dengan pendekatan kualitatif. Fenomena yang kini dihadapi masyarakat adalah perubahan sosial dan budaya yang sangat mendasar. Percepatan informasi gelombang globalisasi membawa perubahan signifikan dalam masyarakat, baik pada tingkat struktur luar (pola perilaku dan sikap) maupun struktur dalam (sistem nilai, pandangan hidup, filosofi dan keyakinan). Perubahan terjadi karena adanya kontak budaya antar negara yang ditafsirkan sebagai dialektika nilai-nilai baru dengan nilai-nilai lama yang mendominasi satu sama lain, yang memungkinkan homogenisasi dan neoliberalisasi di semua aspek kehidupan termasuk nilai-nilai budaya lokal yang telah menjadi pedoman masyarakat. Kondisi ini menimbulkan perubahan nilai karena masyarakat lebih mengagungkan nilai modern dengan mengesampingkan nilai transendental. Akibatnya ada berbagai bentuk penyimpangan nilai-nilai moral yang tercermin dalam gaya hidup masyarakat. Oleh karena itu, penguatan dan pewarisan nilai-nilai budaya lokal perlu dilakukan secara intensif untuk generasi muda.

ملخص: حاول هذا المقال تحليل تحديات التربية على أساس تعددية الثقافات في إبقاء الثقافة المحلية الوطنية في عصر العولمة. والطريقة المستخدمة للتحليل هي بحوث المكتبية بالمدخل النوعي. والظاهرة التي يواجهها الناس الآن هي التغيير الاجتماعي والثقافي أساسيا. وسرعة أمواج معلومات العولمة تؤدي إلى تغيير هام في المجتمع سواء أكان في الجانب الخارجي (التصرفات والمواقف) أو الجانب الداخلي (نظام القيمة، وفلسفة الحياة، والعقيدة). وقعت هذه التغيرات نتيجة الاتصال الثقافي بين البلدان وفسرت هذه الحوار بين القيم الجديدة والقيم القديمة السائدة فيما بينهم التي يمكن بها التجنيس وتكوين الليبرالية الجديدة في جميع نواحي الحياة، وفيها قيم الثقافة المحلية التي أصبحت توجيهها للمجتمع. أدت هذه الحالة إلى تغيرات القيم، لأن المجتمع يفضل القيم العصرية ويهمل الغيبيات. وأدت هذه إلى وجود عدول القيم الأخلاقية المتمثلة في أسلوب حياة المجتمع. لذا فإن من المهم تقوية وتوريث القيم الثقافية المحلية المتواصلة للشباب.

Keywords: Education, multicultural, local culture, globalization

INTRODUCTION

Human beings and education are two things that can not be separated. Humans throughout his life carry out education. If education aims to foster full humanity in all aspects of humanity, then all aspects of human life must intersect with the spiritual dimension (theological), morality, sociality, emotionality, rationality (intellectual), aesthetic and physical. But in reality, our educational process is still a lot menekannkan on the aspect of cognition only, let alone just the test values that become the standard of graduation, so that learners do not develop into a whole human. As a result, there will be a variety of bad acts such as the recent ones: brawl, war, ethnic cleansing, injustice, economic disparity, corruption, dishonesty, and so on.

Education as a process of human resource development in order to obtain social ability and optimal individual development provides a strong relationship between individuals and society and the surrounding cultural environment.¹ More than that education is a process of “humanizing human” where human beings are expected to understand himself, others, nature and cultural environment.² On the basis of this education is inseparable from the culture that surrounds as a consequence of educational objectives of sharpening taste, intention and work. Achieving these educational goals is a challenge all the time because one of them is cultural differences.

The link between education and multiculturalism is the solution to diverse cultural realities as a whole-potential development process that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity.³ Cultural plurality, as found in Indonesia, places multicultural education very urgently.⁴ Cultural diversity in Indonesia is a historical and social reality that no one can deny. The uniqueness of these diverse cultures provides the implications of their own mindset, behavior and personal character as a living tradition in society and the region. The traditions formed will vary from region to region. Intercultural struggle provides conflict opportunities when there is no mutual understanding and mutual respect for one another. The process to minimize this conflict requires multicultural educational efforts in the framework of empowering a pluralistic and heterogeneous society in order

¹ Zahara Idris, *Dasar-dasar Kependidikan* (Padang: Angkasa Raya, 1987), 7.

² Driyarkara, *Tentang Pendidikan* (Jakarta: Kanisius, 1980), 8.

³ Maslikhah, *Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan berbasis Kebangsaan* (Surabaya: JP Books, 2007), 748.

⁴ M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan* (Yogyakarta: Pilar Media, 2005), 5.

to understand and respect each other and to form an open character to the differences.⁵

Multicultural education is the process of developing all human potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious (religious) diversity. Multicultural education emphasizes a philosophy of cultural pluralism into an educational system based on the principles of equality, mutual respect and acceptance and understanding and a moral commitment to social justice.

Speaking of cultural issues can be understood as systems in society related to values, beliefs and behaviors. Local culture can not be separated from those things that are related to universal cultural elements, such as life view, art, religious system, literature, culinary, traditional ceremony, social organization, equipment, fashion, artifact, language, building, traditional medicine, and local customary law. Culture is a way of thinking and a way of feeling that expresses itself in the whole life of the set of people who make up society. In the world of culture, local culture is a learned and acquired thing with which one can adapt to the circumstances around him and this is dynamic with the passage of time. Not only that, the local culture is a whole whose composition patterns are related to knowledge, belief, art, morals, customs and other things that are usually done by each region.

With the above, then this paper discusses the importance of multicultural education as an effort to preserve the local culture of the archipelago. It is important to discuss to build the discourse about the importance of maintaining the existence of local culture of the archipelago. The current of globalization is so rapidly thrust upon local cultures and it is not uncommon to uproot it from its roots. Global cultural trends erode local wisdom that blends and becomes the spirit of local culture. The local culture of the archipelago is very thick with the values of customs should always be maintained and maintained with various efforts, especially through education.

THE CONCEPT OF EDUCATION IN THE ERA OF GLOBALIZATION

Globalization makes Western culture a world cultural trend. Western culture dominated by American culture laden with consumerism, hedonism and materialism into a global culture and a mecca for cultures in developing

⁵ H.A.R. Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004), 9–10.

countries. This global culture sweeps the world marked by the hegemonization of lifestyle (life style).⁶ At the same time, the modern era has spawned many creations of various facilities to make it easier to meet human needs. The sophisticated facilities and equipment created by human beings drain new values from outside, that is the circulation and cultural exchange.

Globalization has approached all the people in any hemisphere with many positive and negative impacts. The positive side of globalization is on the advancement of informatics technology and communication technology. Negative impact if we only become the object of a current globalization without being able to do. Therefore it takes a lot of preparation, especially mental to face the era of globalization. In that era it takes the ability to capture and filter all incoming influences from different cultures.

Education perspective global or also called global education means education that equips global insight to equip students enter the era of globalization so that students are able to act locally based on global insight. Education that utilizes local and global advantages in economic, artistic, human resources (HR), language, information and communication technology, ecology, etc. into the school curriculum that ultimately benefits the development of competencies of learners that can be utilized for global competition. Global education is felt to be due to the progress of communication and transportation that the world perceives is getting narrower, the borders of the country become blurred, the universalization process is affecting various aspects of life.

Improving the quality of education for a nation, however, should be prioritized. Because the quality of education is very important, because only qualified human beings who can survive in the future. One way that can be done to improve the quality of education is with the management of education with global insights. A global perspective is a view arising from the awareness that in this life everything is always related to global issues. People are no longer able to isolate themselves from global influence. Humans are part of the movement of the world, therefore must pay attention to the interests of fellow citizens of the world.

The ability of human rationality, as a form of the shifting of thinking from the irrational to the rationality, makes it possible for humans to continue to create a change. These changes have shaped the thinking patterns that are then implemented against the realities of everyday life. Meanwhile, in the world of education, modernity is necessary, because the demands of the times,

⁶ A. Suradi, "Globalisasi dan Respon Pendidikan Agama Islam di Sekolah," *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 7, no. 2 (2017), 247.

will change from time to time, become a very vital need, in order to achieve progress itself. Therefore modernization is a process of shifting attitudes and mentality that refers to a form of transformation from a less advanced or less developed to a better, on the other hand also revealed that modernization is the result of the advancement of science and technology that developed today, which results can be felt by all walks of life, from metropolitan cities to remote villages.⁷

Education in the modern era is an illustration, of the importance of change, of looking at the development of knowledge and technology, for these two things, it is imperative that both governments, educators and the public (stakeholders) together to make modernization a demanding progress in education itself. Because essentially modernization itself, is seen as an effort to implement thinking in the more advanced educational context.

Education has led learners, on the progress of thinking, maturity attitude, and trying to form noble morals. With education also the process of knowledge transformation and application of technology that has been taught during teaching and learning process, has made education as the spearhead of change itself, besides that also education has made a culture develop according to the demands of the times. Indeed culture is a model of human science, beliefs and patterns of behavior that one, culture then seen from aspects of language, ideas, beliefs, customs, moral code, institutions, technology, ritual art, ceremonies and other interrelated components. Cultural development depends on the capacity of humans to continue to study the culture and transform their knowledge to the next generation.⁸

Therefore the development and change of a culture in this era of modernity, will always be related to education. Education as a vehicle for the process of knowledge transformation of learners will make the capacity of human resources more advanced and developed. Education itself will always rub against global culture, where cultural assimilation often characterizes our educational style. In the context of culture, there are two major things that affect each other, namely the culture of sleep and also the western culture. One side of western culture has influenced eastern culture, but on the other hand the development and preservation of eastern culture also has a strong influence on the development of western culture.

⁷ Irwanharyono.com, *Dampak Modernisasi Terhadap Dunia Pendidikan*, accessed on 16 January 2018.

⁸ Amer Al Roubaie, "Globalisasi dan Posisi Peradaban Islam," *Majalah Islamia*, 2005, 13.

With the rapid knowledge and technology, then as if the two cultures are mixed with each other, because with sophisticated technology as if the world has no limit. Both seemed to have merged which then gives its own color. However, it is necessary to underline, that the Eastern culture still has strong values and conditions of obedience to religion and belief, as a source and guidance in life. Religious values and beliefs in Eastern tradition are still firmly adhered to by its adherents, so that the introduction of westernization, especially among young people, is still a bit overwhelming, although some have embraced western culture.

Thus education in the modern era is a vehicle to be a strong control of learners, by teaching good eastern values, and taking better western cultural values, so the system of an education becomes a hope for all levels of society, to guide learners to have intellectual, emotional and spiritual intelligence. The integration of values is what must be imparted to the learners in order to develop and direct all of its potential, a necessity for educational personnel, so as to create a balance and harmony between worldly interests and *ukhrowi*.

The theory of globalization marks and tests the emergence of a global cultural system due to various social and cultural developments, such as the world satellite system, cosmopolitan lifestyle extraction, the emergence of global consumption patterns and consumerism, the emergence of international sporting events, the spread of tourism, the decline of state sovereignty nation, the emergence of a global military system (whether in the form of a peace keeping force, a multinational force or a regional defense pact and so on).

Globalization occurs in every country, no single organization or country can control it. The symbol of the global system is the breadth of the network. Akbar S. Ahmed and Hastings argue that globalization "in principle refers to rapid developments in communications technology, transformation, information that can bring distant parts of the world into a thing that can be easily reached.⁹ Globalization increasingly leads to a form of "cultural imperialism" of the West towards other cultures. In a paper entitled *Haritage, Culture and Globalization* Amer al-Roubaie, an expert on globalization at the International Institute of Islamic Thought and Civilization, International Islamic University Malaysia (ISTAC-IIUM) notes: "It is widely understood that the current wave of global cultural trends mostly Western products, spread worldwide through the advantages of electronic technology and various forms of media and communication systems. Terms such as cultural imperialism,

⁹ Ahmad Qodri Azizy, *Melawan Globalisasi: Reinterpretasi Ajaran Islam* (Yogyakarta: Pustaka Pelajar, 2004), 19.

cultural cleansing, cultural dependency, and electronic colonialism are used to explain the new global culture and its effects on non-Western societies.¹⁰ "The impact of globalization on Malay culture is more dominant on the threat aspect than the challenge and opportunity. Therefore, the Malay people must take the right attitude in responding to the flow of globalization.

MULTICULTURAL EDUCATION IN THE ERA OF GLOBALIZATION

This diversity must be accepted as a reality. People who can not accept this reality are just trying to force themselves to live in prehistoric times, when humans are still living in groups of tribes that occupy certain places. For people who have an exclusive view of life it is hard to accept this fact when suddenly a group of strangers comes and lives in their ancestral land.

In general, the challenge faced by education in the global-multicultural era is how education can present itself, whether it is able to educate and produce students who have high competitiveness (qualified) or even "barren" in the face of the onslaught of advances in the global era-cultural culture that is full of competition in various sectors, be it real sector and monetary. As Kymlicka put it in Sleeter, the goal of neoliberal multiculturalism is not a tolerant national citizen who is concerned for the disadvantaged in her own society but a cosmopolitan market actor who can compete effectively across state boundaries.¹¹ Rather than challenging structural inequality, the focus of neoliberal multiculturalism is to manage diversity in a competitive and highly unequal society.

Consider, for example, multicultural education as a tool for incorporating immigrants. While many factors such as economic necessity, environmental deprivation, violence, and war prompt people to move both voluntarily and involuntarily, economic restructuring under neoliberalism has accelerated the global movement of peoples.

Multicultural education aims to prepare learners with the necessary attitudes and skills in their cultural environments, other national and intercultural cultures. A learner from Irian Jaya for example, should not only be familiar with the culture of his own ethnic group, but also must be able to blend and be familiar with other ethnic cultures outside his group. Meanwhile,

¹⁰ Adian Husaini, *Wajah Peradaban Barat: dari Hegemoni Kristen ke Dominasi Sekular-Liberal* (Jakarta: Gema Insani, 2005), 20.

¹¹ Christine E. Sleeter, "Multicultural Education Past, Present, and Future: Struggles for Dialog and Power-Sharing," *International Journal of Multicultural Education* 20, no. 1 (2018): 12.

according to Musa Asy'arie, multicultural education is the process of cultivating a respectful, sincere and tolerant way of living to the diversity of cultures that live in the midst of plural society.¹² Thus, multicultural education becomes very strategic to be able to manage diversity creatively. As Paul Suparno pointed out that multicultural education can help learners to understand, accept and respect people of different ethnicities, cultures, and values.¹³

Multicultural education¹⁴ is very important to train and build the character of students to be able to be democratic, humanist, and pluralist in their environment. In other words, through multicultural education, learners are expected to easily understand, master, have good competence, behave and apply democratic values, humanism and prularisme both at school and outside school. Therefore, the ultimate goal of multicultural education is to apply the principles of justice, decocracy and at the same time humanism. Education in a democratic world like Indonesia should be oriented to the interests of a multi-ethnic, multi-religious, multi-lingual, and so on. This means that the organization of education should consider the condition of a heterogeneous nation.

The changes that occur today as the impact of scientific and technological advances and the influx of globalization have a multidimensional effect. So it takes learning with multicultural approaches and models with a global perspective to meet the demands of students, society and employment needs in the era of globalization. A global perspective is a way of thinking or thinking about a problem, event or activity from a global perspective, ie from the side of world or international interests. Therefore, our attitudes and actions are also directed to global interests.¹⁵ According to Rochiati, the challenge of educational world in a global perspective is one of the understanding of non-racist multicultural education to prepare and support learning about intercultural process, community development and classroom action if necessary.¹⁶

¹² Musa Asy'arie, *Pendidikan Multikultural dan Konflik Bangsa*. Diakses secara online di <http://www.kompas.com>.

¹³ Paul Suparno, *Pendidikan Multikultural*. Diakses secara online di <http://www.kompas.com>.

¹⁴ From the above explanation, presumably can be drawn a conclusion that multicultural education is an effort to build human beings into real people, people who recognize the differences, equality of rights and social justice. All human beings have the same right to be whole human beings, because they all have the same right to get a decent education.

¹⁵ Nursid Sumaatmadja dan Kuwaya Wihardit, *Perspektif Global* (Jakarta: UT, 1999), 14.

¹⁶ Rochiati Wiriadmadja, *Pendidikan Sejarah di Indonesia; Perspektif Lokal, Nasional dan Global* (Bandung: Historia Utama Pres, 2002), 278.

Thus, the world of education in the global era must understand global issues and issues such as: cultural, political, economic, social, conflict and peace, interdependence of the world, human rights, environmental issues such as environmental degradation, disease and migration residents and others. For that James Banks argued, as Kusmasrni cited that multicultural education has five dimensions that are related to each other, namely:

1. Content integration; integrating different cultures and groups to illustrate basic concepts, generalizations and theories in lessons / disciplines.
2. The Knowledge Construction Process; bring learners to understand cultural implications into a lesson.
3. An Equity Pedagogy; adjust learning methods by way of learning learners. This is done in order to facilitate students' academic achievement in a variety of ways, ranging from race, culture and social.
4. Prejudice Reduction; identify the characteristics of the race and determine the learning method of the learner.
5. Train learners to participate in sports activities and interact with all different ethnic and racial staff and learners in an effort to create an academic culture.¹⁷

Thus, multicultural education can bring education capable of creating an educated and educated society, not a society that shuns social and cultural realities. Therefore, although multicultural education in Indonesia is relatively newly known as an approach considered more suitable for heterogeneous Indonesian society, especially during the new autonomy and decentralization period. In order for multicultural education to be properly implemented, we must consider various aspects, such as: multicultural curriculum, teaching staff (teacher), learning process, and learning evaluation using multicultural approach.

1. Multicultural Curriculum

The multicultural curriculum model should be able to integrate the learning process of values, knowledge and skills of "life" in a multicultural society, such as: skilled in negotiating, expressing and dealing with differences, conflict resolution, cooperative learning and problem solving. These values, knowledge and skills can be designed according to the stage of child development and level

¹⁷ Yani Kusmasrni, *Pendidikan Multikultural; Suatu kajian tentang pendidikan alternatif di Indonesia untuk merikat kembali nilai-nilai persatu*, t.t., 6.

of education. Multicultural value contents need to be designed in a learning process strategy that encourages the internalization of values.

Further, Hasan Hamid argues that the development of a multicultural curriculum should be based on four principles:

1. Cultural diversity is the basis for determining philosophy.
2. Cultural diversity that forms the basis for developing various curriculum components, such as: objectives, content, processes and evaluation.
3. Culture in the environment of the education unit is the source of learning and the object of study that must be part of the student learning activities.
4. The curriculum serves as a medium in developing regional culture and national culture.¹⁸

Therefore, in implementing multicultural education, a number of "homework" must be worked on from curriculum integration design, book and material standardization, material and curriculum development, professional development and teacher training, activity design to monitoring and evaluation design.

2. Teachers

A teacher who taught through a multicultural approach must be flexible, because to teach in a multicultural like Indonesia, consideration of cultural differences is an important issue that should be the teacher's concern. Factors such as: building the paradigm of inclusive and moderate diversity in schools, respecting the diversity of languages, building gender-sensitive attitudes, building a critical understanding of injustice and social status differences, building ethnic discriminatory attitudes, respecting differences in capabilities and respecting age differences should be packed in the realm learning and awareness in the school, so as to create an understanding to understand and accept all the differences that exist in each individual learners and ultimately learners are expected to have a strong character to be democratic, pluralist, and humanist.

3. Learning Process

The learning process developed should place learners in the surrounding social reality. That is, learning processes that rely on learners to learn in groups and compete as a group in a positive competitive situation. In this way, the

¹⁸ S. Hamid Hasan. *Pengekatan Multikultural untuk Penyempurnaan Kurikulum Nasional*. Diakses secara on-line di <http://www.pdk.go.id>.

differences between individuals can be developed as a group power and learners are accustomed to living with a variety of cultural, social, economic, intellectual and political aspirations. Learning process that can be developed for example: cooperative learning, problem solving, inquiry, and so forth.

4. Evaluation of Learning

The evaluation should cover all aspects of the competence and personality of learners in accordance with the objectives and content developed. The evaluation tool used not only measures the learning outcomes (achievement), but also provides a clearer information about the learning process. The use of alternative assessments is considered to be an effort to integrate measurement of learning outcomes with the overall learning process, even the assessment itself is an inseparable part of the overall learning process. Performance assessment, portfolio assessment, rubric assessments, observation guides, interview guides, rating scale, attitude scale, check-lists, questionnaires and so on as assessment tools that can be used to evaluate learning using a multicultural approach.¹⁹

Some aspects mentioned above, that in the global-multicultural era besides providing the challenges that must be done by Islamic education also provides opportunities for Islamic education. As for the opportunity-pelition is generally how Islam education can show the world that Islamic education is able to overcome all that (answer the challenges of the times) and able to prepare learners to be able to compete in the global-multicultural era. In addition, with these challenges it can also be an opportunity or opportunity for Islamic education to revitalize or revise and review the various components contained in education to fit the challenges and needs of the times.

Thus required by high quality and competitive human resources in the field in a comprehensive and comparative manner with vision of excellence, professional skills, visionary, confidence and high self-esteem and have adequate skills as needed and power free market bargain. For that reason, according to the authors of every institution (institution) education (both general and Islamic) must prepare all the components of education that exist as well as possible so that every graduate (out put) education can compete in the global-multicultural era in accordance with the constellation of the times.

From the above description, globalization and multiculturalism show that in a global-multicultural era it seems that we are preparing ourselves to survive in a life full of competition and plurality, demanding hard work and

¹⁹ Anita Lie, *Mengembangkan Model Pendidikan Multikultural...*, p. 210

high quality work. The ongoing globalization stream with its ongoing pluralism and escalating escalations in the 21st century not only provides challenges to Islamic education but also provides wider opportunities.

MULTICULTURALISM-GLOBALIZATION AND THE EXISTENCE OF LOCAL CULTURE

Multiculturalism is ultimately just a final concept to build the power of a nation of ethnic, religious, racial, cultural and linguistic backgrounds, respecting and respecting their civil rights, including the rights of minorities. Such an appreciative attitude will increase their participation in liberating a nation, because they will be great with the greatness of their nation, and they will be proud of their nation.

The most important spirit of multiculturalism is the living together as one society. The emergence of the idea of multiculturalism is driven by the fact that the world, since fifty years ago, has become a global village. The world is no longer a place where one region is occupied by only one ethnic, cultural, and religious group.

Modern life due to globalization has led to a struggle between local cultural values and global culture in Balinese society. Local cultural system with local wisdom that has been used as a reference character formation by the community is not uncommon changes because of the influence of global cultural values mainly due to advances in information technology which accelerate the process of change. The rapid development of technology on the one hand makes it easier for people's lives, but on the other hand becomes a burden mainly due to the existence of a number of follow-up values of technology that endanger the society, especially the younger generation, namely secular, pragmatic and positivist values. Established values have undergone changes that in turn have caused psychological unrest and identity crisis in many quarters. In essence, the process of globalization has spawned widespread differentiation, evident from the process of lifestyle formation and community identity.

Globalization itself is a concept related to internationalization, universalization, liberalization, and westernization. In addition, globalization has led to the complexity of issues and values that spread and become universal (Battersby and Siracusa 2009). In three major globalization groups, the hyperglobalis group defines globalization as a new history of human life where

the traditional state has become irrelevant and is beginning to change into business units in a global economy.²⁰

However, along with the increasingly strong consumerism and materialism exposure, now the behavior of urban communities has also become increasingly individualistic, asocial, and even show hedonic characteristics in the community. Facing this condition becomes a necessity for parents, and other formal educators raise and use the values of local wisdom as a reference in education to shape human character.

Current global conditions, multiculturalism today faces challenges, namely: *First*, the existence of Western hegemony in the fields of politics, economics, social, and science. Communities, especially developing countries, need to study the causes of Western hegemony in these areas and take the necessary steps to overcome them so they can stand just as upright as the West. *Second*, cultural essentialism. In this case multiculturalism seeks to seek its own cultural essence without falling into a view of xenophobia and ethnocentrism. Multiculturalism can create a narrow tribalism that ultimately harms the community in the era of globalization. *Third*, the process of globalization, globalization can be monoculturalism because the great wave of globalization that is destroying the forms of common life and traditional culture is not a static culture, but people who lose their cultural roots will lose their footing and will be swept away by the terrible waves globalization, and humanity will lose its personality, loss of identity, and just the players or consumers of the new imperialism brought about by globalization.

Indonesia itself as confirmed Azyumardi Azra has realized about the diversity of ethnic and cultural diversity of its people. Indonesia is proclaimed as a country that has ethnic diversity but still has the same goal, that is equally towards prosperous and prosperous society. But the great idea was then immersed in the history and politics of "cultural uniformity" (mono-culturalism) of the Soekarno and Suharto periods.

In this era of globalization, the possibilities that will occur from the unification of local culture and modern global culture in the future are:

1. The global homogeneity of Western culture will dominate the world so that the whole world will be a lifestyle, consumption pattern, values and norms, as well as the beliefs of Western society.
2. Saturation. Slowly the periphery society absorbs the western culture pattern and will become increasingly saturated for them. If this happens

²⁰ Budi Winarno, *Globalisasi dan Krisis Demokrasi* (Jakarta: PT. Buku Kita, 2007), 11.

continuously then the appreciation of the local culture will disappear and disappear and form the homogeneity of the historical dimension.

3. Damage to indigenous culture and damage to accepted western culture. The clash between indigenous cultures and western culture further damaged the western culture itself.
4. Maturity. The acceptance of western culture through dialogue and exchange is more balanced than unilateral acceptance but indigenous citizens receive a selection of Western culture to be accepted. This maturity means that global culture plays a stimulating role and challenges the development of local cultural values resulting in the process of local culture specifications.²¹

Cultural clashes that occur between local cultures and foreign cultures will determine the ultimate result of cultural changes that exist in a country. Filterization of foreign cultures and the strength of local culture is a key element in maintaining local culture so that if local culture is not strong enough and does not have a good filter it will damage cultural culture or even the loss of local culture.

In line with these developments, the values of globalization are increasingly affecting the lives of people in the world, not to be caught in sociocultural life. Culture must then be forced to accommodate the effects of globalization. Culture itself defined Bourdieu as quoted Mubah, as a map of a place, as well as the journey to that place. Maps are rules and conventions, while travel is the actual action. The so-called cultural awareness is the feeling to negotiate the cultural rules, which aim to choose our way into action culture is our action towards cultural awareness.²²

The situation that emerged was that Indonesia became one of the potential markets for the development of foreign cultures belonging to the powerful developed countries. This situation threatens local cultures that have long been a tradition in the sociocultural life of Indonesian society. The local culture is faced with competition with foreign cultures to become the culture of the community to maintain its existence. The resilience of local culture is being tested in the face of penetration of the globalizing global culture. The problem is that local cultural endurance is relatively weak in the face of foreign cultural

²¹ Piotr Sztompka, *Sosiologi Perubahan Sosial* (Jakarta: Prenada Media Group, 2007), 110–111.

²² A. Safril Mubah, "Strategi Meningkatkan Daya Tahan Budaya Lokal dalam Menghadapi Arus Globalisasi," *Jurnal Unair* 24, no. 4 (2011), 304.

invasions. Slowly but surely, the local culture is lonely because people tend to use foreign culture that is considered more modern.

When the problem arises, there must be a strategy to counter it. The most appropriate strategy to strengthen the resilience of local culture is to absorb the good and superior sides of foreign cultures to be combined with local culture so that there is a blend that still imitates the local culture. In addition, H.A.R.Tilaar stated that, multicultural education must be “right to culture” and local identity, and become *weltanschauung* that continue to process and is an integral part of micro culture process, it is necessary to optimize local culture along with appreciation to national culture. In addition, normative multicultural education, the educational model that reinforces the national identity that continues to be without having to eliminate the existing local cultural identity.²³

With the changes brought about by the current globalization, it will also change the pattern of social behavior in society especially if in a country does not have a filter or a strong ideology it will be felt once the changes that occur. The socio-cultural changes that follow the emergence of the current globalization actually come from the modernization / rapid development of information technology and communication built by humans.

One of the social changes that occur in the younger generation of Indonesia is the emergence of a culture of hedonism where this culture began to change young people aged around 18-25 years.²⁴ Many of the phenomena of hedonism that develop in society will increasingly show how one's behavior patterns have changed following the pattern of cultural behavior of other countries. In the case of this hedonism, the modernization of information and communication technology plays a role in order to instill foreign culture into the user community.

Hedonism is principally a view of life that assumes that people will be happy and joy alone regardless of their surroundings, all that they achieve is for happiness only. This has become a disease of Indonesian society in the

²³ Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*, 185.

²⁴ *Hedonism* as a philosophy, is able to distinguish between pleasure and pain in which man naturally will always try to avoid pain and gain pleasure. Hedonism as a philosophy is mostly used to find solutions how to organize the world, so that everyone can gain a pleasant experience and minimize pain and pleasure or happiness a person does not hurt others. Hence hedonism is also said to be “pleasure-and-pain principle is a basic of human affairs”. I.B. Read dan I.B. Wirawan, *Teori-Teori Sosial Dalam Tiga Paradigma* (Jakarta: Kencana Prenada Media Group, 2012), 174.

future, and it seems that these symptoms have started to emerge in Indonesian society. As citizens who are aware of this bad thing, the thing that diminishes the value of politeness of this nation would regret it and do not want to expand hedonism colonize our nation. This is also because our nation is less selective of cultures that enter and accept all forms of modernization without filtering the impact that will be obtained in the future. The condition will put the changes of this age as the right thing, but not all forms of modernization either. If the people of Indonesia always accept the progress of this era without any filtering then the element of our original culture the longer it will fade and disappear, consequently this nation will lose its identity, of course we do not want it to happen.

THE CHALLENGES OF MULTICULTURAL EDUCATION IN CONSERVATION OF LOCAL CULTURE IN GLOBALIZATION ERA

Multicultural education offers an alternative through the application of educational strategies and concepts based on the utilization of diversity in society. In fact, in-depth multicultural education has existed since the Indonesian nation existed. The philosophy of the Indonesian nation is the *bhineka single ika*, like mutual help, help, and appreciate among one another can be seen in chronological portrait of this nation which is loaded with the entry of various foreign tribes and continue *berakulturasi* with indigenous communities.

Multicultural education, is an education that always upholds values, beliefs, heterogeneity, plurality and diversity, whatever its aspects in society. The multicultural education approach also opposes business-oriented education. Furthermore, multicultural education is suitable for use in Indonesia because it acts as a fanatic resistance that leads to various types of violence. These values of multicultural education should be invested in national education systems.

In entering the era of globalization of education, especially Islamic education is faced with various challenges, both in the political, economic, even socio-cultural. The challenges faced by society, in fact, indirectly become the challenge of Islamic education in maintaining local culture. There are several challenges faced, namely; *First*, mass culture development caused by mass media progress, which is no longer local, but national or even global. This results in an increase in the heterogeneity of values in society. With the rapid and varied menu of information that hit the modern society, the more varied responses, responses, instruments, and references from the community.

Through the development of the media community also easily access a variety of behavior patterns.

Second, Progress in industrial asphek has driven people to materialistic and consumptive attitudes. Every progress must be measurable by economic and material measures, both at the individual and social levels. Success and success directed by a person is determined by how far he can accumulate material things. *Third*, The increasing human rationality, as well as the human distance from religion. Among today's society, it has become the reality that the increasingly cultivated rationality of society has pushed people into critical societies that tend not to target the limits of the targets including the critical attitude to all aspects of religious teachings, when the religion can no longer be touched by their rationality, but surely religion began to be abandoned by adherents.²⁵

According to Anita Lie, multikultural education in the era of globalization in Indonesia faces three fundamental challenges, namely: *First*, the phenomenon of Hegemonization that occurs in the world of education due to the pull between the advantages and affordability. Learners are segregated in schools according to socioeconomic, religious and ethnic background. *Second*, the curriculum is still based on gender, social economic status, local culture and geography. This shows an imbalance and bias that limits the multicultural awareness of learners. *Third*, teachers. Teachers' competence and competence in Indonesia are generally below the standard especially to manage multicultural learning.²⁶

With these characteristics, the concept of education will reduce the vulnerability of the Indonesian nation to the potential for long-standing conflicts. Multicultural education is also shown in social justice, reducing the social inequality caused by the wrong developmental ways so far. In addition, the concept of multicultural education can also be said by liberating liberation. During this time education in Indonesia is the concept of restrictive education, hagemony and dominance inherent in conventional education of Indonesia. Educated like a robot, so far the next generation of the nation is forced to swallow the information without arguing and deny it. Just as the new ordeal uses education to perpetuate its power. These facts confirm the state's hegemony in educational policy and practice to be a precise context that sharpens the counter dis course for the educational vision of the ruler.

²⁵ Baharudin, *Pendidikan Islam dan isu-isu sosial* (Yogyakarta: Kurnia Kalam Semesta, 2011), 1-2.

²⁶ Anita Lie, *Mengembangkan Model Pendidikan Multikultural*. Diakses secara on-line di <http://www.kompas.com>.

But globalization is so fast and makes the market as its main goal of making education itself a trading commodity. The commodification of knowledge goes in such a way that only certain classes are able to reach it. As happened in Indonesia today. Policies made by the government in increasing the distance of society to get access in getting a decent education. The emergence of Law BHP increasingly mepertegas how the role of the state in the intellectual life of the nation became a mere utopia. So the orientations of togetherness, prosperity and anti-hagemony in the concept of multicultural education is very difficult to apply.

Meanwhile, regarding the identity and existence of local culture in the midst of global currents of multiculturalism, here will be explained about multiculturalism. Basically, the root of multiculturalism is culture. Multiculturalism is a notion that emphasizes equality and equality of local cultures without ignoring cultural rights and existence. Because multiculturalism is an ideology and a tool or vehicle to improve the degree of humanity and humanity, the concept of culture must be seen in the perspective of its function for human life.

The building of these concepts should be communicated among scholars who have the same scientific concern about multiculturalism so that there is a common understanding and mutual support in the struggle for this ideology. Various concepts relevant to multiculturalism include democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnicity, ethnic culture, religious beliefs, cultural expressions, private and public domains, human rights, community cultural rights and other relevant concepts.²⁷

Admittedly or not, with the flow of multiculturalism in this global era, the absorption of society, especially the people of global culture faster than the absorption of local culture, including local culture. The real evidence of the effects of globalization, among others, can be witnessed in the style of dress, style of language, informatics and communication technology, and so forth. Little mini skirts are considered more beautiful than tight clothes. With a shift in time food tastes begin to shift from local cuisine to fast food that can be found in restaurants. Pizza, spaghetti, humberger, fried chicken are considered more fashionable than local food. Electronic media is always flooded with Mandarin films, Bollywood, Hollywood, Mexico, and so forth. Local shopping places do not meet the needs, so shopping tours abroad entrenched, although costly.

²⁷ M. Nurwahid Abdulloh, *Multikulturalisme dan Problem Kebudayaan di Era Global*, dalam <http://puspekaverroes.org/category/opini/>, diakses 23 November 2017.

Sophisticated communication tools with various models are surrounded by many communities, so the process of imitation of foreign cultures will continue.

As mentioned above that globalization leads to the spread of culture throughout the pulse of community life, so often the occurrence of cultural acculturation that deprives the noble values of indigenous cultures is reduced by foreign culture. Realizing the coming of foreign culture, the Indonesian people must be firm and steadfast and open and tolerant, in order to filter and take a foreign culture that is not contrary to local norms and culture. This is done to fill the void, promote and develop the local culture itself. Firm stance is necessary to avoid contamination of other cultural values that are contrary to the norms, ethics of local culture.

In this era of global multiculturalism the local people are faced with a very dilemmatic problem. On the one hand, they are known as a strong society holding on to traditions that share Islamic values. On the other hand, in terms of global life they are also encouraged to catch up on value-free science and technology. Whereas in the view of David C. Korten, the global era is a 21st century humanitarian nightmare, as they will be faced with three major crises: poverty, wrong environmental handling and social violence.²⁸ In reality, global-era multiculturalism is capable of determining the direction of cultural development and human civilization in the world. In the narrower socio-cultural sphere, one of the implications of globalization is the emergence of new patterns of a culture in its various forms and order. Culture with this new style often referred to as post-industrial, postmodern, or postmodern culture. The society in the third millennium has logical consequences on the situation that will lead us, as “citizens of the world,” to think, to decisions, to act in a relatively fast rhythm. From that fact, it can not be denied that this kind of social reality is actually born because of a significant transformation on the core of culture itself, that is the pattern or way of thinking and the way of looking at the world.

CONCLUSION

The touch of global culture leads to socio-cultural change and the level of value in the local culture. Modernization and globalization have introduced new values within the local tradition. Local cultural system with local wisdom that has been used as a reference character formation by the community is

²⁸ Rosihan Arsyad, “Mewujudkan Dunia Melayu Dunia Islam Raya Melalui Peningkatan Peran Pemuda,” dalam *Belia dalam Pembangunan Dunia Melayu Dunia Islam* (Malaysia: Institute Kajian Sejarah dan Patriotism (IKSEP), 2002), 133.

not uncommon changes because of the influence of global culture, which can cause psychological unrest and identity crisis in some communities. The biggest challenge facing multicultural-based education lately is the ability to preserve, preserve, and pass on local wisdom. The inheritance of the value of local wisdom is intended for the younger generation to protect themselves from the negative effects of modernization due to globalization.

The phenomenon of strengthening hedonism style and lifestyle is quite alarming for the preservation of local cultural values. Since the current globalization can not be avoided, inheritance of cultural values or local wisdom with global value uptake is suggested using tree theory theory, crystal theory, and bird cage theory.

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