

# PARADIGM OF H.A.R TILAAAR THINKING ABOUT MULTICULTURAL EDUCATION IN ISLAMIC PEDAGOGY AND ITS IMPLICATION IN THE ERA PANDEMIC COVID-19

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**Abstract:** This research investigates the importance of pedagogical-based multicultural education in social life, particularly in Islam. A multicultural study is not a new thing, but it has limited implementation. Based on the theory of H.A.R Tilaar about multicultural education, it has inherently existed since this Indonesian nation existed. The state philosophy of the Republic of Indonesia is unity in diversity (Bhinneka Tunggal Ika), cooperation helping each other, and respect one another. It can be seen from the chronological portrait of this nation that there are various foreign tribes and continues to acculturate with the indigenous people. Multicultural education gives hope in dealing with various turmoil which happened recently. This study employed qualitative research. The analysis method and the source were taken from the literature study. Thus, the research sources were taken from literature by using a qualitative approach. Hence, the researcher explored the number of data, both primary and secondary data. They used concrete steps, such as reading and examining the primary data in-depth, such as research results, journals, thesis, or dissertations related to multicultural and Islamic education. Consequently, multicultural education is a necessity in educational institutions.

**Abstrak:** Penelitian ini mengkaji pentingnya pendidikan multikultural yang berbasis pada pedagogik dalam kehidupan sosial khususnya dalam Islam. Kajian multikultural bukan sesuatu yang baru, namun implementasinya dapat dihitung waktunya. Dalam pemikiran H.A.R Tilaar tentang pendidikan multikultural secara inhern sudah ada sejak bangsa Indonesia ini ada. Falsafah bangsa Indonesia adalah bhineka tunggal ika, suka gotong royong, membantu, dan menghargai antar satu dengan yang lainnya. Betapa dapat dilihat dalam potret kronologis bangsa ini yang sarat dengan masuknya

berbagai suku bangsa asing dan terus berakulturasi dengan masyarakat pribumi. pendidikan multikultural memberikan secercah harapan dalam mengatasi berbagai gejala masyarakat yang terjadi akhir-akhir ini. Pendidikan multikultural adalah pendidikan yang senantiasa menjunjung tinggi nilai-nilai, keyakinan, heterogenitas, pluralitas dan keragaman, apapun aspeknya dalam masyarakat. Dengan demikian, pendidikan multikultural yang tidak menjadikan semua manusia sebagai manusia yang bermodel sama, berkepribadian sama, berintelektual sama, atau bahkan berkepercayaan yang sama pula. Penelitian ini merupakan penelitian kualitatif yang dimana cara menganalisis dan mengambil sumber melalui studi pustaka. Dalam artian yaitu penelitian yang bersumber dari bahan-bahan kepustakaan dengan menggunakan pendekatan kualitatif. Oleh karena itu, yang dilakukan adalah eksplorasi terhadap sejumlah data baik itu data primer maupun data sekunder dengan langkah konkret sebagai berikut: membaca serta menelaah secara mendalam data primer seperti buku yang merupakan hasil penelitian, Jurnal, tesis maupun disertasi yang terkait dengan pendidikan multikultural dan pendidikan Islam. Karena itu, pendidikan multikultural merupakan suatu keniscayaan dalam lembaga pendidikan.

**Keywords:** Islamic education; multicultural; pedagogy; Covid-19

## INTRODUCTION

Indonesia is a multicultural and pluralistic country because its population consists of various ethnicities, races, tribes, cultures, languages, and religions.<sup>1</sup> Multicultural education is one of the preventive efforts to build awareness and understanding for the next generation about the importance of always upholding the values of justice, democracy, humanity, and pluralism in association in societies with diverse cultural backgrounds.<sup>2</sup> It is because education strategies and concepts aim to make students understand and master the disciplines they study. However, how can the students have that value, and at the same time, be able to practice the values of pluralism, democracy, humanism, and justice related to the cultural differences that surround them? By applying multicultural education concepts and strategies, it is expected that all forms of discrimination, violence, and injustice caused by cultural differences such as differences in religion, race, ethnicity, language, ability, gender, age, and social-economic class can be minimized.

The concept of multicultural education is one of the issues in the globalization era. Education is a cultural transformation space that should always prioritize

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<sup>1</sup> Siti Rohmaturosyidah Ratnawati, "Multicultural-Based Islamic Religious Education in Ahmadiyya's School: a Strategy to Strengthen the Moderation Vision of Indonesian Islam in School," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 1 (2020): 117–137.

<sup>2</sup> Noorhaidi Hasan, "Education, Young Islamists and Integrated Islamic Schools in Indonesia," *Studia Islamika* 19, no. 1 (2012): 77–110.

multicultural insight, not monocultural.<sup>3</sup> Therefore, to correct deficiencies and failures and dismantle discriminatory practices in the education process, which is still a spectacle in the world of national education until now, in this context, multicultural education is a progressive approach. This approach aligns with the principles of implementing education in the law and the education system (SISDIKNAS) 2003 article 4 paragraph 1, which explains that education is held democratically and reasonably. It is not discriminatory by upholding high human rights (HAM), religious values, cultural values, and national pluralism.

Multicultural education is also based on social justice and equal rights in education. In Islamic doctrine, some teachings must not discriminate between ethnicities, races, etc. Humans are the same. The difference is devotion to Allah SWT. Concerning multicultural education, this reflects how high Islamic appreciation of science is. There are no distinctions and restrictions between humans in their right to demand or acquire knowledge in Islam. Education is a process to produce output that leads to high quality and highly disciplined Human Resources (HR). Thus, humans can live properly and maintain their existence in a society that continues to develop dynamically. Eventually, civilized society will be formed. It must be realized that education is not something that stands alone. Education is a dimensional process. It has a lot to do with the basic concepts of community, nation, and state life.

Indonesia is beyond any other country. This country is not only multi-ethnic, multi-ethnic, multi-religious, but also multicultural.<sup>4</sup> On the one hand, plurality is a beautiful social force and diversity when one another energizes and works together to develop the nation. However, on the other hand, if this plurality is not managed and fostered appropriately, it will be a trigger and spark of conflict and violence, which can damage the joints of national life. HAR Tilaar sees that the face of monoculturalism in the world of education in the country is still apparent when viewed from various dimensions of education, starting from the curriculum, subject matter to the teaching methods delivered by the teacher in the teaching and learning process (PBM) in the classroom until the last fragments of the 21st century. The system of organizing education in Indonesia is still dominated by a uniformity (etatism) approach with bureaucratic power strict, even authoritarian. Based on these conditions, demands from home and abroad for an increasingly uniform and democratic approach continue to be urgent and need to implement.

Therefore, this study aims to reconstruct, know, and explain the thoughts of H.A.R Tilaar about multicultural education in Indonesia and see its implications

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<sup>3</sup> Raihani, "Exploring Islamic School Leadership in a Challenging Southern Thailand Context," *Studia Islamika* 24, no. 2 (2017): 271–292.

<sup>4</sup> Ariany Syurfah, *Multiple Intelligences for Islamic Teaching* (Bandung: Stigma Publishing, 2009).

in the context of everyday life in educational institutions. In addition, the implications of H.A.R Tilaar's multicultural education thinking are highlighted in various views, especially in various cases that have occurred in Indonesia and relate to the educational situation in the era of the *Covid-19* pandemic. Thus, H.A.R Tilaar's multicultural education thinking can directly impact the world of education in Indonesia, especially the *Covid-19* pandemic era.

## RESEARCH METHOD

This research employed qualitative research. The data were collected through the literature study category. The research source was various literature materials, such as journals, books, and research papers related to the core topic. Therefore, the researcher explored the various available data, both primary and secondary data. Data analysis was done by processing the data obtained during the study until a conclusion could be drawn. After the data are collected, it is then analyzed using descriptive-analytic methods. Descriptive is a method that uses fact-finding that is interpreted appropriately. Meanwhile, analysis is describing something carefully and with direction. The data analysis was then presented deductively. It was from general theory to conclusion, which answered the problem of this research.

## THEORETICAL FRAMEWORK

### Education and Multiculturalism

Education (*Pendidikan*) comes from the word (*didik*) in Greek, which means "Pedagogic" in the sense that the word pedagogy contains two syllables. It is "pais" that means "child" and "again," which means "guide." Thus, meaning can be considered that pedagogy is "a guidance shown to children." From ancient times until now, education has had a significant value, and it is always needed. In simple terms, education can be interpreted as a human effort to manage his personality to fit the values prevailing in society and cultural circles. Meanwhile, multiculturalism has a root word, culture. According to experts, there are various meanings in this understanding of culture, but the culture referred to in this case is culture seen from its function, which guides people's lives. Therefore, it can be considered that in cultural view, multiculturalism is an ideology that can be a tool to develop an individual's level.<sup>5</sup>

Simply, multiculturalism is a thought that believes and justifies cultural relativism due to the existence of a diverse and distinctive ethnic culture. Therefore, the emergence of multiculturalism is found in the education of culture. This doctrine expects that it can generate a sense of respect for

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<sup>5</sup> Suharsono, "Pendidikan Multikultural," *Edusiana: Jurnal Manajemen Pendidikan Islam* 4, no. 1 (2017): 1–16.

differences to create a tolerant attitude in community life in the future.<sup>6</sup> As an idea, multiculturalism relates to communication in all the human activities encased in social, political, economic, and other societal activities concerned. Discussions on various activities, including humanitarian relations and various arrangements for managing resources, are essential to efforts to improve and apply multiculturalism to people's lives in Malaysia.<sup>7</sup>

The benefit of multicultural education can be known if it is applied through education. Various research journals explain that application is a step or action in carrying out every activity that every human being can perceive in the future.<sup>8</sup> This multicultural education can also be considered related to the formation of character in a person. The characters can respect each other and respect differences and diversity of things, one of which is culture. It is reinforced by one of the reasons that character is the attitude values in human beings related to God Almighty, human, environment, nation and even oneself, created by the brain, taste, words, behavior based on religious norms. It is as well as law, culture, and others.<sup>9</sup>

## FINDINGS AND DISCUSSION

Indonesia is one of the biggest multicultural countries in the world. The truth of this statement can be seen from the socio-cultural and geographical conditions, which are so diverse and broad.<sup>10</sup> In addition, Indonesia is one of the tens of developing countries. As a developing country, Indonesia makes education one of the strategic means to build a national identity, with a good step, relatively appropriate, and promises proper education and seems appropriate and compatible to build a nation with a multicultural education model. In this regard, multicultural education offers an alternative by applying educational strategies and concepts based on diversity in society, especially those of students such as ethnicity, culture, language, religion, social status, gender, ability, age, and race. It is based on some considerations:

First, multicultural education has existed since the Indonesian nation existed. The philosophy of the Indonesian people is unity in diversity, like cooperation,

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<sup>6</sup> Ahmad Khairuddin, "Epistemologi Pendidikan Multikultural Di Indonesia," *Ijtimaiah: Jurnal Ilmu Sosial dan Budaya* 2, no. 1 (2018).

<sup>7</sup> Parsudi Suparlan, "Menuju Masyarakat Indonesia yang Multikultural," *Antropologi Indonesia* 69 (2002): 98–105.

<sup>8</sup> Halim Purnomo dkk., "Pendidikan Karakter Islami Pada Online Class Management di SMA Muhammadiyah 7 Yogyakarta Selama Pandemi Covid-19," *Jurnal Tarbiyatuna* 11, no. 1 (2020): 91–100.

<sup>9</sup> Purnomo dkk.

<sup>10</sup> Zulkifli, "Education, Identity, and Recognition: The Shi'i Islamic Education in Indonesia," *Studia Islamika* 21, no. 1 (2014): 77–110.

helping, and respecting one another.<sup>11</sup> It can be seen in the chronological portrait of this nation, which is laden with the entry of various foreign tribes and continues to acculturate with indigenous people, such as ethnic of Chinese, Arabic, Aryan, European, African, etc. All of the tribes turned out to be culturally able to adapt to the indigenous tribes of the Indonesian state, for example, the Javanese, Batak, Minang, Bugis, Ambonese, Papuan, Dayak, and Sundanese. The process of adaptation and acculturation between these tribes and ethnicities that came is most carried out peacefully without excessive oppression. This process is known as multicultural education.

Second, multicultural education gives hope in coping with some problems in society recently. Multicultural education always upholds values, beliefs, heterogeneity, plurality, and diversity, whatever its aspects in society. Thus, multicultural education does not make all humans people with the same model, personality, intellectual, or belief.

Third, multicultural education is opposed to education which has business-oriented. At this time, educational institutions, both schools or colleges, are competing to make their educational institutions capable of generating significant income to improve the quality of service to students. Theoretically, the actual education for the Indonesian people is not mere skills education, but education that must accommodate all kinds of intelligence that are often known as multiple intelligence.

Fourth, multicultural education is as fanaticism resistance which leads to various types of violence. Violence arises when the channel of peace is gone. The violence results from the accumulation of various community problems that are not entirely resolved and mutually accepted. The complete resolution of various community problems is a prerequisite for the emergence of peace. Narrow fanaticism can also lead to violence. This fanaticism also has ethnic, linguistic, ethnic, and religious systems in education, politics, law, economics, social, culture, and other aspects of life. These considerations need to be reviewed and reflected on educational subjects in Indonesia, one of which is developing a multicultural education model. Such education can accommodate thousands of differences in a container that is harmonious, tolerant, and respectful. It is expected to be one of the pillars of peace, prosperity, happiness, and harmony in the lives of the Indonesian people.<sup>12</sup>

For the context of Indonesia, the discussion about the multicultural education concept increasingly gains momentum after the collapse of the authoritarian,

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<sup>11</sup> Leslie Terebessy, *Muhammad Abduh and the Reform of Muslim Education* (Independently published, 2018), 1-16.

<sup>12</sup> Muhammad Tang, *Pendidikan Multikultural: Telaah Pemikiran dan Implikasinya dalam Pembelajaran PAI* (Yogyakarta: Idea Press, 2009).

militaristic regime of the New Order because of the storm of reformation. The reform era turned out to bring blessings to our nation and provide opportunities for an increasing tendency towards primordialism. Therefore, it is felt that we need to apply the multicultural education paradigm to counteract the spirit of primordialism. In this context, the multicultural education paradigm teaches us to appreciate respect for other people's cultures and religions. On this basis, the application of multiculturalism requires awareness of each local culture to mutually recognize and respect cultural diversity with a spirit of harmony and peace.

Based on Tilaar, Multicultural education usually has the characteristics as follow:

The aims are forming "human culture" and creating a "Civilized society," the material teaches the noble values of humanity, national values, and the values of ethnic groups (cultural). The method is democratic, respecting aspects of diversity and national and ethnic groups (multiculturalist). The evaluation is determined by assessing students' behavior, including perception, appreciation, and actions towards other cultures.

In this context, multicultural education aims to instill an attitude of sympathy, respect, appreciation, and empathy for adherents of different religions and cultures. The most important thing from this multicultural education strategy is to make it easy for students to understand the lessons learned and increase their awareness. Thus, they always behave humanist, pluralist, and democratic.

### **H.A.R. Tilaar Multicultural Education Concept**

In a pluralistic society, education has challenges and great opportunities. It means that education as its function must be able to transform cultural values. The principle of cultural transformation is twofold: first, recognition of the reality of culture possessed by the Indonesian people. The existence of culture possessed by Indonesian people is its diversity. Second, the cultural values in diverse Indonesian societies need to be sorted to choose the noble values that need to be preserved and leave those that no longer function in the face of change. Thus cultural transformation assumes the existence of immanent and transcendent functions (GBHN 1999, TAP MPR/IV/1999).

The relation between culture and education is culture, especially local culture mentioned by psychologist Vygotsky. Local elements are the foundation of the development of human cognition.<sup>13</sup> Thus, the concept of multicultural education is very urgent as an insight into developing one's culture and abilities. Education

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<sup>13</sup> Zunaida Zakaria, Abdul Razaq Ahmad, dan Mohd Mahzan Awang, "National Character Practices through History Education in Primary School Performance," *International Journal of Academic Research in Business and Social Sciences* 7, no. 11 (2017): 369–379.

at the ideal level should act as a spokesperson for creating the fundamentals of multicultural life free from State co-optation. Educational institutions are nothing more than adequate means of ideological-political uniformity to perpetuate power. The education paradigm based on the uniformity of the New Order-style socio-cultural identity proved that it could not support nationalities' genuine and authentic multiculturalism.

The fall of the New Order was marked by various social upheavals which fueled the primordialism of each local identity. Inter-ethnic conflict (Sambas and Sampit) and between religions (Maluku and Poso) Timor-Leste's release from the bosom of the Republic of Indonesia and other social upheavals is the most valid evidence of the fragility of multiculturalism-based national construction to date. Whereas the multiculturalism paradigm necessitates an understanding that the socio-cultural elements of the nation must be inclusive, open themselves to outside elements, and dare to dialogue with one another.<sup>14</sup>

The former rector of Maulana Malik Ibrahim State Islamic University (UIN Maliki) Malang, Imam Suprayogo, conveyed that violent cases in Sampang Regency, East Java, were considered one of one form of failure of the education system in Indonesia, especially the Islamic education system. The community should be taught rituals and the application of peace and accept the differences in religion and existing sects. It is because "the presence of Islam is to bring peace. It does not present chaos and brings violence, especially violence occurs among Muslims."

According to Imam Suprayogo, Indonesia often faces violence or conflict that starts because of the different floe. It occurred in Sampang. An Islamic religious conflict occurred between Sunni and Shiite groups in Nangkerenang, Omben District, Sampang Regency, on Sunday, August 26, 2012. Due to this case, one person died from a Shiite group. "One of the things that I consider fails is the education system in Indonesia, the Islamic education system, how to teach Islam to the people,"

He also states that as long as the education system in Indonesia only taught Islam in a ritual, chaos and violence would often occur. "If the teaching is only ritual, conflict and violence will always occur," Imam Suprayogo hopes that Islamic education must also teach more about religion and Islam, not just a ritual. "Islam is the true guardian of peace and hates violence. So, let us teach true and proper knowledge, teach justice, and also teach people to do good deeds for others." According to Imam Suprayogo, educating people to love peace, justice, and accepting differences is rarely applied. It is what makes excessive fanaticism and leads to violence. Imam Suprayogo hopes that in the future, there must

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<sup>14</sup> Helmy Masdar, "Masdar, Helmy, Menggagas Paradigma Pendidikan berbasis multikulturalisme," *Jurnal Ulumuna* 7, no. 11 (2003).



be regulations in the education system in Indonesia and the Islamic education system in various existing educational institutions.<sup>15</sup>

The concept offered by H.A.R Tilaar so that education becomes a process that leads to human development. First, education is the process of empowerment. It means that education is an effort to empower people.<sup>16</sup> Human beings who are empowered are people who can think creatively, independently and those who can build themselves and their communities.<sup>17</sup> Human beings who are helpless are productive people. Thus, it is necessary to develop human existence intensively. It requires an education system that is more dynamic and responsive to various problems and changes in education. In connection with these problems and changes, at least three tendencies must be considered for education going forward. First is the tendency to know the changes that will and are happening. Second, it is the tendency to map the implications arising from present and future trends. Third, it is the tendency to adjust to changes that occur quickly. In developing the three trends above, the education system will be trapped by routine if they fail. The worse thing is that the education system will become fossils.<sup>18</sup>

Second, education is the process of civilization. Education should be a civilizing process directed at developing the personality of an independent person as a member of a democratic society. According to him, education currently has been alienated from cultural life in a broad sense. Education has simply become an instrument of power or politicized by a group of ruling elites. Education does not only make humans brilliant, but more critical is human civilization.

Based on his opinion, education aims to generate educated humans and civilized humans (educated and civilized human beings). Thus, education is a process of humanization of a person, which occurs within the family and community environment that is cultured, present, and future.<sup>19</sup> Suppose Multicultural Education is traced from its historical aspect, in Tilaar's view. In that case, education begins with the development of ideas and awareness about "interculturalism." It is related to international political developments concerning human rights, independence from colonialism, racial discrimination, etc. It is also

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<sup>15</sup> Imam Suprayogo, "Rektor UIN: Kekerasan di Sampang, Gagalnya Pendidikan," *Kompas.com*, Agustus 2012, <https://biz.kompas.com/read/2012/08/28/09302293/rektor.uin.kekerasan.di.sampang.gagalnya.pendidikan>.

<sup>16</sup> Svetlana G. Ter-Minasova Ter-Minasova, "In Search of National Character," *Procedia - Social and Behavioral Sciences* 200 (2015): 20–25.

<sup>17</sup> Charlene Tan, *Reforms in Islamic Education: International Perspectives* (Nanyang Ave, Singapore: Nanyang Technological University, 2015).

<sup>18</sup> Rohil Zilfa, "Pendidikan multikultural: Studi komparasi pemikiran H.A.R Tilaar dan Said Nursi" (Skripsi, Malang, Universitas Islam Negeri (UIN) Malang, 2008).

<sup>19</sup> H.A.R. Tilaar, *Kekuasaan dan pendidikan: suatu tinjauan dari perspektif studi kultural*, Cet. Ke-1 (Magelang: Indonesia Tera, 2003).

because of increasing plurality in Western countries due to increased migration from newly independent countries to America and Europe.<sup>20</sup>

Regarding multicultural education, Tilaar states that the focus is no longer on racial, religious, and cultural domains or mainstream groups in multicultural education programs. Such focus has been a pressure on intercultural education that emphasizes increasing understanding and tolerance of individuals from minority groups to the dominant mainstream culture. Which, in turn, it causes people from minority groups to be integrated into mainstream society. Multicultural education is an attitude of caring and understanding the difference.

In this context, multicultural education sees the community more broadly. Based on the fundamental view that the attitude of “indifference” and “non-recognition” does not only stem from racial structural inequality, but the multicultural education paradigm includes subjects regarding injustice, poverty, oppression, and underdevelopment of minority groups in various fields: social, cultural, economics, education and so on. Such a paradigm will encourage the growth of studies on ‘ethnic studies’ to later find its place in the education curriculum from the elementary to tertiary levels. The core aim of the discussion on this subject is to achieve empowerment for minority groups and the disadvantaged.<sup>21</sup>

Multicultural education has a great responsibility for national education. Without education focused on developing a multicultural perspective on life, it is impossible to create cultural diversity in the future in Indonesian society. Multiculturalism can only be addressed through national education.

There are three significant challenges in implementing multicultural education in Indonesia. They are religion, tribes, and tradition.

Religion is the most important bond in the life of the Indonesian people as a nation. However, it will destroy the power of a harmonious society when it is used as a political weapon or facility for individuals or economic groups. In this case, religion is related to the ethnicity or life tradition of a society. Each individual has used religious principles to guide themselves in society but does not share his religious beliefs with other parties. It can only be carried out through multicultural education to achieve one’s goals and principles in respecting religion; Trust: The essential element in social life is belief. In a pluralistic society, people always think about risks to differences. Risks arising from suspicion/fear or distrust of others can also arise when there is no communication within the community/plural; Tolerance is the highest form that we can achieve confidence. Tolerance

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<sup>20</sup> Azyumardi Azra, *Pendidikan Agama: Membangun Multikulturalisme Indonesia, dalam Pendidikan Agama Berwawasan Multikultural* (Jakarta: PT Gelora Aksara Pratama, 2015).

<sup>21</sup> H.A.R. Tilaar, *Multikulturalisme: Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2014).

can become a reality when we assume differences. Belief is something that can be changed. Thus, it does not always have to maintain belief to be a democratic Indonesian human being who can live in Indonesia, and multicultural education is needed.

### **The approach in Multicultural Education**

Multiculturalism in Indonesia is normative. Normative multiculturalism is a clue about various interests, leading to a higher recognition of the nationality and identity of different groups in society. Normative multiculturalism in Indonesia was first mandated in the 1945 Constitution. Provisions in the Law state that the people and nation of Indonesia include various ethnic groups. They have shared their commitment to building the Indonesian nation. The implementation requires approaches.

The approach in multicultural education includes teaching those who are culturally different by emphasizing that cultural change occurs among them. Paying attention to the importance of human relationships by directing or encouraging students to have positive feelings, develop self-concepts, develop tolerance, be willing to accept others, and create a learning arena in one cultural group. Multicultural education is carried out to encourage equality of social structure and cultural pluralism with equal distribution of power between groups. Multicultural education is an effort to reconstruct social equality so that social structure and cultural pluralism occur to prepare so that every citizen actively seeks equality of social structure.<sup>22</sup>

Although multicultural education is essential and Indonesia is a multicultural country. Still, the pattern of education in Indonesia has not used multicultural education yet.<sup>23</sup> The pattern of education in Indonesia has chosen the way of uniformity with Indonesian cultural standards, which is culture brought by the bureaucracy controlled by the government elite that must be implemented and obeyed. Education policy must always be legitimized by legislation that already has legal force.

### **The Design of Multicultural Education**

There have been many activities in schools in Indonesia with the theme of culture and citizenship.<sup>24</sup> Education is considered very important as one of the social assets. As a social asset, it maintains a respected, desirable education and avoids

<sup>22</sup> Achmad Munib, *Pengantar Ilmu Pendidikan* (Semarang: UPT MKU UNNES, 2009).

<sup>23</sup> Abdullah Sahin, *The Future of Islamic Education : A Case for Reform* (Markfield, UK: Islamic Studies and Education, 2014).

<sup>24</sup> Lili Halimah, Idrus Affandi, dan Wiwi Kartiwi, "The Influence of Cultural and Citizenship Literacy on Students' Critical Thinking Skill," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 1 (2020): 49–66.

marginal perception. Maintaining the label as a social asset requires renewing the planning at the normative and technical levels. At the normative level, a review of philosophical, cultural values to establish the educational objectives is carried out. At the technical level are implement the curriculum while developing curriculum, implementation, and evaluation. The design to carry out multicultural education according to H.A.R Tilaar is arranged as follows Reforming Curriculum, teaching the principles of social justice, developing multicultural competence, and conducting equality pedagogy.<sup>25</sup>

It shows clear indicators. Indicators in education can humanize humans according to the rights attached to them. In addition, education fully recognizes its differences with a plurality component that involves aspects of ethnicity, culture, religion, beliefs, ethnicity, and civilization.<sup>26</sup> An indicator of the success of multicultural education is the formation of people who can place themselves as human beings and have different identities from others in society.<sup>27</sup> In addition, it has the ideology of theism, humanism, socialism, and capitalism with respect and practice to behave and behave in a pluralist, heterogeneous and humanist manner. Therefore, indicators of the success of multicultural education can be seen in establishing the ideology developed in the educational institution and then the development of a humanistic curriculum and delivering the thinking system from the shackles of culture and tradition.<sup>28</sup>

Based on H.A.R Tilaar, the effort of the concept of the problem is curriculum reform. It requires a new curriculum theory, including historical analysis such as analyzed textbooks incompatible with cultural pluralism.<sup>29</sup> In this case, teaching the principles of social justice also requires cultural actions or social action to develop cultural values and race, both in high-level cultures and in popular culture, by looking at the democratic structure of society. Developing multicultural competencies includes developing ethnic and sub-ethnic identities through cultural activities. Implement equality pedagogy in schools, such as teaching and learning strategies that do not offend the tradition in a particular group.

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<sup>25</sup> H.A.R. Tilaar, "Manifesto Pendidikan Nasiona," *Kompas*, 2015.

<sup>26</sup> Muchammad Qolbir Rohman, "Modernization of Islamic Education according to Abdullah Nashih Ulwan," vol. 125 (1st International Conference on Intellectuals' Global Responsibility (ICIGR 2017), Atlantis Press, 2018), 163–67.

<sup>27</sup> Iswantir M, "Context of Scientific and Institutional Renewal in Islamic Higher Education (PTKI): A Study on Azyumardi Azra's Thought 1998-2015," *Madania: Jurnal Kajian Keislaman* 22, no. 2 (2018): 239–52.

<sup>28</sup> Ruslan dan Luthfiah, "Reconstruction of Educational Science With Prophetic Paradigm in Faculty of Tarbiyah at IAI Muhammadiyah Bima," *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 2 (2020): 291–310.

<sup>29</sup> H.A.R. Tilaar, *Paradigma Baru Pendidikan Nasional* (Jakarta: PT. Rineka Cipta, 2016).

## CONCLUSION

Education is a need because a human can't grow and develop without the education process. God has indeed given humans the form of innate potential (physical and psychological). Still, without education, these potentials will not develop properly and optimally. Education plays a vital role in human life. It is the most appropriate means to make humans more advanced towards better and able to understand the nature of themselves. Besides, education is also a place for the transformation of knowledge, values, and even culture. A nation with multidimensional societies requires multicultural education as the first step to socialization diversity and fostering an awareness of differences early on. Like multicultural education thought, according to Tilaar, he reveals that the focus is no longer directed solely to the racial, religious, and cultural domain or mainstream groups in multicultural education programs. Such focus has been a pressure on intercultural education that emphasizes increasing understanding and tolerance of individuals who come from minority groups to the dominant mainstream culture, which in turn causes people from minority groups to be integrated into mainstream society. Multicultural education is a caring attitude and wants to understand. The foundation of H.A.R Tilaar in the level of multicultural concept has a foundation that is the law, which is the umbrella for its clear development. Diversity can become powerful if it is appropriately managed.

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