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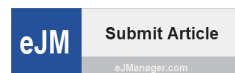
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MULTICULTURAL EDUCATION IN STRENGTHENING NATIONAL BEWARE OF RADICALISM THREATS IN INDONESIA

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Abstract- Multicultural education is a series of strategies to strengthen national integration aimed at addressing possible threats to national security, which reflects the socio-political reality of Indonesia due to the diverse ethnic and cultural backgrounds of the nation. Therefore, the government needs to breakthrough by implementing and strengthening its national awareness among Indonesian people through multicultural education. Because this diversity is an invaluable wealth and, at the same time, is a potential threat factor that could endanger Indonesia's national security. Efforts to expand and deepen people's understanding of diversity that exists in society and to uphold a sense of belonging and solidarity in every citizen. The implementation of multicultural education must be a joint effort between the government and civil society in the form of programs or guidelines as outlined in the formal, informal and non-formal education curriculum.

Keywords: Multicultural Education, PPKn, education, management, Indonesia

I. INTRODUCTION

Indonesia as one of the major countries in the world and a very large population with a variety of religions, ethnicities, races, languages, social, and cultural conditions that inhabit the territory of Indonesia makes Indonesian people known as a multicultural society. Pluralism and multiculturalism suggest differences. When managed properly and correctly, pluralism and multiculturalism produce positive strength for nation-building. Otherwise. If not managed properly, pluralism and multiculturalism can lead to conflict and social violence.

Multicultural education is a cross-border discourse because it is related to issues of social justice, democracy, and human rights (Tilaar, 2003). According to Crandal (2003), multicultural education is education that takes seriously the background of aspects of ethnic, ethnic, racial, religious, and cultural diversity. Therefore, in a nutshell, multicultural education is education about cultural diversity. International Political Journal Vol. 17 No. May 1, 2015, aims to instil a tolerant attitude towards differences that exist. The reality of Indonesia as a plural and plural country needs culture-based education to avoid vertical conflicts, especially those related to ethnic and racial differences. Conflict is prone to occur when Indonesian people are unable to understand diversity so they cannot deal wisely with differences in the social environment. This is what shows that progress can backfire if the government does not immediately give more attention through multicultural education.

II. METHODS

The methodology uses literature study from several previous studies.

III. DISCUSSION

Multicultural education can also be perceived as a bridge to achieve the ideals of shared life as a nation that is now faced with various types of challenges in the era of globalization (Tilaar, 2003). The purpose of multicultural education is to instil the values of pluralism, humanism, and democracy directly by the community from an early age at school (Baidhaw, 2005). According to Suprpto (2009), multicultural education also aims to invite people to be able to accept differences that exist as a natural process. Thus, it will be easy for the people of Indonesia to have an awareness of equality towards the diversity of

nationalities, ethnicities, races, languages, and culture in a balanced way of life. *Multicultural Education Strategy as a Means of National Integration*

Indonesia is a country whose community consists of various ethnic groups, cultures, ethnicities, and religions so that it can be called a multicultural society. Since time immemorial, *people* Because it is needed a breakthrough in citizenship education in Indonesia by promoting multicultural education. One of the goals of multicultural education is "the cultivation of a way of life that respects, is sincere and tolerant of the diversity of cultures that live amid a plural society" (Arifuddin, 2007: 1). Multicultural education is directed to build a caring attitude and want to understand or give recognition (*recognition*) to other different parties. The multicultural education paradigm includes subjects regarding injustice, poverty, oppression, and underdevelopment of minority groups in various fields, be it social, economic, cultural, educational, and so on. Multicultural education includes themes related to "tolerance, *ethnocultural* and religious differences, the danger of discrimination, conflict resolution and mediation, human rights, democratization, plurality, universal humanity, and other relevant subjects" (Arifuddin, 2007; Tilaar, 2002: 15).

MSI, as the strength of the nation, should get multicultural education because they have a strategic position that can directly affect the dynamics of community, nation and state life and are counterparts and partners for the government (Hikam, 1999a, 1999b, 2001). Abandonment of the MSI will open up opportunities for the forces that want men made them as a vehicle and even a source of conflict once the target horizontal infiltration and influence of foreign ideologies that are not by Pancasila and the 1945 Constitution Some key components of MSI that are especially necessary to get an education multicultural between others are non-governmental organizations (NGOs), religious organizations, the indigenous peoples of the archipelago, the media, professional groups, intellectuals, farmer groups and workers, as well as entrepreneurs.

They need to get a multicultural education because they are less informed about the diversity of Indonesia that is accustomed to getting from formal education. The cultivation of multicultural principles of non-formal education has been developed by several parties. These initiatives emerged based on the real conditions of the diverse Indonesian nation. Some MSI figures are now increasingly aware of the importance of national integration which has long taught about multiculturalism, for example, developing and socializing the principles of multiculturalism in the *Salaf* pesantren. This multicultural education will deliver and develop Indonesian people who have the spirit of nationalism and ultimately can maintain the integrity of the nation from the threat of disintegration. When realized by religious-patterned education, multicultural education is believed to be able to deliver students to moderate and inclusive understanding (Marzuki, Miftahuddin, and Murdiono, 2011).

Civil society-based multicultural education is education that is designed, assessed, and developed by the community that leads to efforts to respond to existing challenges and opportunities (Furqaan and Fatonah, 2012). In other words, multiculturalism education based on civil society will become a national awareness movement in the face of a changing environment. Efforts to adapt behaviour without being supported by sufficient cognitive abilities in understanding the concept of multiculturalism will not proceed as planned, both at the level of individuals and groups. According to Sihombing, the community is right to be the target of multicultural education subjects because every citizen has roles and responsibilities that directly or indirectly have a big influence on the order of Indonesian social life (Furqaan and Fatonah, 2012).

Multiculturalism education must be based on the value of diversity as one of the pillars of the Indonesian state. Diversity is a mirror of the life of a pluralistic Indonesian society and is believed to be the nation's capital to continue to survive in a rapidly changing environment. Multicultural education based on diversity when applied in socio-cultural life will create an inner and outer attitude that recognizes differences that exist (Anggraini, 2014). Thus, every citizen should be the subject of multicultural education from an early age and its development must be considered by the government.

Barriers to the Implementation of Multicultural Education in the Community Environment

It must be acknowledged that *adat* groups have not received proportional attention to be given multicultural education in the last few decades. This group is one of the main keys in controlling tribes in Indonesia that do not yet have access to formal education. For example in the case in Timika, Papua was two groups of residents of Kampung Liwung Mekar (formerly called Tuni Kama), Kwamki Lama took part in an attack with each other with arrows following the death of Lenius Kogoya (Kompas, November 20, 2010). The tribal war is very vulnerable to occur even among indigenous peoples who have quite a lot in common as a parent of the Melanesian race (Papua). Another case that can be used as an

example of the urgency of multicultural education for MSI is the clash of two camps before the *Blowfish* trial in front of the South Jakarta District Court which caused casualties. Although the background of this conflict is an economic factor (the seizure of parking lots), the ethnic and regional backgrounds are very prominent, namely the fight between the Ambonese and Flores in Jakarta (Kompas, 29 September 2010).

The two cases above are examples of conflict cases that have occurred for a long time and are still frequently encountered today in several regions of Indonesia, as stated by the Indonesian National Police. According to Kadiv. Police Headquarters Public Relations, Inspector General (Pol.) Ronnie F. Sompie, since 2010-2014 there have been hundreds of communal conflicts whose numbers have tended to increase. Within a year in 2010, for example, 51 conflicts occurred, while in 2011 there were 109 conflicts and increased to 136 conflicts in 2012, while in 2013 there were 164 conflicts (Tribunnews, 2015). Although in 2014 a decline in the number of conflicts (65 conflicts) but the matter does not indicate that Indonesia in the year 2015 off of a series of social conflicts. This is supported by the statement of General (Pol) Badrodin Haiti recently before the House of Representatives Commission III which said that in 2015 Indonesia is predicted to continue to face social conflicts due to economic factors (Sinar Harapan, 2015).

The emergence of a series of conflicts will facilitate the entry of other major threats, such as the threat of radicalism which generally develops in conflict areas. Head of the National Counterterrorism Agency (BNPT), Saud Usman said that the development of radicalism in conflict areas was also influenced by other factors such as unemployment, possessions, and communal conflicts, including retaliation in the community (JPNN, 2014). Until now, several conflict-prone areas which are predicted to grow a network of radical organizations, both old and new are Poso, Ambon, Aceh, and Papua (JPNN, 2014). The four regions are old areas that since the reform era until now are still prone to conflicts because the Government's handling is still not optimal.

From the case, examples above it can be assumed the importance of understanding about shared life in diversity in civil society. Unfortunately, the government's efforts to develop the values of multiculturalism in MSI have not been carried out in a focused and integrated manner. This is because sociologically and politically, MSI is not under one department that handles all under one umbrella. Religious groups, the responsibility is in the hands of the Ministry of Religion while indigenous groups are in the hands of the Ministry of Culture and Tourism. Whereas for other groups, for example, the urban poor, are under the responsibility of the Ministry of Social Affairs. Ideally, despite being under the responsibility of different Ministries, the inculcation of multicultural principles through special education programs for the MSI is very important for the Government to do immediately so that integration between MSI and the Indonesian government is increasingly formed and strengthened. When the understanding of multiculturalism is not immediately implanted in every Ministry, what will happen is a strategy that runs alone without achieving a goal.

Conditions and Aspects of Strengthening National Precautions

Current National Precautions

Padnas understanding of the conditions at this time must depart from the conception Archipelago (Wasantara) through insight to *Astagatra* (eight gatra) that is in it. *Astagatra* is composed of static *gateways* (*trigatra*), which include geography, demographics, and natural resource wealth (SKA) owned by Indonesia, and dynamic gatra-gatra (*pancagatra*) which includes ideology, politics, economy, socio-culture, and defense and security (Pandoyo, 1994). With a comprehensive understanding, integral, and integrated through *Astagatra* it will be known objectively padnas our current conditions, the following the problem issues - are facing and how to find a solution.

Incorporating the concept of wasantra as an umbrella for national vigilance today is important because the government and citizens must understand their true identity as the Indonesian nation. Wasantra itself means the perspective of the Indonesian people about themselves and their homeland as an island nation with all aspects of life that are diverse (Usman in Duhita, 2012). When the state administrators and citizens still do not understand the concept of wasantra, it can be ascertained that the Indonesian nation is not ready to face all kinds of challenges in the future. This unpreparedness adversely affects the condition of national vigilance. National vigilance means the quality of preparedness, preparedness and the manifestation of the concern and sense of responsibility of the Indonesian people to be able to detect, anticipate early and prevent various forms of threats (Hikam, 2013). According to Lemhannas (2012), national vigilance is an attitude concerning nationalism that is built from a sense of caring and a sense of responsibility and concern of citizens towards the survival of society, nation and state. National vigilance can also be interpreted as a manifestation of the

concern and sense of responsibility of the Indonesian people for the safety and position of the nation and state of Indonesia (Budigusdian, 2012). When the Indonesian people have a high sense of national vigilance Indonesia has prepared itself well for all forms of strategic environmental changes that create various threats, including the radicalism movement.

The reform era that has lasted more than ten years still seems to be tinged with many problems and threats, especially from within the country itself. It is undeniable that Indonesia's life at this time is strongly coloured by social-communal conflicts which ultimately provide more free space for radical groups. Even though Indonesia's national life has progressed in various aspects of life, at the same time, there have been various kinds of vulnerabilities that threaten the national security conditions of the Indonesian nation (Wingarta, 2012). This fact clearly shows the emergence of responses that state conditions seem safer than in previous eras and as such it is appropriate for the government to increase its national vigilance.

At present, the country is experiencing a crisis of national vigilance which can be seen from the increasing number of social problems that have arisen and the growing number of radical groups that are developing. It seems that Indonesia has truly enjoyed the euphoria of reform to the point of forgetting its vigilance against threats and challenges which can ultimately weaken its national resilience (Wingarta, 2012). Thus, the current condition of Indonesia's national vigilance needs to be given priority from the government and all its citizens to strengthen their resilience in facing current and future threats.

Strengthening National Awareness through Astagatra

Astagatra aspects need to be considered by the government to strengthen national vigilance. On the *trigatra* aspect, a government that does not pay attention to all its wealth and potential can be assumed to also not pay attention to its level of vigilance. Indonesia has a strategic position with an *archipelagic state* (*archipelagic state*) consisting of 17,500 large and small islands and is located at a cross between two continents, Asia and Australia. Indonesia is the largest archipelago country in the world with the second-longest coastline in the world after Canada. Indonesia's natural wealth makes it a country that is rich in mineral resources, marine resources, flora and fauna, some of which have not yet been identified, especially marine biota. Indonesia's population of more than 230 million people is a potential strength in human resources and areas of the world economy, as well as a third largest democratic country in the world after India and the United States.

This strategic geopolitical position requires national vigilance. Seen from the global geostrategic aspect, the Republic of Indonesia is a target for the struggle for influence, especially in the superpowers, which in the post-Cold War had to make various adjustments due to the loss of two superpowers and the absence of a *new balance of power* in the geopolitical and geostrategic constellations. global (Suradinata, 2005). Indonesia as one of the main forces in Southeast Asia and Asia Pacific region, as well as leaders of the Islamic world, will always be present and play a role in any changes in the inter-nation arena. Meanwhile, the emergence of non-state forces in global politics must also be anticipated and managed properly because of the implications for national security. The phenomenon of *asymmetric warfare* (*asymmetric warfare*) in the form of terrorism is something that cannot be ignored as a reality in the strategic environment that arises from these non-state forces (Soesastro, 1993).

Meanwhile, the government is also expected to continue to prioritize aspects of *Pancagatra* which include ideology, politics, economics, socio-culture, and defence and security (Pandoyo, 1994). The Republic of Indonesia, which was proclaimed in 1945, has been fought by the Indonesian people since the colonial period in various forms of resistance to colonial rule. It was only at the beginning of the twentieth century that a new consciousness emerged in the form of nationality which crystallized from the experience of occupation and oppression and awareness of one region. This awareness formed the nationality of Indonesia on October 28, 1928, and then found its momentum to become a dominating nation in 1945. The crystallization of historical experience, culture, and the will of the nation to dominate became the basis for the nation's founders to formulate an ideal foundation namely Pancasila and constitutional foundation in the form 1945 Constitution, especially the Preamble to the 1945 Constitution.

Nationality grow Vigilance Through Cooperation between the Government and Civil Society

Civil Society As A Subject

Increasing national vigilance is an important prerequisite for strengthening national resilience in all countries, including the Republic of Indonesia.

For this purpose, other than through the path of strengthening the political and economic dimensions, the improvement of national padnas through the ideological and socio-cultural aspects is a path that must be taken. One of the most important instruments in this regard is the national integration strategy which is based on strong national ties. As is known, national integration is a dynamic process that unites the people, the region and the government as a functional component of the national political community, so that it is reliable enough to achieve national goals and objectives.

In this context, nationalism or nationalism is a sense of being a nation as conceived by Bung Karno, which is "a political entity consisting of citizens, who although they have different racial, ethnic, religious, cultural, group backgrounds, but have the will strong to unite under the umbrella of the national state and within clear boundaries." (Lemhannas, 2011: 6-7). National integration can be said to have materialized when the following indicators have been met: 1) the fulfilment of a sense of security and minimum conditions of security and welfare for all people as the goal of forming a state and government; 2) integrated functioning of social, national and state institutions; 3) maintenance of communication and national solidarity among various groups in society; and 4) the ability of the nation to take advantage of opportunities and overcome threats from dynamically changing environments, to ensure their survival and struggle (Lemhannas, 2011: 8). Meanwhile, to strengthen national integration, two paths can be taken: 1) internal integration of the components of the country, and; 2) integration of inter-component countries. International integration - the component countries, can be divided into three, namely: 1) the integration between the people and the government; 2) integration between people and regions, and 3) integration between government and regions. The integration between MSI and the Government is an integral part of the integration of the people with the government. In this integration, the main objective is to create a strong and mutually beneficial synergy between components and components of the government to strengthen the life of society, nation and state following the ideals of the Proclamation contained in the Preamble and the body of the 1945 Constitution (Nasution, 1996).

There are certain requirements so that national integration can be realized, including 1) the existence of an understanding and awareness and determination to unite as the Indonesian people in the Republic of Indonesia; 2) there are an understanding and awareness as well as agreement on national ideals and goals contained in the Preamble to the 1945 Constitution, and; 3) the realization of justice and welfare in all regions of Indonesia. Also, it is necessary to pay close attention to the influence of the strategic environment in the global, regional and national context which will impact on the dynamics of ipoleksosbudhankam, and also the influence of population distribution and mobility, allocation of natural resources, and regions (*trigatra*).

The Urgency of Strengthening Synergy between MSI and the Government

Synergy between MSI and the government is very important and must be implemented immediately for several reasons. First, historical experience that shows that MSI is an important force that becomes a driving force for change in the life of the nation and state so that if MSI is weak it will have a negative impact on the progress of the nation. Meanwhile MSI also needs a partnership from the government so that the potential for disintegration can be well managed and transformed into positive energy for the progress of the nation and state. A good synergy with MSI will be a source for the government to increase its capacity because it will be able to utilize a wide network of national, regional and international levels. Secondly, the tendency of global developments to support orientation towards *people-* based development (*bottom-up approaches*) will be realized more easily if MSI and government integration is stronger. Third, governments need to pay attention to the overall security paradigm (*a comprehensive security paradigm*) which is now adopted will be more effective if supported by a strong synergy and integration antara MSI and governments.

In the context of strengthening integration between MSI and the government, the most urgent thing to do is to strengthen national ties in the first party's body. This is due to the heterogeneity of the MSI that allows the occurrence of conflicts of interest and bond lost of nationality. Likewise, the MSI organization, which in its tens of thousands, is an entry point for the influence that can be used by internal and external forces to create TAHG (challenges, threats, obstacles, and disturbances) for Indonesia. NGOs, mass media, large mass organizations, including religious organizations, professional groups, intellectuals, and students, and labour groups are targets for penetration, inflation and intervention both ideologically and non-ideologically that can harm the life of society, nation and state. This is where the relevance of multicultural education in strengthening national integration and enhancing Padnas in the framework of Indonesia's national resilience. The relevance of multicultural education is indeed inseparable from the development of MSI considering that citizens are the subject of diversity in Indonesia. Multicultural education requires a dialogue space with

various cross-cultural, socio-political, economic, and religious circles to minimize the narrowing of ways of thinking that are not in harmony with a pluralistic life (Widiuseno, 2012). The multicultural education discourse is intended to respond to the effects of globalization and the phenomenon of ethnic, social and cultural conflicts that often arise among diverse Indonesian communities. As such, multicultural education is indeed well placed during MSI's life.

The inculcation of multicultural education during society will provide the right solution in dealing with the threat of diversity. Multicultural education will influence the level of behaviour and way of thinking of MSI in addressing the differences that exist in Indonesia as a characteristic of a single diverse country. The way of thinking that is not based on the concept of multiculturalism will not be able to accept the differences that exist and in the end, easily carried away by the flow of conflict caused by the diverse conditions of Indonesian life.

Implementation of the National Multicultural Education Strategy to MSI

It is time for the government to think of a national strategy related to multicultural education to MSI so that it can be held immediately. The required strategy must, of course, be able to be implemented in a diverse social environment and can be developed sustainably. The implementation of national strategies related to multicultural education needs to be done thoroughly and include all community representatives, whether from the middle class, lower classes, or government administrators. Therefore, the following are strategies that seem to be able to strengthen multicultural education as a force against the potential threats and challenges of the Indonesian state ;

- a) Providing multicultural education for MSI, especially on formal channels. This can be done through providing counselling and understanding of multiculturalism in Indonesia to the leaders/leaders of the MSI communities, whether religious communities, indigenous peoples, or mass organizations by using formal education institutions in stages.
- b) Provide adequate budget support for multicultural education, both informal, non-formal and informal institutions. Because the development of multicultural education is urgent to be carried out simultaneously and *multitrack* , it is clear that a special budget is needed that is quite large. Especially when considering multicultural education is *open-ended* and sustainable.
- c) Socialization of the values of multiculturalism to the wider community through various vehicles such as print and electronic media. The use of mass media for the spread of multicultural values is expected to be effective because the mass media can reach large numbers of people throughout Indonesia. Cinematographic creativity we need to be utilized so that the various products movie quality national can be charged that education nuance multicultural.
- d) Relevant ministries must create various *in-house* programs on Indonesian diversity and multicultural awareness of the MSI components that are its partners. Furthermore, these ministries must coordinate with the Ministry of National Education which will oversee the substance of the multicultural education.
- e) The Government continues to establish and strengthen cooperation and synergy with strategic components of civil society and attention to multicultural education for religious groups, indigenous peoples, the poor, and other marginal groups. With this strategy will be mapped better and can be obtained by understanding more about the potential of MSI.

IV. CONCLUSION

This paper contributes ideas for national policy in the context of improving national tannas through the link between *wasantara* and *national education*. In this case, the *wasantara* element was taken from the socio-cultural landscape, namely: multicultural education, while the *padnas* element was national integration, specifical integration between MSI and the government. This is important because horizontal conflicts are still rife due to the lack of tolerance of diversity and the erosion of national ties that are the foundation of community, nation and state life. Multicultural education is very urgent to be developed in MSI because of the importance of their role in the current and future strategic environment as a counterweight to the government and the power of democracy. If MSI is not bound by a sense of nationalism, national vigilance will undoubtedly also experience a very significant weakening.

Various strategies for MSI's multicultural education need to be continually developed, both by the government and MSI along with its leaders and activists. The government needs to pay more attention to MSI's multicultural education through formal, non- formal and informal channels. The

state budget for multicultural education must be guaranteed and sustainable. This is due to the number of Indonesian people who do not have access to formal education and still lack of a good understanding of this problem. With this multicultural education, it is hoped that it will facilitate the integration between the community and the government which is one of the most important factors in national education. With the strengthening of the national education, national resilience, which is essentially the tenacity and resilience of the nation and state of Indonesia in facing TAHG and achieving national goals, will increase.

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