Resolution of Social Conflicts Through Multicultural Education

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Abstract. The purpose of this research is to analyze multicultural education as a solution to resolve social conflicts among students. The method used in this study is qualitative with data collection techniques through observation, interview, and documentation. Multicultural education offers an alternative through the application of educational strategies and concepts based on the utilization of diversity in society, especially those among students such as ethnic diversity, culture, language, religion, social status, gender, ability, age, and race. An approach through multicultural education is important. The education strategy is not only aimed at making it easy for students to understand the courses they are studying, but also to raise their awareness to always behave humanist, pluralist, and democratic. The results showed that Multicultural Education that has been applied in National education is expected to be an agent in the community that bridges the game in the midst of plurality, this can be seen from the substance contained in multicultural education that prioritizes attitudes and principles on democracy, equality, and justice, oriented to humanity, togetherness, and peace. Develop an attitude of recognizing, accepting, and appreciating cultural diversity. With this function, SARA conflict can be prevented.

INTRODUCTION

Law Number 7 of 2012 concerning the handling of social conflicts says that in handling conflicts must reflect the principles of humanity, human rights, nationality, kinship, referring to Bhineka Tunggal Ika, justice, gender equality, order and legal certainty, also reflects sustainability, local wisdom, state responsibility, participatory, impartial, and non-discriminatory.

Indonesia is a country full of violent conflicts, along with political transitions, all the problems that were inhibited or suppressed during the New Order regime surfaced, dissatisfaction with government policies suddenly found its channel through physical violence in the form of amok, and communal conflicts (Dewantara & Nurgiansah, 2021).

Recently, there has been a tendency to strengthen violence by the community itself so that there is a view that protracted violence is the result of social reproduction through the process of internalizing cognitive experience, after in the previous period violence was more dominated by state violence which was carried out systemically through institutions. - institution. So it's not surprising that until now, various forms of violence continue to occur at various levels of society, making it easier for

vertical and horizontal conflicts to explode (Nurul Zuriah, 2011).

Konilik comes from the Latin verb, configere which means to hit each other. Sociologically, conflict is defined as a social process between two or more people (it can also be a group) where one party tries to get rid of the other party by destroying it or making it powerless (Bunyamin, 2008). Conflict means the perception of different interests or a belief that the aspirations of the conflicting parties are not achieved simultaneously. Conflict theory is a perspective that views society as a social system consisting of different interests where there is one thing to conquer other components in order to fulfill other interests or obtain the greatest interest (Saihu, 2019).

Conflict in this definition is defined as disagreement and disagreement between opposing groups or ideas (Sriwahyuningsih & Doni, 2018). Conflict can also mean war, or efforts to be on the opposite side or in other words disagreement between several parties. If it is associated with social terms, then social conflict can be interpreted as a conflict between community members that is comprehensive in life. in other words an interaction or social process between two or more people (it can also be a group) where one party tries to get rid of the other party by destroying it or at least making it powerless (Nurgiansah, 2020).

Conflict is one of the fundamental problems in Indonesia due to cultural diversity. From this cultural diversity, Indonesia is known as a multicultural country (Ma`arif, 2019). Multicultural education has several dimensions that are interrelated with one another, namely: first, content integration, which integrates all cultures and groups to illustrate basic concepts, generalizing theories in subjects. Second, the knowledge construction process, which brings students to understand the cultural implications of a subject. Third, an equity pedagogy, namely adapting teaching methods to learning methods in order to facilitate the academic achievement of students who are diverse in terms of race, culture or social. The fourth is prejudice reduction, which is to identify the racial characteristics of students and determine their teaching methods. Then train the group to participate in sports activities (Arisona, 2019).

The internal conflict in the concept of multiculturalism has not yet found a fundamental solution, so we see in practice there are clashes between the concept of one and many (one and many). An act of terrorism, for example, shows the existence of a strong cultural group identity but rebels against the common identity and interests of the people as fellow Indonesians. The terrorists sacrifice the interests and safety of their fellow Indonesian citizens to fight for the goals of their own cultural group. We can judge that the same thing happened to movements in various parts of Indonesia. Strengthening cultural identity can actually conflict with the interests of the

larger national agenda, the third principle of Pancasila, namely the unity of Indonesia (Widiatmaka, 2016).

In research (Dewantara & Nurgiansah, 2021) It was stated that multicultural education as a subject can resolve conflicts because it is able to build an attitude of tolerance. The novelty of this article is that every conflict involving differences in race, ethnicity, customs, language, can be resolved by multicultural education.

Multicultural education is a way of looking at reality and a way of thinking, and not just content about different ethnic groups and cultures. Specifically, racial and multicultural education can be conceptualized on five dimensions, namely: (1) Content integration, content integration addresses the extent to which teachers use examples and content from various cultures and groups to describe concepts, principles, generalizations and main theories in the subject area. or their discipline. (2) The process of constructing knowledge, something that relates to the extent to which teachers help students understand, investigate, and to determine how the implied cultural assumptions, frames of reference, perspectives and prejudices within the discipline affect the way knowledge is structured within it. (3) Reduce prejudice, This dimension focuses on the characteristics of students' racial attitudes and how these attitudes can be changed by teaching methods and materials. (4) Equality pedagogy,

equivalence pedagogy exists when teachers change their teaching in a way that will facilitate the academic achievement of students from different racial, cultural, and social class groups. Included in this pedagogy is the use of a variety of teaching styles that are consistent with the many learning styles in various cultural and racial groups. (5) Empowering school culture and school structure, practice of grouping and naming sports participation, disproportionate achievement, and interaction of staff and students between ethnicities and races are some of the components of school culture that must be researched to create an empowering school culture of diverse group, race (Sangadji, 2016).

RESEARCH METHODS

This study used qualitative methods with data collection through observation, interviews, documentation, and literacy studies. The selection of qualitative methods was due to this method, the problems that occured in the field was explained in detail and in depth because of the natural setting. Observations were made on 24 students of the Civics Study Program, interviews were conducted with lecturers who taugh multicultural education courses and the surrounding community. documentation in the form of video and sound recordings, as well as literacy based on relevant scientific articles

related to Multicultural Education and handling social conflicts.

DISCUSSION

Multicultural education can basically be defined as education that is oriented to the awareness of cultural diversity in the region or local area. Multicultural education is education about cultural diversity in responding to demographic and cultural changes in a particular social environment or even the world as a whole (Nurgiansah et al., 2020).

Indonesia is one of the largest multicultural countries in the world, marked by the wide and varied socio-cultural and geographical conditions. There are various kinds of cultures, tribes, ethnicities, races, groups, beliefs, religions and others (Cahyono & Iswati, 2017). With the condition of Indonesian society like this, horizontal conflicts are easy to occur, especially when there are provocateurs who intend to pit one tribe against another. Wars between tribes, religions, or horizontal conflicts have occurred in several areas in Indonesia, such as in Kalimantan, namely inter-ethnic disputes, then in Ambon, namely inter-religious disputes. It is very sad, when there were suicide bombings in several churches in Jakarta that claimed innocent victims, it made us even more worried about radical groups committing violence in the name of religion, especially when suicide bombers also involved children. Of course this has violated the main norms of

our nation in addition to religious norms and Pancasila as the source of all norms that apply in Indonesia (Arief, 2010).

After the bitter reality that has happened, it is very necessary to build preventive efforts so that the problem of religious or ethnic conflict will not be repeated in the future. Providing education about pluralism and religious tolerance through schools are some of the preventive measures that can be applied. In this regard, it is important for educational institutions in a multicultural society to teach peace and conflict resolution as contained in the values of multicultural education (Supriatin & Nasution, 2017).

Education is not an "ivory tower" that seeks to stay away from social and cultural realities (Yani & Darmayanti, 2020). Education must be able to create an educated and educated society, not a society that only glorifies social prestige as a result of the wealth and prosperity experienced. The importance of education as awareness means that humans do not just "live" (to live), but "exist" or exist. With existence, humans not only exist "in the world", but also "together with the world".

In multicultural education, educators are not only required to be able to professionally teach the subjects they teach. However, it is also able to instill the values of inclusive diversity in students. In the end, with these steps, the expected output from a teaching and

learning process will be school or university graduates who are not only smart in accordance with the disciplines they practice, but are also able to apply the values of diversity in understanding and appreciating the existence of adherents. other religions and beliefs (Arifin, 1970).

This article emphasizes and strengthens that multicultural education is very important to be given to the community because it can resolve conflicts. In multicultural education, educators must provide examples of attitudes and examples such as those in multicultural values, so that students will follow them. Being a good educator, must be able to be an example who respects differences, is tolerant, loves peace and respects each other for his students (Awaru, 2017).

Multicultural education offers one alternative through the application of educational strategies and concepts based on the use of diversity that exists in society, especially those of students such as ethnic diversity, culture, language, religion, social status, gender, ability, age and race (Kelly, 2018)

The most important approach through multicultural education is that the educational strategy is not only aimed at making it easier for students to understand the lessons they are learning, but also to increase their awareness to always behave in a humanist, pluralist, and democratic manner (Agustian et al., 2018). Multicultural education is an educational

strategy that is applied to all types of subjects by using the cultural differences that exist in students such as ethnic differences. religion, language, gender, social class, race, ability and age so that the learning process becomes effective and easy (Citizenship et al., 2020).

At the same time, multicultural education will also train and build the character of students to be able to be democratic, humanist, and pluralist in their environment. This means that besides being expected to be able to easily understand, master and have good competence in the subjects taught by educators, students are also expected to be able to always behave and apply democratic values, humanism and pluralism at school or outside of school (Hibana et al., 2015). Multicultural education is a process in which individuals develop ways of perceiving, evaluating, and behaving in a cultural system that is different from their own cultural system. It is very important for students to have the ability to be able to live in diversity (Nurgiansah & Sukmawati, 2020).

In multicultural education, it is recognized that each culture has its own truth value which requires an understanding of the relativity of cultural values. These values exist in every student. Making students into objects is certainly not wise. The ultimate goal in the educational process is to humanize humans (humanization) or make real humans. In Islamic education, it is referred to as a complete human being or insan kamil.
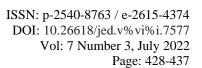
Multicultural education has several interrelated dimensions; (1) Content Integration, namely integrating several cultures, both theory and realization of subjects/disciplines. (2) The Knowledge Construction Process, which brings students to understand the cultural implications of a lesson (discipline). (3) An Aquity pedagogy, namely adapting teaching methods to the way students learn in order to facilitate the diverse academic achievements of students, both in terms of race, culture, religion or social. (4) Prejudice reduction, namely identifying the racial characteristics of students and determining their teaching methods.

The following are some methods that can be used in multicultural education:

1. Contribution Method. This method is applied by inviting students to participate in understanding and appreciating other cultures that are different from themselves. In a more practical implementation, this method is applied, among others, by including students choosing reading books together and doing joint activities. In addition, students are also invited to appreciate religious and cultural events contained in community life. Educational supervisors (principals, teachers) can involve students in lessons or experiences related to these events. In certain cases, students can also be involved to explore a small part of various things in each cultural and religious tradition.

2. Enrichment Method. This method enriches the curriculum with literature from or about people of different cultures, ethnicities, or religions. The application of this method for example by inviting students to assess or test and then appreciate the community's perspective but students do not change their understanding of it, such as ordinances or rituals of worship, knick-knacks in worship rituals, weddings, and others.

3. Transformative Method. This method allows students to see concepts from a number of cultural, ethnic and religious perspectives critically. This method requires the inclusion of perspectives, frameworks, references and ideas that will broaden the learner's understanding of an idea. If there is an enrichment method, it explores the common ground of ethnicity, culture, and religion, then in the transformative method it is the opposite, exposing the negative values of culture, ethnicity, and religion.

4. Methods of Decision Making and Social Action. This method integrates the transformation method with real activities in the community, which in turn can have an impact on social change. Students are not only required to understand and discuss social issues, but also do something important related to them. It means. students do not only stop at mastering theory, but also directly engage in real actions in the community to apply the

theories they get from the educational space.

Then there are several approaches that are often recommended in multicultural education such as:

1. Historical Approach. This approach assumes that the material taught to students is backwards. It means that educators and students have a comprehensive frame of mind that goes back to the past and then reflects on the present and for the future. Thus the material being taught can be reviewed critically and dynamically.

2. Sociological Approach. This approach presupposes the contextualization process of what has happened in the past. With this approach, the material taught can become actual, not because it is made up but because it is always in accordance with the times that occur, and is not indoctrinated because the frame of mind that is built is a contemporary frame of mind.

3. Cultural Approach. This approach focuses on authenticity and growing tradition. With this approach, students can see which traditions are authentic and which are not. Automatically students know which Arab traditions and which traditions come from Islamic teachings. The cultural approach allows us to see more critically between the traditions of certain communities and religious teachings that are derived from religious teachings.

4. Psychological Approach. This approach seeks to pay attention to personal psychological situations separately and independently. This means that each student must be seen as an independent and unique human being with his or her character and abilities. This approach requires an educator to be smart and good at seeing the tendencies of students so that he can find out which methods are suitable for learning.

5. Aesthetic Approach. The aesthetic approach basically teaches students to be polite and courteous, friendly, loves beauty and prioritizes peace. Because if all material is only approached doctrinally and emphasizes the existence of truth authorities, students will tend to be rude. So they need an aesthetic approach to appreciate all the symptoms that occur in society by seeing it as part of the dynamics of life that has artistic and aesthetic value.

6. Gender Perspective Approach. This approach tries to give awareness to students not to differentiate between male and female gender. Because actually gender is not something that prevents a person from achieving success, but the real work he does. With this approach, all forms of social construction that exist in educational institutions which state that women are subordinate to men can be eliminated.

The four methods and the six approaches are very possible for the creation of multicultural awareness in education and culture. And of course it does not rule out the possibility of various other methods and approaches that can be applied. Multicultural awareness helps students understand and appreciate people from different ethnicities, cultures and religions.

The model is not to hide other cultures, or to uniform them as national culture, so that local culture becomes faded and lost. All humans are appreciated with their own uniqueness and ethnic, cultural, and religious backgrounds. Up to this point, the application of multicultural education in Indonesia is the best solution for the Indonesian nation, which has a plural and heterogeneous character of society. This diversity that we have is a necessity and we must guard it. The social contract that has been inscribed together in the pages of history by the founders and heroes of the nation with blood ink, should not be in vain. The unity and integrity of the nation must be strengthened in order to continue to realize the motto "Bhineka Tunggal Ika".

CONCLUSION

Multicultural education that has been implemented in National Education is expected to be able to become an agent in society that bridges peace in the midst of the existing plurality, this can be seen from the substance contained in multicultural education that puts forward attitudes and principles on democracy, equality and justice, is oriented towards humanity. , togetherness and peace. Develop an attitude of acknowledging, accepting and appreciating cultural diversity. With such a function, SARA conflicts can be prevented.

The recommendation for further researchers is to further develop competencies in multicultural education, especially for people living in 3T areas or borders with other countries that are not touched by the Indonesian government.

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