

## IMPLEMENTATION, CHALLENGES AND SOLUTIONS OF MULTICULTURAL EDUCATION IN SCHOOL

Tira Nur Fitria

Institut Teknologi Bisnis AAS Indonesia, Sukoharjo, Central Java, Indonesia

\*Corresponding author: [tiranurfitria@gmail.com](mailto:tiranurfitria@gmail.com)

---

Received: 10 October 2023

Revised: 10 November 2023

Accepted: 11 December 2023

---

### ABSTRACT

This research describes the implementation, challenges, and solutions of multicultural education. This research is library research. The analysis shows that multicultural education promotes equality in schools to develop students' attitudes toward diversity and living together in harmony. Multicultural education is a reform movement aimed at providing equal opportunities for all students, regardless of their ethnicity, culture, language, religion, race, or class. It is crucial in Indonesia, where the school system is a social system with individuals from different backgrounds united. The success of multicultural education depends on the desire and care of the school community, especially teachers. Teachers must innovate to teach multicultural education, aiming to increase student motivation and tolerance towards diversity. In a multicultural classroom, all students from different cultures and languages have equal educational opportunities. Learning reflects culture, experiences, perspectives on linguistics and culture of a group, as well as respect for differences and student cultural similarities. Having a positive attitude towards differences can bring individuals into the community and bring the community into the wider world community. However, challenges during the implementation of multicultural education may. Indonesia's education policy should promote a democratic, egalitarian society that respects the values of humanity and equality, and values differences.

**Keywords:** Dimensions of multicultural education, Education, Multicultural education

### INTRODUCTION

Diversity is part of our everyday life (Agustian, 2019). If we believe that God is the Creator, then we will also believe that the diversity of human beings in this world is God's creation. The wave of democracy demands recognition of differences within the body of a pluralistic Indonesian nation. The vertical difference concerns differences in the upper and lower layers in the social field, economics politics, and education. Horizontal differences include differences

in social unity such as regional language differences, traditional clothes, traditional houses, and culinary arts, as well as other symbols inherent in every ethnicity. If the complexity of the inter-ethnic process deep unstable emotional conditions, estimated to have the potential more sensitive to conflict formation between ethnicities (Agil, 2006).

Indonesia is a multicultural, multiethnic, and multireligious nation. In our increasingly diverse society, multicultural

\*Tira Nur Fitria

is increasingly important (Lickona, 2019). On the one hand, this diversity is a benefit, as it reflects the diversity of the richness of cultural treasures. On the other hand, diversity has the potential to spawn a growing number of conflicts, particularly if it is not properly managed. Indonesia is also an archipelagic country that consists of thousands of islands and has a population which number more than 200 million people as well as a different natural character (Supriatin & Nasution, 2017). In addition, as a multi-ethnic society, there are hundreds of ethnic groups, and each substance (Fitria, 2022). Even though Indonesia is a country highly populated, however morally united in the Unitary State Republic of Indonesia (NKRI) with its motto "BhinekaTunggal Ika" or Unity in Diversity" (Different But One). This plurality is not only due to the number of many ethnicities but also because it consists of various cultural differences that are attached to every ethnicity, both horizontally and externally vertically (Agil, 2006).

To create a life in a peaceful and tolerant society, we need a medium that can unite diversity, one way is through schools (Fitria, 2023). This demonstrates the significance of multicultural education. Multicultural education is considered the most appropriate in providing the harmony of a diverse nation, especially in views of multiculturalism in the era of modernization. The Indonesian nation consists of various customs, ethnicity, language, and religion (Sibaweh, 2015).

Presence of education multiculturalism for the Indonesian nation and building a national culture as a leader of all existing cultures, to unify all national wealth and national culture. Multicultural education, in the Indonesian context, is an approach to transforming capable values educating and glorifying humanity by valuing their own identity, appreciating differences in ethnicity, culture, race, religion, and beliefs, and ways to look and dig and appreciate local wisdom of Indonesian culture (Agustian, 2019). Indonesian society is a multicultural society. Besides being a potential, multiculturalism can also be a threat. Because of this, systematic efforts are needed to build awareness of multicultural realities. Education is believed to be an important instrument for fostering a positive-constructive attitude towards multiculturalism (Naim, 2017). To manage diversity creatively, multicultural education is becoming increasingly strategic. Education is required to establish a society that recognises and appreciates differences. Indonesian people must be able to live side by side with diversity because Indonesia is a country that consists of diversity of ethnicity, culture, religion, and so on (Fitria, 2022).

Multicultural education is a progressive approach to carrying out a comprehensive educational transformation that exposes deficiencies, failures, and discriminatory practices in the educational process (Wahyuni & Ariyani, 2020). In a country full of cultural diversity, there is multicultural education at school is

essential. Without multicultural education, it will be difficult for students to familiarize themselves with differences (Setianto, 2021). If students feel foreign to differences, then the potential for conflict is high because the clash of differences is one of the main causes of conflict. With multicultural education, students can learn about concepts of multiculturalism. So, they are used to having someone with a background behind him/her is different.

Multicultural education that instills values of justice, democracy, and humanity is a strategy and the right concept to be developed in a multicultural country like Indonesia (Yaqin, 2021). According to Anam et al. (2023), multicultural education is not new in education in Indonesia which was held not only through formal education but can be implemented in society and family life. The process is done by blending multicultural education with the education system at every level of education starting from the curriculum on the Elementary School level, Advanced School Level First, High School or Middle School Vocational, and Higher Education. Multicultural education should involve the internalization of multiculturalism's values within educational institutions (Rifa'i, 2015). Therefore, multicultural education is the answer to some of the problems of this plurality and we need to realize that the educational process is a process of acculturation and the ideals of national unity which are elements of national culture (Mahfud, 2013). As an educational institution in Indonesia, it is a school that

teaches things that are relevant to the situation in Indonesia, such as multiculturalism (Setianto, 2021).

The reality of multi-religious life, language, culture, and ethnicity requires reform in the field of education. The patterns of conventional education are oriented towards strengthening knowledge beginning to awaken awareness and teaching students about diversity as an important thing. Multiculturalism education in its implementation requires the involvement of all elements. Education multiculturalism is a process of forming students who have equality and respect others, the implementation takes a long time long term on an ongoing basis. Efforts are made to achieve multicultural education implemented in schools provide awareness to students of existing differences, respect each other as students know moral values of diversity, and provide morality to each other socially at school. The school only provides material lessons that sometimes override the morals of the students, but moral education is not yet completely capable of providing high moral awareness if not all teachers are involved in providing moral awareness in respecting differences in differences in students at school (Sibaweh, 2015).

Multicultural education is education that learns about cultural differences and provides educational opportunities the same for all students, introducing other cultures, and increasing tolerance and appreciation for ethnic differences.

Multicultural education means that humans are equal, can work together, and respect each other even though we are from different cultures, races, ethnicities, religions, genders, and perspectives (Agustian, 2019). It is hoped that multicultural education will help reduce these racial overtones and conflict tension. The main goal of multicultural education is to change the approach to lessons and learning towards providing equal opportunities to every child (Harahap, 2022). While, Fahmi et al. (2021) state that the goal of multicultural education is to create an environment in schools that helps the development of plural (diverse) cultures. In a multicultural classroom, all students from different cultures and languages have equal educational opportunities. Learning reflects culture, experiences, perspectives on linguistics and culture of a group, as well as respect for differences and student cultural similarities.

Multicultural education is also a broad and comprehensive educational reform also includes fundamental changes to other institutions in society (Kusumadewi, 2021). This is due to multicultural education as well as a broad educational reform that also includes fundamental changes to the other institutions in society. For example, in education, because it includes not only ideas and concepts but is also a process, policymakers must prepare a national curriculum design and outside activities curriculum that allows perspective education multiculturalism can occur in

schools. The concept of multicultural education is growing with the emergence of studies conducted by several experts (Futaqi, 2023). In this concept, we need to look at just the dimensions of multicultural education. (Banks, 2017) said that multicultural education has five dimensions, viz dimensions of content integration, knowledge construction, reduction prejudice, equality pedagogy, and empowerment and school culture. These five dimensions are interrelated with one another.

Culturally and substantively, multicultural reality and multicultural awareness in Indonesia are already underway long enough with the idea of diversity (Futaqi, 2023). *Bhinneka Tunggal Ika* became the motto of the Indonesian nation and became guidelines for the unity of the Indonesian nation. Indonesian people still exist and find their integrity after independence. From the aspect of education policy in Indonesia, Law Number 20 of 2003 concerning the Education System National provides a basis for the implementation of multicultural education. Although not specifically related to multicultural education.

Based on the explanation above, researchers are interested in discussing multicultural education in Indonesia. So, this research aims to describe multicultural education in Indonesia which includes implementation in schools in Indonesia, as well as various challenges that arise in multicultural education.

## LITERATURE REVIEW

### A. Multicultural Education in Indonesia

Indonesia has people of many different ethnicities, cultural races, and religious persuasions that have contributed to the country's rich tapestry of traditions, rituals, and practices (Amin, 2018). Therefore, to avoid becoming a cause of contention and discord, we require a multicultural education, more specifically an education that acknowledges and appreciates individual diversity. This attitude of tolerance toward one another will result in the creation of dynamic variety as well as cultural riches, both of which are essential to the maintenance of national identity. Every civilization and culture is given the same amount of weight and importance in the context of intercultural education. The notion of multicultural education seeks to achieve several essential aims, one of the most significant of which is to assist students in acquiring knowledge of and respect for other individuals whose ethnicities, cultures, and personality values are different from their own. The ideals of equality, tolerance, democracy, and pluralism are the four pillars that make up multicultural education. Pluralism is the fifth virtue that is fostered through multicultural education. When it comes to the topic of multiculturalism education, the aforementioned ideals have a perspective of each other that is compatible. Consequently, multicultural education is defined as education that emphasizes the process of building a way of life that is

mutually respectful, sincere, and tolerant of the diversity of living cultures in the middle of a society that has a high level of plurality.

Indonesia is a multiethnic country that is home to a variety of ethnic groups, linguistic communities, and religious practices (Supriatin & Nasution, 2017). On the one hand, this nation's variety is one of its greatest assets and sources of riches, and this must be preserved. On the other hand, though, this variety might give rise to the possibility of conflict within the society as a whole. Because of this, knowledge of the slogan "Bhineka Tunggal Ika" should be taught to the new generation at an early age for them to be able to play a role in playing a role in sustaining unity despite the plurality that exists within the nation. Implementing the idea of multicultural education (often referred to simply as multicultural education) in Indonesia's educational system is one of the potential solutions that may be pursued to address this issue.

The importance of ethnicity, religion race, and even the culture of learners in Indonesia should be investigated as part of Indonesia's efforts to implement multicultural education (Najmina, 2018). Learners should be taught that their differences are the result of God's will. The love and affection of others is required to be fostered in this environment. Education has the power to inculcate a tolerant mindset, one in which students are willing to assist one another in their academic

pursuits and exhibit an act of habituation throughout all educational settings. Because Indonesians get an education that is oriented on character, it is possible to conclude that multicultural learning is accomplished through the construction of a mentality, attitude, action, and habituation to foster a rising national consciousness of character. The development of an Indonesian-Indonesian character ultimately serves as the basis for the Indonesian man's defining characteristics. The strength of Indonesia's national identity served as the driving force behind the country's rise to prominence among the world's other nations. Only through the development of powerful individuals can great nations come into existence. One of the expectations for a prosperous future in Indonesia that rests on the collective conviction of its people as a country is the development of a distinctively Indonesian identity via multicultural education.

Indonesia is a country with a great diversity of cultures, languages, and customs associated with numerous ethnicities, cultural races, and religions. To avoid becoming a source of conflict and division, we require a multicultural education, i.e., an education that respects distinctions. This attitude of mutual tolerance will produce dynamic diversity and cultural wealth that should be preserved as the national identity. In multicultural education, all cultures and civilizations hold an equal standing. One of the primary objectives of multicultural

education is to help students gain knowledge and respect for people of diverse ethnicities, cultures, and personality traits. Four values comprise multicultural education: the value of equality, the value of tolerance, the value of democracy, and the value of pluralism (Amin, 2018). Regarding multiculturalism education, the preceding values have a complementary view of one another. In a society with a high level of diversity, multicultural education emphasizes the process of cultivating a way of life that is mutually respectful, sincere, and tolerant of the diversity of living cultures.

Education is the most effective effort to improve the quality of resources human resources, character formation, ethics and morality nation, creation of unity, concord, harmony, and togetherness among the components of the nation, as well as the resilience of facing penetration into Indonesian territory, especially education multicultural based. With multicultural-based education, it is hoped that Indonesia can build dignity and dignity national character towards high civilization (Nurcholis, 2019). The words education and multicultural give the meaning that multicultural education is a process of developing all the potential of students through the application of educational concepts based on the beneficiaries of diversity that exists in the community, especially those that exist in students such as ethnic diversity, culture, language, religion, social status, gender, ability, age,



ethnicity and race (Rohman & Ningsih, 2018).

For individuals to interact with others in their environment, they need to be equipped with the ability to exist and be able to adapt to existing diversity and uphold shared life values. Thus, they can accept differences and not a priori to differences. To be able to have such an attitude toward life, it is necessary to have multicultural education because multicultural education is expected to be the best solution in dealing with existing diversity, be it culture, religion, ethnicity, social status, and so on. Therefore, education in schools, both general and religiously based, is important once provide multicultural education and implement it in various ways in the educational process.

The education of multiculturalism needs to be used in the learning process through the habituation process (Najmina, 2018). Learning about multiculturalism is accomplished through establishing mindsets, attitudes, actions, and habits to give rise to Indonesian national consciousness. Characteristics of Indonesian include the consciousness of pride as a country, independence and courage as a nation, awareness of honor as a nation, awareness against colonialism, awareness of sacrifice for the sake of the nation, awareness of the nationalism of other nations, and awareness of the transition from the regional to the national level. The dawning of realization. The

cornerstone of a strong Indonesian man is a character that reflects Indonesia's rich culture. This Indonesian power is a significant source of energy that may propel Indonesia toward becoming a strong nation amid the nations of the globe. The grandeur of a nation can only be accomplished by producing people of strong character. One of their hopes for a larger Indonesia in the future is for the country to develop its distinctively Indonesian identity via education in diversity.

Multicultural education is closely related to the national identity of the Indonesian nation, how implementing multicultural education in life directly plays an important role in strengthening the national identity of the Indonesian nation, a sense of love for the homeland, loyalty to the nation, namely the Indonesian nation (Rohman & Ningsih, 2018). Strengthening national identity through multicultural education itself aims to create a younger generation that has awareness of multicultural citizenship, as an Indonesian young generation that is aware of the importance of national identity, equality, human dignity, respect for diversity and diversity while still recognizing and preserving the values of local wisdom in implementing life of society, nation, and state.

## **B. Purpose of Multicultural Education in Indonesia**

Multicultural education always prioritizes the glorification of diversity, openness,

equality, and plurality which includes an attitude of respect, upholds human rights, and specifically relates to culture, religion, ethnicity gender, and social identity. Through multicultural education, it is hoped that awareness and maturity will grow in every educated person in dealing with a pluralistic society and clashes of social conflict. In the context of education in schools, the diversity of cultural, family, religious, and environmental backgrounds of students and educators can be used as a strategic environment to creatively manage pluralism, so that conflicts that arise as a result of social change can be managed rationally in the education zone in school.

According to Khobir et al. (2019), the purpose of multiculturalism education is as follows: 1) Develop a fundamental understanding of the process of creating systems and providing services equal education. 2) Connecting the curriculum with teacher character, pedagogy, classroom climate, school culture, and context of the school environment to build a vision "equal school environment". Education is based on the main goal of supporting the process of education in learning and creating a school culture that supports the implementation of multicultural education.

Educational goals multiculturalism can include three aspects of learning (cognitive, affective, and action) and relate well to intrinsic values and instrumental

values of multicultural education. Educational goals multicultural include:

1. Development of ethnic and cultural literacy. Multicultural education is learning about the historical background, language, characteristics culture, contributions, critical events, individuals who influence, and social, political, and conditions economics of various groups.
2. Personal development. Basic psychology of multicultural education emphasizes the development of self-understanding greater self-concept, and pride in personal identity. This field is part of educational goals that contribute to the personal development of students, which contains a better understanding of the self that ultimately contributes to the whole students' intellectual, academic, and social achievements.
3. Clarification of values and attitudes. Multicultural education elevates the values core values derived from the principles of human dignity, justice, equality, and freedom. and democracy. The point is to teach the younger generation to appreciate and accept ethnic pluralism, realizing that there are differences in culture that are not the same as deficient or inferior self, and to acknowledge that diversity is an integral part of the human condition.
4. Multicultural competence. Multicultural education can relieve this tension by teaching skills in cross-cultural communication, inter-relationships, perspective taking,



contextual analysis, understanding point of view and frame of mind alternatives, and analyzing the conditions. Culture influences values, attitudes, expectations, and behavior. Multicultural education can help students learn how to understand the differences in culture without making value judgments arbitrarily about its intrinsic value. In achieving this goal, children can be given experience learning by providing various opportunities for students to practice cultural competence and interact with different people, experiences, and situations.

5. Skill abilities. The basic main goal of multicultural education is to facilitate learning to train the basic skills of students ethnically different. Multicultural education can improve reading and writing mastery and math skills; subject matter; And intellectual process skills such as problem solving, critical thinking, and conflict resolution by providing more materials and techniques meaningful to life and frame of mind of students of different ethnicities.
6. Equality and excellence of education. The goals of multicultural equality are closely related to mastering basic skills, however broader and more philosophical. To determine the comparative contribution to learning opportunities, educators must understand as a whole how culture shapes learning style, behavior teaching, and educational decisions.
7. Personal strengthening for social reform. The ultimate goal of multicultural education is starting the process of change in that school will eventually extend to society. This will complement the inculcation of attitudes, values, habits, and skills of students so that they become social change agent who has a high commitment to societal reform to eradicate ethnic and racial disparities and opportunity and willingness to act based on this commitment. To do that, they need to improve their knowledge of ethnic issues in addition to developing decision-making abilities, skills in social actions, leadership abilities, and moral commitment to dignity and equality.
8. Have national insight or state insight. By knowing the cultural richness of the nation, it will grow a strong sense of nationality. Flavor nationality will grow and develop within the framework of the strong Indonesian state. Multicultural education needs to be added to materials, programs, and learning to strengthen the sense of nationality and statehood by eliminating ethnocentrism, prejudice, discrimination, and stereotypes.
9. Have a cross-cultural insight into life across nations as global citizens. This is what individuals are required to have insight into as a world citizen. However, students must be introduced to local culture and must be invited to think about what is in the local area. Students also can be invited to think internationally by inviting them to

remain concerned about the situation around it.

10. Peaceful coexistence. By seeing differences as one inevitability, upholding values of humanity, respecting equality growing tolerant attitudes towards other groups in turn can coexist peace.

### C. Teaching Multicultural Education in Early Age

Teaching multicultural education can be introduced from an early age. It is hoped that children can accept and understand the impact of cultural differences in usage (ways), folkways, mores (behavior), and customs somebody (Najmina, 2018). With multicultural education someone from an early age can accept differences, and criticism, and have a sense of empathy, and tolerance for each other regardless of status, social class, class, language, gender, ethnicity, religion, and academic ability. Through this multicultural education, the values are transformed from generation to generation. Then multicultural education is organized to develop students' abilities to look at life from different perspectives of culture different from their culture. Having a positive attitude towards differences in ethnicity, religion, language, and race can bring individuals into the community and bring the community into the wider world community. Forms the basic framework for creating a social organization that must realize that all are part of the superstructure. They are related to each other and must always work together on the principle of cooperation and kinship.

This is referred to as the national character, the principle of helping each other, and kinship as a identity national.

In the end, the resulting output by education in this model is expected to be able to provide strength in initiating and building a nation that is rooted in history as a source of learning, culture, and the value and application of science and technology in the face of future challenges.

Based on the four main characteristics of educational practice in Indonesia, institutional Education is expected to develop the habit of thinking and acting wisely focusing on eighteen life values. The inculcation of these values is expected to be able to shape the character of students. The twelve characters are as follows: religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect achievements, friendship, peace-loving, fond of reading, environmental care, social care, and responsibility answer. Character-forming values that must be developed in every educational institution it is a shaper of universal human character. In the middle diversity of nations in the world, human Indonesia must have the character Indonesian. This is a national marker of Indonesia which has its own identity different from other nations.

## METHOD

In writing this article, the researcher uses a qualitative research method of a library approach. Library research is a study that is used to collect information and data with the help of various materials in the library such as documents, books, magazines, and historical stories. Library research uses data collection techniques by conducting a review of books, and various reports related to the problem to be solved. Data obtained also came from various types of printed documents or electronics stored in the library. In this research, the researcher collects any information related to multicultural education.

## FINDINGS AND DISCUSSION

### A. Implementation of Multicultural Education in Schools

Schools are educational institutions that prepare students to become generations who know, insights/attitudes, and actions in the life of the nation and state that pay attention to multiculturalism (Munadlir, 2016). The diversity of the Indonesian nation which has differences in culture, ethnicity, race, and religion can be used as a synergistic source of strength in building the progress of the nation and state. In developing multicultural education in schools, several strategies can be used both in teaching and learning activities, other school activities as well as the application of multicultural-based school management which is the person in charge and the leader is the school principal.

School is an institution of manages and administers education and teaches participants to achieve that goal and is a place that is powerful in building intelligence, attitudes, and skills of students to face the realities of life (Munadlir, 2016). Therefore, continuously needs to be built and developed the role of the school so that it can produce a responsible generation responsible for the welfare and progress nation and state according to the system of Indonesian national education. Learners interact with all backgrounds of schoolchildren such as ethnicity, culture, social level economy, customs, gender, and religion. That diversity has implications for the treatment and policies of multiculturalism faced by school students and school members.

The education provided in each school refers to education of student attitudes, where student attitudes lead to what have religious attitudes and social attitudes (Sibaweh, 2015). Introduction to multicultural education, so that it can be understood which leads to the development of students' attitudes can get to know each other, act and understand the meaning the importance of living in the diversity and diversity that exists, being able to live together in differences, different customs, languages, tribes, which are expected to live in harmony and side by side with each other, create peace, harmony to work together, help each other, uphold equality and respect difference.

According to Nurcholis (2019), in carrying out multicultural school education needs to pay attention to the factors regarding the success of implementing there is multicultural education itself. The point is how the implementation of multicultural education pays attention to class discussions, inquiry-based learning, social media, and technology, activities outside of education rights, and cultural, social, and different languages. It refers to Multicultural education is also an educational reform movement that seeks to reform schools that provide opportunities for learning the same for all students.

Implementation of multiculturalism education in schools as very formal educational institutions is important because it is a social system. There are various individuals from different ethnicities, cultures, religions, races, and classes united in the school system. A social system is a unit of individuals in a society composed of the characteristics of a relationship pattern that is coordinated on an ongoing basis to achieve a goal (Japar et al., 2022).

Purbasari et al. (2020) state that the learning environment at school is capable of teaching various things in education that link multicultural lessons to students. Educators or what are called teachers must have good innovation in improving education multiculturalism taught through the existing learning environment school. The school implements a learning environment that will be good for students

in the future, multicultural education will allow students can apply it in the surrounding environment (Fitria, 2021). Environment learning taught by teachers to students has the purpose of increasing student motivation in learning and increasing a sense of tolerance towards other students' appreciation of multicultural diversity. It is hoped that it can explain the culture that exists at school and the school environment to its students so that students later will be able to recognize the differences and variety of existing cultures at school. To implement multicultural education with good and successfully, we must think of school as a social system where all the main variables are closely related (Japar et al., 2022). A school as a social system shows that educators must formulate and initiate a reforming change strategy school environment as a whole to implement multicultural education.

Success in implementing education multicultural requires thinking that school serves as a social system in which all the variables (Hidayat, 2022). The main ones are closely related. Thinking of schools as social systems suggests that educators must formulate and initiate a change strategy that completely reforms the school environment to carry out multicultural education. School reform is one important variable in such charts as the formal curriculum and materials curricular, necessary but not sufficient. Material multicultural teaching must be developed effectively, especially towards teachers

who have a negative attitude toward different racial, ethnic, linguistic, and cultural groups.

Efforts to realize multicultural education must be achieved, an effort that can be made through an approach to the learning process in classes. One of the learning approaches is a structural approach (Wulandari, 2020). The structural approach is what is called cross-border of disciplines knowledge (border crossing). The implication, multicultural education should be not given in one separate subject, but integrated into relevant subjects. In science subjects social, and language subjects, the objectives that have been formulated regarding multicultural education can be achieved without providing a certain subject.

Multicultural education strategy further needs to be elaborated on the implications in school (Najmina, 2018), then education multiculturalism can be implicated in the world of education as follows: 1) Build inclusive religious paradigm in the environment school; 2) Appreciate the diversity of languages in school; 3) Build a gender-sensitive attitude in school; 4) Build critical understanding and empathy for injustice and difference social; 5) Build an attitude of anti-ethnic discrimination; 6) Appreciate differences in ability; 7) Respect the age difference. According to Suharsono (2017), several aspects that are key in implementing multicultural education in school structures are the absence of policies that inhibit tolerance, including the

absence of insults to race, ethnicity, and gender. Also, it must cultivate sensitivity to cultural differences, including clothing, music, and favorite foods. In addition, it also provides freedom for children to celebrate religious holidays and strengthens children's attitudes so that they feel the need to be involved in making democratic decisions.

Multicultural education in Indonesia is a new discourse in Indonesia (Nafi'ah, 2020). Multicultural education is education that emphasizes the process of cultivating a way of life that is respectful, sincere, and tolerant of cultural diversity in the midst of a society with a high degree of plurality. In Indonesia, which has a high diversity of society, this education has a very strategic role to be able to manage diversity creatively. Multicultural education is considered as one solution in the middle of the life of the Indonesian nation which often occurs in conflict. Multicultural education is a movement renewal and process to create an equal educational environment for all students. Currently, educational institutions, both schools and *madrassahs*, have a vision and mission filled with multicultural education in Indonesia (Mustafida, 2021). We are no strangers to national schools which firmly calls multicultural schools, multi-ethnic, and multi-religious schools. It can be identified through the vision and mission, curriculum, and school culture developed in these educational institutions.

There are several previous studies related to the implementation of multicultural education in schools. First, Rahmat (2019) explains the characteristics of the concept of Islamic learning with a multicultural perspective in Madrasah Aliyah (MA) and *Pondok pesantren*. Mojokerto Amantul Ummah Pacet Islamic Boarding School is the attitude of mutual respect shown by 1) Institutionally, a) Enrolling students in the Student Exchange to America (cross-culture). b) Exploring filmmaking with Indonesian cultural themes, c) Enact matriculation at the start of new student entry (required to wear their respective traditional clothes) as well as wear clothes kebaya and the like at the end of the study period (graduation). Second, Khoriba et al. (2021) Islamic education institutions, especially SMPN 7 Medan have set an example in terms of practicing Islamic culture being moderate, and preaching politely to other people of the same religion or different religions. Teachers always prioritize the values of religious moderation both in teaching and in their cultural preaching. The practice of religious moderation culture at school consists of several forms, namely: (1) religious preaching at school, (2) culture of socio-religious interaction, (3) class interaction, and (4) teaching of religious moderation through subjects. This practice of religious moderation provides implications for the existence of a model of religious moderation practice in Islamic educational institutions which can be used as an example of its implementation in

Islamic schools. Third, Lindawati (2021) explains the implementation of multicultural education to foster the tolerant character of students at SDN 1 Guntung Manggis Banjarbaru. 1) Implementation of multicultural education to grow the tolerance character of students at school which includes: a ) Religious activities every Friday, b) Commemoration of Isra Mi'raj and Birthday of the Prophet, c) Christmas Commemoration for Christians and Easter Commemorations for Hindus, d) There is a TPA every Monday to Thursday which is attended by students in school of SDN 1 Guntung Manggis as well as students from other schools, e) Every Tuesday and Wednesday it is customary to read short letters for class 1-6 for Islam, f) Alternating Dhuha prayer for grades 4,5 and 6, g) Khataman Al-Qur'an for class 6, h) Kilat Islamic Boarding School during the month of Ramadan. Fourth, Primasari et al. (2021) explain the implementation of multicultural values in SD Jakarta Multicultural School as follows: 1) Learning is carried out in an integrated manner through intracurricular and extracurricular activities. 2) The role of principal, teachers, and students have the same role, and understanding and have a positive influence on the development of multicultural values to build the character of students. 3) The application of English as the language of instruction makes students familiar with English terms related to the use of technology; and confident in interacting with foreigners/foreigners 4). The implementation of the International



Curriculum Program (Cambridge) is designed to allow students to engage with the world in a 'hands-on' and interactive way, encouraging an active learning approach and guiding students to become fluent and knowledgeable in a variety of subjects as well as to embrace the diversity that is close to their hearts balancing student potential, opportunities, ethnic background, religious beliefs and ideals to create individuals to socialize with different cultures. 5). JMS is a gathering place for students and teachers who come from different backgrounds who have diverse ideas, beliefs and values. Festivals and cultural events are celebrated to express multicultural diversity. Fifth, Kusnaeni et al. (2022) explain that SD Negeri Banyusari uses the habituation method to educate students about multiculturalism and instill in them the following values: gratitude, responsibility, discipline, courtesy, friendliness, and respect for others. Character education and multiculturalism become an effort to shape the character of the nation's children and an effort to unite the next generation who comprehend the importance of diversity. To support the implementation of character development and multicultural education, character planting is conducted using printed media in the form of madding that is displayed in front of each class. Education, character, multiculturalism, and elementary school are key terms. Sixth, Marantika et al. (2023) explain the implementation of the values of multicultural Islamic education in life at

SD Negeri Kutaampel II, Batujaya-Karawang District. Implemented in an integrated manner through extracurricular activities and extracurricular activities such as Duha prayer activities in congregation, memorizing short Al-Qur'an letters, Islamic boarding school activities, and reading and writing the Koran. Very diverse activities, tailored to the interests and talents of students with an emphasis on the values of Islamic religious education. Extracurricular activities at school can be carried out by strengthening material about diversity, namely about various ethnicities, cultures, religions, and customs. Extracurricular activities can be carried out with extracurricular activities, namely Duha prayer activities in a congregation, memorizing short Al-Qur'an letters, Islamic boarding schools activities, reading and writing the Koran and deepening the values of *Bhinneka Tunggal Ika* and Pancasila.

According to Mustafida (2021), learning multicultural attitudes and values in schools is a form of implementation of learning values and attitudes as mandated in the curriculum like the burden of introducing and teaching character education to children with ethical values and morals that are upheld in society such as courtesy in association, maintaining mutual security, and helping each other. Although not in the form of subjects. In itself, multicultural education is important to be given to students considering living in a country that has an identity attached to a richness in the diversity of religions,

racess, and cultures. On this basis, preventive measures against the emergence of various conflicts due to differences in opinion, vision, mission, and various views caused by differences in ethnicity, religion, race, and groups in society can be prevented as early as possible. Through education and teaching in the form of learning values and attitudes, it is hoped that these goals will be realized.

Therefore, to make learning multicultural values effective especially in formal educational institutions both schools and *madrassahs* (Mustafida, 2021). The first thing that must be met is a commitment to revive multicultural education. Commitment becomes the main key in implementing multicultural education due to through the level of commitment to performance and passion from all elements of institutions and organizations can be measured, and commitment also has an impact on a positive relationship with the level of performance of the entire academic community to get involved together themselves to achieve a common goal.

### **B. Challenges in the Implementation of Multicultural Education**

Multicultural embodiment through education in life coexist peacefully and care for each other with the group other ethnic or cultural groups may face many challenges (Ariana, 2023). According to Arifudin (2007), implementing multicultural education in schools may

experience obstacles or obstacles in its implementation. Several things should get attention and from the start, it is necessary to anticipate as follows:

1. Differences in the meaning of multicultural education. Differences in meaning will lead to differences in implementing it. Multicultural is often interpreted by people only as multi-ethnic so when they are at school, it turns out that the students are ethnically homogeneous, so it is felt that there is no need to provide multicultural education to them. Even though the meaning of multicultural education is broader than that.

2. The appearance of symptoms of discontinuity. In multicultural education which is loaded with human values and togetherness, there is often a discontinuity of cultural values. Learners have a sociocultural background in society is very different from that found in school so they have difficulties adapting to the school environment. The task of education, especially school enough heavy. Among them is developing the possibility of continuity and maintaining it, and trying to get rid of the discontinuity that occurs. For that, various elements of education actors in schools, be it teachers, principals, staff, or even parents and figures in the community need to understand carefully the sociocultural background of students up to the type of ability to think and the ability to appreciate something from the environment that exists in students. Schools must level the road to enter the lane continuity. In addition, these efforts also need to be carried out concerning

creating internal consistency and providing conditions and situations for students that are conducive and supportive for their maintenance of cultural continuity between family, school, and society.

3. Low commitment of various parties. Multicultural education is a comprehensive process that demands commitment from various components of education in schools. This is sometimes difficult to fulfill because of the unequal commitment and understanding of it. Successful implementation of multicultural education is very dependent on how much desire and care the school community has to carry out, especially the teachers. The direction of education policy in Indonesia in the future requires its realization of civil society, namely a society that is more democratic, and egalitarian, respects the values of humanity and equality, and respects differences. When various elements involved in education are aware of this, there is a high commitment to implementation. Multicultural education will be easily achieved because in multicultural education there are values of civil society that want to be instilled in students from an early age.

4. Policies that prefer uniformity. It has been a long time since education policies or those related to educational interests have always been uniform, both in the form of objects and concepts. With this condition, the actors in the school tend to like uniformity and find it difficult to appreciate differences. The education system, which has been centralized for a long time, also influences the behavioral

system and the actions of people in the world of education so it is difficult to appreciate and acknowledge diversity and difference. Therefore, the implementation of multicultural education which is loaded with values of respect for humanity, difference, and diversity will be less favored and less important.

Within multicultural education lies a great responsibility for national education. Without education that is focused on developing a multicultural perspective in life, it is impossible to create a multicultural existence in the future in Indonesian society. Multiculturalism can only be addressed through national education. There are three big challenges in implementing multicultural education in Indonesia, namely: 1) Religion, ethnicity, and traditions. Religion is the most important bond in the life of Indonesians as a nation. However, it will be detrimental to the strength of a harmonious society when it is used as a political weapon or against the ethnic or living traditions of a society. Each individual has used religious principles to guide themselves in life in society but does not share his religious beliefs with other parties. This can only be done through multicultural education to achieve one's goals and principles in respecting religion. Public (formal) schools plus religious education are aimed at providing tolerance and trust for other community members who have different religious beliefs. One example of religious tolerance is during the month of Ramadan, Muslim students do fasting and non-Muslim students can respect Muslim

students by not eating or not drinking in front of them. 2) Trust. Trust is an important element in living together is trust. In a pluralistic society, we always think about the risks of differences. The emergence of risks from suspicion/fear or distrust of others can also arise when there is no communication in a plural society. In this case, it can be overcome by giving a belief (a better understanding of differences) which can be done through communication and dialogue and opening oneself or participating in others. When we give faith to someone it means that we reduce the risks in life and we can share. 3) Tolerance. Tolerance is the highest form, that we can achieve confidence. Tolerance can become a reality when we assume differences exist. Beliefs are something that can be changed. So in tolerance, you don't always have to defend your beliefs. To achieve the goal of being a democratic Indonesian human being who can live in Indonesia, multicultural education is needed.

### C. Solving the Challenge of Multicultural Education in Schools

Multicultural education becomes hope and challenge. Multicultural education needs to become a discourse that frames a wide variety of educational policies in Indonesia (Rosada & Albertus, 2019). More than that, multicultural education must be studied and deepened by academics and practitioners. According to Nandug (2023), multicultural education is one of the pre-creative to build awareness and understanding of future generations future

the importance of always upholding values of justice, democracy, humanity, and pluralism in society who have diverse cultural backgrounds. This thought assumes that multicultural education strategies and concepts. It only aims for students to understand and be experts in the discipline the knowledge they learn, but also aims for students to have and able to practice the values of pluralism, democracy, humanism, and justice related to the cultural differences that exist around his. Multicultural education is also expected to minimize everything most forms of discrimination, violence, injustice motivated by cultural differences, such as religious differences, race, ethnicity, language, ability, gender, age, and socio-economic class.

Nandug (2023) explains that the goal above can only be realized if there is participation and support from educators, educational institutions, and policymakers in education. Educators need to understand the concepts and strategies of educators- in a multicultural environment so that main values such as pluralism, and democracy (humanism and justice) can be taught and practiced at the same time before the students. Educational institution support needed is to apply the concepts and strategies of multicultural education to learning objectives, curriculum, and school management. Support from policymakers, starting from the government level central, regional, level of educational institutions, school principals, committees schools, and the head of school administration,

maximizing the development of multicultural education development. There is support from education from the central level to teachers in schools will produce students or graduates of schools and colleges, who do not only have cognitive abilities (knowledge), and psychomotor skills (skills) in the disciplines occupied, but rather also have a (affective) attitude that is democratic, humanist, pluralist, and fair.

Multicultural education ensures that all students have access to inclusive learning and teaching experiences (Liliweri, 2018). This experience will enable students to successfully take part in a changing world rapidly where cross-cultural understanding and intercultural communication skills are essential. Schools must also ensure that multicultural perspectives are incorporated into all aspects of school life by 1. Promote diversity as a positive learning experience. 2. Incorporate multicultural perspectives across learning domains. 3. Combining multicultural, anti-racist, and human rights perspectives in school policy and practice. 4. Increase intercultural understanding for teachers and students and skills the ability to communicate across cultures. 5. Ensure that all school policies, including strategic plans, codes of conduct, and annual discipline policies reflect a wide range of nature of the school community.

## CONCLUSION

Multicultural education fosters an environment of equality within educational institutions to cultivate students' perspectives on diversity and harmonious coexistence. The goal of multicultural education reform is to ensure that all students, irrespective of ethnicity, culture, language, religion, race, or socioeconomic status, have access to equal opportunities. It is of the utmost importance in Indonesia, where the educational system functions as a social structure uniting people of various origins. Desirability and concern on the part of the school community, particularly educators, are critical to the success of multicultural education. To increase students' motivation and tolerance for diversity, educators must come up with novel approaches to multicultural education. All students from various cultures and dialects have equal access to educational opportunities in a multicultural classroom. A group's learning is reflective of its members' cultures, experiences, and perspectives on linguistics and culture; it also requires an appreciation for student cultural similarities and differences. A positive outlook on differences can facilitate the integration of new members into a community and contribute to the global community as a whole. Nevertheless, the execution of multicultural education may encounter obstacles. The education policy of Indonesia ought to foster a democratic and egalitarian society that values diversity while respecting the values of equality and humanism.

## REFERENCES

- Agil, S. M. H. al-Munawar. (2006). *Fiqih Kehidupan antar Agama Menata Masyarakat Berbasis Multikultural, dalam Masa Depan Bangsadan Radikalisme Agama*. Gunung Djati Press.  
<https://onesearch.id/Record/IOS6527.slims-84?widget=1>
- Agustian, M. (2019a). *Pendidikan Multikultural*. Penerbit Unika Atma Jaya Jakarta.
- Agustian, M. (2019b). *Pendidikan Multikultural*. Penerbit Unika Atma Jaya Jakarta.
- Amin, M. (2018). Pendidikan Multikultural. *PILAR*, 9(1).  
<https://journal.unismuh.ac.id/index.php/pilar/article/view/5020>
- Anam, A. K., Muzaki, A., Darwin, D., Sintawati, F., Purawinangun, I. A., Buansari, I., Faznur, L. S., Fadli, M., Zain, M. Y., Dewi, N. T., Safitri, P. I., Sulistio, P. H., & Basuki, R. (2023). *Berwawasan Pendidikan Masa Kini*. CV. Mitra Cendekia Media.
- Ariana, S. (2023). *Manajemen Pendidikan*. Jejak Pustaka.
- Arifudin, I. (2007). Urgensi Implementasi Pendidikan Multikultural di Sekolah. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 12(2), 220–233.  
<https://doi.org/10.24090/insania.v12i2.252>
- Banks, J. A. (2017). *Citizenship Education and Global Migration: Implications for Theory, Research, and Teaching*. American Educational Research Association.
- Fahmi, M., Havera, F., & Istifhama, L. (2021). *Beda Agama Hidup Rukun*. Bitread Publishing.
- Fitria, T. N. (2021). Lecturer's Pedagogic Competence: Teaching English in Online Learning During Pandemic Covid-19. *Journal of English Education*, 6(2), 100–108.  
<https://doi.org/10.31327/jee.v6i2.1569>
- Fitria, T. N. (2022). Culture-based Animation: Inserting Indonesian Local Culture in Animation Series 'Si AA.' *Journal of Language and Literature*, 22(2), 362–374.  
<https://doi.org/10.24071/joll.v22i2.3942>
- Fitria, T. N. (2023). Teaching English For Specific Purposes (ESP): Teachers' Role and Their Challenges. *PRIMACY Journal of English Education and Literacy*, 2(1), 54–70.  
<http://ejournal.unis.ac.id/index.php/Primacy/article/view/3446>
- Futaqi, S. (2023). *Pendidikan Islam Multikultural: Menuju Kemerdekaan Belajar*. Nawa Litera Publishing.
- Harahap, E. (2022). *Pendidikan Anak Usia Dini dalam Perspektif Islam*. Penerbit NEM.
- Hidayat, O. T. (2022). *Pendidikan Multikultural Menuju Masyarakat 5.0*. Muhammadiyah University Press.
- Japar, M., Sumantri, M. S., Hermanto, & Djunaidi. (2022). *Pluralisme dan Pendidikan Multikultural*. Jakad Media Publishing.
- Khobir, A., Jaeni, M., & Basith, A. (2019). *Multikulturalisme dalam Pandangan Ulama Nusantara*. Penerbit NEM.
- Khoriba, F., Dinda, & Khairani, T. (2021). Agama dan Multikulturalisme: (Studi Budaya dan Agama di Sekolah Menengah Pertama Negeri 7 Medan). *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora*, 5(1), 135–152.  
<https://doi.org/10.47006/attazakki.v5i1.13496>
- Kusnaeni, U. N., Kamila, A. Z., Sa'diyah, C., Anam, F. S., & Rahmawati, P. (2022). Pendidikan Karakter dan



- Multikultural Sebagai Pembangun Karakter Anak Bangsa di Sekolah Dasar Negeri Banyusari. *Prosiding University Research Colloquium*, 436-448.  
<http://repository.urecol.org/index.php/proceeding/article/view/2169>
- Kusumadewi, L. R. (2021). *Pendidikan Untuk Apa dan Untuk Siapa?* Yayasan Pustaka Obor Indonesia.
- Lickona, T. (2019). *Pendidikan Karakter: Panduan Lengkap Mendidik Siswa Menjadi Pintar dan Baik*. Nusamedia.
- Liliweri, A. (2018). *Prasangka, Konflik, dan Komunikasi Antarbudaya*. Prenada Media.
- Lindawati. (2021). *Implementasi Pendidikan Multikultural Untuk Menumbuhkan Karakter Toleransi Peserta Didik di SDN 1 Guntung Manggis Banjarbaru* [Undergraduate Paper, Universitas Islam Kalimantan MAB].  
<http://eprints.uniska-bjm.ac.id/8938/>
- Mahfud, C. (2013). *Pendidikan Multikultural* (Yogyakarta). Pustaka Pelajar.  
[https://scholar.google.com/citations?view\\_op=view\\_citation&hl=en&user=PB0kA\\_kAAAAJ&citation\\_for\\_view=PB0kA\\_kAAAAJ:p2g8aNsByqUC](https://scholar.google.com/citations?view_op=view_citation&hl=en&user=PB0kA_kAAAAJ&citation_for_view=PB0kA_kAAAAJ:p2g8aNsByqUC)
- Marantika, E., Darmiyanti, A., & Ferianto. (2023). Implementasi Pendidikan Islam Multikultural di SDN Kutaampel II. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(1), 17-27.  
<https://doi.org/10.23969/jp.v8i1.7584>
- Munadlir, A. (2016). Strategi Sekolah Dalam Pendidikan Multikultural. *Jurnal Pendidikan Sekolah Dasar Ahmad Dahlan*, 2(2), 114-130.  
<https://doi.org/10.12928/jpsd.v3i1.6030>
- Mustafida, F. (2021). *Pendidikan Islam Multikultural*. PT. RajaGrafindo Persada.
- Nafi'ah, S. A. (2020). *Memperkuat Identitas Bangsa Melalui Pendidikan Multikultural: Konsep-Prinsip-Implementasi*. Guepedia.
- Naim, N. (2017). *Pendidikan Multikultural, Konsep dan Aplikasi*. Ar-Ruzz Media.  
<http://repo.iain-tulungagung.ac.id/17332/>
- Najmina, N. (2018). Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia. *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 10(1), Article 1.  
<https://doi.org/10.24114/jupiis.v10i1.8389>
- Nanduq, F. (2023). *Belajar Menerima Perbedaan: Sejauh Mana Guru-guru Agama Hindu Bisa Mewariskan Nilai Multikultural di Kelas?* Nilacakra.
- Nurcholis, D. (2019). *Transformasi Pendidikan Multikultural di Sekolah*. Parasurama Education.
- Primasari, I. F. N. D., Marini, A., & Maksum, A. (2021). Implementasi Pendidikan Multikultural di Sekolah Dasar. *Syntax Literate*, 6(11).  
<https://jurnal.syntaxliterate.co.id/index.php/syntax-literate/article/view/1793>
- Purbasari, V. A., Samidi, R., Sari, E. N., Habibi, R. K., & Setiawan, R. (2020). *Framework Pembelajaran Pendidikan Kewarganegaraan Abad 21*. UNY Press.
- Rahmat. (2019). *Pembelajaran Pendidikan Agama Islam Berwawasan Multikultural*. PT RajaGrafindo Persada.
- Rifa'i, I. (2015). Tantangan Pendidikan Multikultural Dalam Era Globalisasi Di Indonesia. *ISLAMICA*, 3(1), 72-76.  
<https://journal.stai-siliwangi.ac.id/index.php/islamica/article/view/42>

- Rohman, A., & Ningsih, Y. E. (2018). Pendidikan Multikultural: Penguatan Identitas Nasional di Era Revolusi Industri 4.0. *Prosiding Seminar Nasional Multidisiplin*, 1, 44-50.  
<https://ejournal.unwaha.ac.id/index.php/snami/article/view/261>
- Rosada, A., & Albertus, D. K. (2019). *Pendidikan Multikultural: Strategi Mengelola Keberagaman di Sekolah*. PT Kanisius.
- Setianto, B. D. (2021). *Masa Depan Pendidikan: "Suara Mahasiswa dari NUNI untuk Keberagaman dan Kesatuan Indonesia."* SCU Knowledge Media.
- Sibaweh, I. (2015). *Pendidikan Mental Menuju Karakter Bangsa Berdasarkan Ilmu Pengetahuan Dari Masa Ke Masa*. Deepublish.
- Suharsono. (2017). Pendidikan Multikultural. *EDUSIANA: Jurnal Manajemen Dan Pendidikan Islam*, 4(1), 13-23.  
<https://doi.org/10.30957/edusiana.v4i1.3>
- Supriatin, A., & Nasution, A. R. (2017). Implementasi Pendidikan Multikultural dalam Praktik Pendidikan di Indonesia. *Elementary*, 3(1), 1-13. <https://ejournal.metrouniv.ac.id/index.php/elementary/article/view/785>
- Wahyuni, M., & Ariyani, N. (2020). *Teori Belajar dan Implikasinya dalam Pembelajaran*. EDU Publisher.
- Wulandari, T. (2020). *Konsep dan Praksis Pendidikan Multikultural*. UNY Press.
- Yaqin, A. (2021). *Pendidikan Multi Kultural*. Lkis Pelangi Aksara.