

NATURE OF MULTICULTURAL EDUCATION CURRICULUM

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Abstract

Diversity is a necessity. Differences in diversity can cause problems. And one of the solutions in dealing with this is the implementation of multicultural education. The purpose of this article is to find out the essence and nature of multicultural education. The approach taken is to conduct a literature review related to multicultural education. This article discusses the curriculum and curriculum models in multicultural education. Multicultural education has the identity of personal attitudes and community groups because, with that identity, they interact and influence one another, including interactions between different cultures. Multicultural education is not a form of monocultural education, but an educational model that runs on the rails of diversity. Therefore, local identity or local culture that has diversity is a content that must exist in the multicultural education curriculum.

Kata Kunci: Curriculum, Multicultural, Education

Introduction

Indonesia is an archipelago consisting of thousands of small islands and several large islands and has a population of approximately 240 million people and has different natural characteristics. The character of nature will shape the character and culture of different communities, communities living in rural areas will be different from the character of people who live in cities, and vice versa,

people who live in coastal areas will have a different character and culture from people who live in a mountain area.

The distinctive cultural character of this society can be observed in Indonesian society, which consists of many ethnic groups. Each ethnic group has a unique territorial and cultural area.¹ Ethnic groups in technical anthropological terms are known as ethnic groups. Each ethnic member feels like a shared entity from a common ancestor, with the same language and religion as a social identity that distinguishes one ethnic from another.

As a multi-ethnic society, in Indonesia, there are hundreds of ethnic groups and their respective substance. Although Indonesia is a very pluralistic populated country, it is morally united in the Unitary State of Indonesia (NKRI) with the motto "Bhehineka Tunggal Ika" (Different Yet One Also). The plurality is not only because of the large number of ethnicities but also because it consists of various cultural differences inherent in each ethnic, both horizontal and vertical.²

Vertical differences involve differences in the upper and lower layers in the social, economic, political, and educational fields. In contrast, horizontal differences include differences in social unity, such as differences in regional languages, traditional clothing, traditional houses, and culinary, as well as other symbols embedded in each ethnicity.

If the complexity between ethnic groups proceeds in an unstable emotional condition, it is estimated that it is potentially more sensitive to the formation of ethnic conflict.

Although on the one hand, cultural differences and the way of evaluating an ethnic to different cultures are wisdom and blessings in the dynamics of social life, on the other hand, each member of the ethnic group has the most values and feels that cultural values are better than other ethnic culture.³

The problems, as mentioned above, do not often arise in social life, so they contribute to fostering conflict and disturbing the harmony of social life. In the world of education, it is not free from problems that are now a significant challenge, such as conflict and violence between students, violence between teachers and students, which sometimes also impacts on community conflicts.

¹ Zakiyuddin, Baidhawiy. 2003. Religion and Plurality of Local Culture. Muhammadiyah University Surakarta. Pg. 142

² Said Agil Munawar Husin al-Munawar. 2006. *Fiqh of Interfaith Life* Organizing Multicultural Based Communities, in the Future of the Nation and Religious Radicalism. Bandung: Gunung Djati Press. Pg. 130

³ JVVergeuwen. 2004. Society and Toba Batak Customary Law. Yogyakarta: LkiS. Pg. 520

Violence seems increasingly familiar with Indonesian society. To overcome problems that are increasingly complex, at least minimizing the phenomena of violence at various levels requires the contribution of education. Violence cannot be entirely resolved with a mere security approach. The education approach has a broader contribution in providing solutions to resolution or minimizing conflict because it can build systematic awareness of the importance of peaceful life.

Hamid Hasan, quoted by Ngainun Naim, stated that Indonesian society and nation had a high level of diversity, starting from the social, cultural, political aspirations, and economic capabilities. This diversity directly affects the ability of teachers to implement the curriculum. The ability of schools to provide learning experiences also influences students' ability to process learning and influences information management into something that can be translated as learning outcomes. That diversity becomes an independent variable that has a very significant contribution to the successful implementation of the existing curriculum, both curriculum as a process and curriculum as an outcome.⁴

The education experience of the New Order era can be used as a starting point and a material for mutual reflection. Uniformity patterns that do not value multiculturalism trigger the birth of various social problems. It is understandable because one of the businesses that are believed to be able to express the ideas and dreams of humans is education. Sociologically, education in addition to providing ammunition in entering the future, he also has a dialectical relationship with the social transformation of society, and vice versa. The various patterns and patterns of the education system depict patterns of the existing social traditions and culture of the community. Therefore, the essential thing that needs to be considered is that an education system is built to carry out "the mandate of the community."

Education itself has a variety of functions, for example, as a tool for channeling knowledge, tools for character building, skills training tools, tools for honing the brain, tools for enhancing work and tools for inculcating religious values and morals as well as tools for building national and state awareness and other functions.

Then, to realize the things mentioned above does require quite a long time and costs that are not light because its implementation can require reforms that cover all dimensions of education such as curriculum, evaluation, teachers, and all other educational components. Education must develop citizens' awareness of the

⁴ Ngainun Naim, et al. 2008. *Multi Cultural Education*. Jogjakarta: Ar-Ruzz Media. Pg. 188

continuity of his life, not only to the environment of society and the country but also to humanity as a whole.⁵ Furthermore, to implement this, it is necessary to understand the nature of the multicultural curriculum.

Discussion

Multicultural Education

Two terms are often used in education, namely "pedagogy" and "pedagogic." Pedagogy means education, while pedagogic means the science of education.⁶ Simply stated, education is an effort to grow and develop innate potentials both physically and spiritually following the values that exist in society and culture. Yogyakarta stated that education is an effort to humanize young people. Raising human to human level is called educating. It implies that through education, humans will realize who they are and their relationships with other creatures that reside around them.

In broad understanding, education is the same as life, in the sense of all situations in life that affect one's growth. Education can also be interpreted as the overall learning experience of everyone throughout life. So that education does not take place within a specific age limit but throughout human life.

While etymological multicultural education consists of two words, namely education and culture, education in general and straightforward, meaningful as an effort to grow and develop innate potentials, both physical and spiritual, by the values that exist in society and culture, multiculturalism is defined as cultural diversity, various politeness.⁷

Multicultural education can be formulated as a form of awareness about cultural diversity, human rights, and the reduction or elimination of various types of prejudice or prejudice to build just and advanced community life.

Education with multicultural insights in the formulation of James A. Bank is a concept, idea or philosophy as a series of beliefs (self of believe) and explanations that recognize and assess the importance of cultural and ethnic diversity in shaping lifestyle, social experience, personal identity, opportunity-educational opportunities from individuals, groups, and countries.⁸ Meanwhile,

⁵ HAR Tilaar. 1999. National Education Management. Bandung: Teen Rosdakarya. Pg. 4

⁶ Choirul Machfud ., 2011. Multicultural Education. Jogiakarta: Student Library. Pg. 32

⁷ Ibid. Pg. 22

⁸ James A. Banks and Cherry A. McGee (ed). 2001. Handbook of Research on Multicultural Education. San Francisco: Jessey-Bass. P.23

according to Soni Nieto, multicultural education is a constructive and fundamental educational process for all students. This type of education opposes racism and all forms of discrimination in schools, communities by accepting and affirming pluralism (ethnicity, race, language, religion, economics, gender, etc.), which is reflected among students, their communities, and teachers. Furthermore, multicultural education must be embedded in the curriculum and teaching strategies, including in every interaction that is carried out between teachers, students, and families and the overall atmosphere of teaching and learning. Because this type of education is a critical pedagogical, reflection, and basis for action in society, multicultural education develops democratic principles in social justice.⁹

In its implementation, Banks explained the five dimensions that must exist, namely, First, the existence of school integration in the curriculum (content integration), which involves diversity in an educational culture whose primary purpose is to erase prejudice. Second, the construction of knowledge (knowledge construction), which manifests by knowing and comprehensively comprehending the diversity that exists. Third, reducing prejudice (education) that arises from the interaction between diversity in institutional culture. Fourth, the pedagogic of human equality (equity pedagogy), which provides the same space and opportunity for each of the same elements. Fifth, empowering school culture (empowering school culture).¹⁰

Paulo Freire believes education is not an "ivory tower" that tries to stay away from social and cultural realities. According to him, education must be able to create an educated and educated society, not a society that only uses social prestige as a result of the wealth and prosperity that it experiences.¹¹ Referring to Freire's opinion that multicultural education opposes only business-oriented education. The education expected by the Indonesian nation in the future is education that can accommodate all types of intelligence, not just mere skill intelligence, but accessible dual intelligence is called multiple intelligence. According to Howard Gardner in Muhammad Alwi that must be developed in a balanced manner are linguistic intelligence, logical-mathematical intelligence,

⁹ Monk Parekh. 1999. What is Multiculturalism. Indian Journal Seminar, December, Essays in the Morality of Law and Politics. Pg. 177

¹⁰ James A. Banks and Cherry A. McGee (ed). 2010. Multicultural Education. Science and Perspective of New Jersey: John Wiley & Son. Pg. 20

¹¹ Paulo Friere. 1984. Education as the Practice of Liberation. terj. Alois A. Nugroho. Jakarta: Gramedia. Pg. 4

space intelligence-extraordinary, bodily-kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, environmental / naturalist intelligence (further development of intra-personal intelligence), and existential intelligence (further development of environmental intelligence).¹²

It is hoped that multicultural education in Indonesia can solve the conflict problems that occur in society, or at least be able to provide awareness to the community that conflict is not a good thing to be cultivated. Furthermore, education must also be able to provide smarter offers, among others, by designing materials, methods, and curricula that can make people aware of the importance of mutual tolerance, respecting differences in ethnicity, religion, race, ethnicity, and culture of multicultural Indonesian society.

Another reason behind the existence of multicultural education is the existence of society with individuals with a language and nationality background (nationality), race (ethnicity), religion (religion), gender, and social class. The diversity of individual backgrounds in society has implications for the diversity of backgrounds of students in educational institutions.

While HAR Tilaar underlined that the education model needed in Indonesia must pay attention to six things, namely: *First*, multicultural education must have a dimension of "right to culture" and local identity. *Second*, Indonesian culture is becoming, meaning that Indonesian culture is *Weltanschoung*, which continues to process and is part of the process of micro-culture. Therefore, it is essential to optimize local culture along with an appreciation of national culture. *Third*, normative multicultural education is an educational model that strengthens national identity, which continues to be a reference without having to eliminate the existing local cultural identity. *Fourth*, multicultural education is a social reconstruction, meaning multicultural education must not be trapped in xenophobia, fanaticism, and fundamentalism, whether ethnic, ethnic, or religious. *Fifth*, multicultural education is a pedagogy of empowerment (pedagogy of empowerment) and pedagogical equality in diverse cultures (pedagogy of equity). Pedagogic empowerment means, first of all, someone is invited to know their own culture and then used to develop Indonesian culture within the frame of the nation of Indonesia.

¹² Muhammad Alwi. 2011. *Learning to Be Happy and True Success*. Jakarta: Gramedia. Pg. 184-185

In this effort, pedagogic equality is needed between individuals, between tribes, between religions and differences that exist. Sixth, multicultural education aims at realizing Indonesia's vision of the future and the nation's ethics. This education needs to be done to develop the ethical principles of Indonesian society that are understood by all plural socio-cultural components.¹³

Choerul Mahfud suggested, to realize that multicultural education in Indonesia can be realized it is necessary to consider the combination of existing models, so that, as proposed by Gorski, multicultural education can include three types of transformation: (1) self-transformation, (2) transformation of schools and learning processes teaching, (3) community transformation. Multicultural education as resistance to fanaticism leads to a type of violence. Violence arises when the channel for peace no longer exists. Thus multicultural education as well as to train and build student character to be able to be democratic, humanist, and pluralist in their environment.

Curriculum Property Based on Multiculturalism Perspective

Various understanding of the curriculum put forward by experts, among experts with each other, has its characteristics in translating the curriculum. However, from the difference thought, it can be concluded that the difference lies in how to view the curriculum narrowly or broadly. The curriculum is narrowly defined as some subjects that must be taken by students starting from entering school to completion, to get a diploma. The curriculum is not only limited to subjects that must be followed by students while attending education but includes all school businesses that can influence student learning.

Ronald C. Doll, interpreted, the curriculum is an experience offered to students under the guidance and direction of the school.¹⁴ With almost the same understanding, Muritz Johnson defines the curriculum as a structured series of intended learning outcomes (structured things that are expected to be achieved by students).¹⁵ The Zais Hospital divides the curriculum into two, namely document curriculum (document curriculum) and functional curriculum (functional

¹³HAR Tilaar. 2011. *Multiculturalism, Future Global Challenges in Transforming National Education*. Jakarta: Grasindo. Pg. 185

¹⁴Ronald C. Doll. 1974. *Curriculum Improvement, decision Making and Process*. Boston: Allyn & Bacon. Pg. 22

¹⁵Mauritz Johnson. 1977. *Intentionality in Education*. New York: Center for Research and Services curriculum. Pg. 130

curriculum). A curriculum cannot be assessed only from written documents, but must also be assessed in the implementation process in class.¹⁶

We can review various interpretations of the curriculum from another perspective so that we get the following:

1. The curriculum can be seen as a product, namely as the work of curriculum developers, usually in a committee. Outlined results are in the form of a curriculum manual, which, for example, contains many subjects that must be taught.
2. The curriculum can also be seen as a program, which is a tool used by schools to achieve their goals. It can be in the form of teaching various subjects but can also include all activities that are considered to be able to influence student development such as school gatherings, competitions, scouts, school stalls, and others.
3. The curriculum can also be seen as things that are expected to be learned by students, namely, knowledge, attitudes, specific skills. What is expected to be learned is not always the same as what is learned.
4. Curriculum as a student experience. The three views above relate to curriculum planning, while this view is about what becomes a reality in every student. It is possible that what is manifested in the child is different from what was expected according to the plan.¹⁷

Regarding curriculum issues, there are always different positions, often even conflicting. Dissatisfaction with the current curriculum is standard and will give impetus to reconstruct a new curriculum that is following the demands and needs of the community.

As part of learning planning, the curriculum contains objectives to be achieved, materials to be presented, teaching tools, and teaching time schedules. As a system, the curriculum is a system of the overall framework of the school organization or school system, which involves determining policy on the curriculum, personnel atmosphere, and procedures for curriculum development, implementation, evaluation, and attack.

The curriculum is an educational plan that provides guidelines and guidelines regarding the type, scope, sequence of contents, and educational process. Therefore the curriculum has a central position in the entire educational

¹⁶ Robert S. Zais. 1976. Curriculum Principles and Foundation. New York: Harper and Row Publisher. Pg. 7

¹⁷ Nasution. 1995. Curriculum Principles. Jakarta: Earth Literacy. Pg. 9

process, namely as a guide and guides teachers in the learning process. The experience of the New Order shows that national education curriculum materials from kindergarten to high school, even to universities, from Sabang to Merauke, are made uniformly without regard to the characteristics of each region. Though each region has different characteristics, both regarding the natural potential, culture, religion, social relations, and other aspects. Between Java and outside Java, villages, and cities, and between open areas and isolated areas have different potential, but the same curriculum and evaluation tools are applied. As a result, in addition to inequality, education also makes students uprooted from their environment, because what they learn in school is very different from their daily lives.

Because our society is diverse, the ideal curriculum is a curriculum that can support the process of students becoming democratic human beings and emphasizes the appreciation of life and reflection to become a whole human being, namely the younger generation who are not only smart, but also moral and ethical, can live in a democratic atmosphere, and respect for the rights of others.

Taking into account the diversity of Indonesian society, the multicultural education curriculum should contain material that can present more than one perspective on a cultural phenomenon. To present the diversity of perspectives in this curriculum, according to James A. Bank, can be done with four stages, namely: (a) contribution level, (b) additive level, (c) transformative level, and (d) social action level.¹⁸

If at the contribution stage, the curriculum focuses on certain minority cultures, then at the addition stage, the curriculum introduces new concepts and themes, for example, themes related to multiculturalism, without changing the essential curriculum structure. Furthermore, if at the stage of change, the curriculum facilitates students to see the sharing of issues and events from a minority cultural perspective, then at the stage of social action, the curriculum invites students to solve social problems caused by the cultural perception in one dimension.

A multicultural based curriculum also needs to include materials and teaching materials that are oriented towards respecting others and other groups. For the realization of the curriculum objectives, four things must be considered by

¹⁸ James A. Banks. 2006. *Race, Culture, and Education (The Selected Works of James A. Banks)* New York: Routledge. Pg. 140

the teacher, namely: (1) the position of students as subjects in learning; (2) the way of learning of students, which is determined by their cultural background; (3) the cultural environment of the majority of the community and private students is the cultural behavior of the students; (4) the cultural environment of students is a source of learning.¹⁹

Multicultural education is an education that emphasizes the process of cultivating a way of life that is mutually respectful, sincere, and tolerant of cultural diversity that lives in a society with a high level of plurality.²⁰ With multicultural education, it is hoped that broad awareness and understanding will be realized, which is manifested in a tolerant attitude.

Curriculum experts, such as Hilda Taba, realize that culture is one of the cornerstones in curriculum development. Murray Print stated the importance of culture as a foundation for the curriculum by saying that the curriculum is a construct of that culture.²¹ Culture is the totality of the way humans live and develop life patterns so that it not only becomes the foundation on which the curriculum is developed but also becomes the target of curriculum development outcomes.

Indonesia is a country rich in culture, as stated in the phrase "Unity in Diversity." If culture is used as a strong foundation in curriculum development, the curriculum development process in Indonesia must also pay attention to the diversity of existing cultures. That is, a multiculturalist approach in curriculum development in Indonesia is a necessity that cannot be ignored anymore.

Curriculum development that uses a multicultural approach must be based on the following principles:

- 1) Cultural diversity is the basis in determining philosophy, model theory, and the relationship of schools with the socio-cultural environment
- 2) Cultural diversity is the basis for developing various curriculum components such as objectives, content, process, and evaluation
- 3) Culture in the education unit environment is a source of learning and object of study that must be made part of students' learning activities, and
- 4) The curriculum acts as a medium in developing a culture Regional and national culture.

¹⁹ Hamid Hasan. S., 2000. "Multicultural Approaches for Improving the National Curriculum", Journal of Education and Culture, January-November 2000 Edition.

²⁰ Ngainun Naim, et al. 2008. Multi Cultural Education. Jogjakarta: Ar-Ruzz Media. Pg. 191

²¹ Murray Print ,. 1993. Curriculum Development and Design. St. Leonard: Allen & Unwin Pty. Pg. 15

Future curriculum development based on a multicultural approach can be carried out based on the following steps:

- 1) They are changing the philosophy of the curriculum from the current uniform to the philosophy that is more in line with the goals, mission, and functions of each level of education and education units. For primary education levels, conservative philosophies such as essentialism and perennials must be changed towards progressive curriculum philosophies such as humanize, progressivism, and social reconstruction, which emphasize education more as an effort to develop the humanitarian abilities of students both as individuals and as members of society, the nation, and world.
- 2) Curriculum theory about the content (curriculum content) must change from interpreting content as a substantive aspect that contains facts, theories, and generalizations to an understanding that also includes the values, morals, procedures, processes, and skills that students must possess.
- 3) The curriculum shall not only focus on learning's psychological theories. However, it also should focus on social, cultural, economic, and political diversity aspects.
- 4) The learning process developed for students must also be based on a process that has a high level of isomorphism with social reality. That is, the learning process that relies on students to learn individually and compete competitively-individualistically must be abandoned and replaced by way of group learning and competing in groups in a favorable situation. In this way, differences between individuals can be developed as a group force, and students are accustomed to living with a variety of cultural, social, intellectual, economic, and political aspirations.
- 5) The evaluation used must cover all aspects of the abilities and personality of students, following the objectives and the content developed. Evaluation tools used must be diverse, according to the nature of the objectives and information to be collected, by applying Class-Based Assessment (PKB) by sharing the variety such as portfolio, notes, observations, interviews, performance tests, projects, and products.²²

²² Hamid Hasan. S., 2000. "Multicultural Approaches for Improving the National Curriculum", Journal of Education and Culture, January-November 2000 Edition.

About the preparation of multicultural education curricula, several things must be considered: First, curriculum development must be based on faith in God Almighty, norms, or absolute values taken from the major religions in the world and integral relations between God, humans, and nature.

Second, because of knowledge from God, humans cannot be called science makers. However, because humans can easily find aspects contained in this world, human values can be used as inspiration to select, investigate, and enjoy the truth.

Third, students are required to know the hierarchy between science and sources of value. Knowledge is gained through experience, which must be subject to rational knowledge, and rational knowledge must be subject to religious norms that come from God.

Fourth, faith and values must be recognized as the basis of human culture. Therefore, the two must not be separated in the teaching-learning process. Science does not have to be shown as something contrary to religious views. Thus, in education, it must be used to encourage ethical values.

Fifth, humans cannot know the absolute truth, but truth can be realized at different levels through feelings, thoughts, intuition, and intellectuals. These four forms must work in harmony and be integrated into a comprehensive education system.

Sixth, students must be encouraged to know the principles of unity and diversity and be aware of the basics of security that penetrate the biological and psychological world. It is a reflection of the unity of the principles of achieving the world. The world is a system that unites, and there is an integral relationship between different parts.²³

Curriculum Model of Multicultural Education

Many curriculum models can be used by educators informal education institutions—for example, Multicultural Based Kurikulum.

The Multicultural Based Curriculum model is different from other curriculums. The curriculum in O'neil is a stream of education that has a link with

²³ Syamsul Mu'arif. 2000. 'Pluralism Education in Indonesia, Jogjakarta: Rake Sarasin. Pg. 102-103

the three educational philosophies put forward by Theodore Brameld, namely; perennials, essentialism, progressivism, and reconstructionism.

Perennialism is the point of view in which the feasible target of education is ownership of the principles of truth, truth, and values; eternal, not bound by time, bound by space.

- 1) *Essentialism*, the task of man is to understand law and order of the universe to be able to appreciate and adjust to it.
- 2) *Progressivism* has the characteristics of worldly educational progression, exploring, active and evolutionary, specially oriented to an interpretation of the liberal way of life in American culture.
- 3) *Rekonstrusionisme* views that the top education is inseparable from the social background in a particular historical era. Mind is a product of certain people's lives.²⁴

Dewey focuses on the curriculum to the daily experiences of students. By preparing students for certain life activities, education enables students to be able to solve the problems they face regularly. Thus multicultural education developed is directed at several essential competencies, including:

- 1) Develop essential standard academic competencies (standards and necessary academic skills) about the value of unity and unity, democracy, justice, freedom, equality, or mutual respect in various types of diversity.
- 2) Develop social competence in order to foster better understanding (a better understanding) about the cultural background and religion itself and also other cultures and religions in society.
- 3) Develop academic competence to analyze and make intelligent decisions about real-life problems and problems through a democratic process or dialogical inquiry.
- 4) Help conceptualize and aspire to construct a better, democratic, and egalitarian society without discrimination, oppression, and violation of universal values.

In line with this concept, John Dewey recommends that Consider three things that must be considered in developing the curriculum—first, the nature and needs of students. Second, community rights and needs. Third, the main problem

²⁴ O'neil, William. 2008. Educational ideologies, Yogyakarta: Student Library. Pg. 22

that students learn to develop themselves as mature people and be able to establish relationships with other individuals and society. Then, the aim to be achieved in applying the multicultural curriculum model is to expose students to various challenges, threats, obstacles, or disturbances encountered in social life. Therefore, the purpose of the multicultural curriculum model in its application allows changing from year to year as needed. To achieve these objectives, among others by holding:

- a. A critical survey of the community;
- b. The study focuses on relationships between individuals or between groups with different racial, ethnic, religious, gender, and cultural backgrounds.
- c. The study focuses on historical backgrounds, trends in the development of attitudes of solidarity, tolerance, or the development of discriminatory attitudes.
- d. Learning that focuses real actions in the social dynamics of the multicultural life society.
- e. Evaluate all plans with criteria, whether they meet the needs of the interests of most students.

Based on the above objectives, through the application of the multicultural curriculum model above at least it will build students' mentality; first, Sensitive to the social environment in which various cultures are always dynamic. Next, more mature in facing various problems in the form of threats and challenges that occur in people's lives and finally they are ready to see and understand the issues that develop in social life.

Moreover, curriculum development that uses a multicultural approach must be based on the principles of:

- a) Cultural diversity is the basis in determining philosophy, theory, models, and school relationships with the local socio-cultural environment;
- b) Cultural diversity is the basis for developing various curriculum components such as objectives, content, processes, and evaluation;
- c) Culture in the education unit environment is a source of learning and object of study that must be made part of students' learning activities; and
- d) The curriculum acts as a medium in developing a culture area and national culture.

The steps that can be taken in developing a multicultural curriculum are as follows: firstly, they are changing curriculum philosophy from applying uniformly to a philosophy that is more in line with the goals, mission, and functions of each level of education and education units. For primary education, conservative philosophies such as essentialism and perennials must be changed towards progressive curriculum philosophies such as humanism, progressivism, and social reconstruction, which emphasize education more as an effort to develop the humanitarian abilities of students both as individuals and as members of society, the nation, and world. Secondly, curriculum theory about the content (curriculum content) must change from a theory that defines content as a material aspect that contains facts, theories, and generalizations to an understanding that includes values, morals, procedures, processes, and skills that students must possess. Thirdly, Learning theories used in future curricula that pay attention to social, cultural, economic, and political diversity no longer only base themselves on individualistic psychological theories of learning and place students in a value-free condition, but must also be based on learning theories that place students as social, cultural, political, and living beings as active members of society, the nation, and the world. Fourthly, the learning process that is developed for children who are educated must also be based on a process that has a high level of isomorphism with social reality. That is, the learning process that relies on students to learn individually and compete competitively-individualistic must be abandoned and replaced by group learning and compete competitively-individualistic must be abandoned and replaced by group learning and compete in groups in a favorable situation. In this way, differences between individuals can be developed as a group force, and students are accustomed to living with a variety of cultural, social, intellectual, economic, and political aspirations. And the last, the evaluation used must cover all aspects of the abilities and personality of students, following the objectives and content developed. The evaluation tools used must be diverse, according to the nature of the objectives and information to be collected, by applying Class-Based Assessment (PBK) with a variety of variations such as portfolio, notes, observations, interviews, performance tests, projects, and products.²⁵

Based on the objectives and contents of the multicultural curriculum model, several design methods characterize the model, namely: learning in groups, if

²⁵ Naim, Ngainun et al. 2008. Multi Cultural Education. Jogjakarta: Ar-Ruzz Media. Pg. 199

possible, in groups of group members who have different cultural, ethnic, gender, or religious backgrounds, so that between one learner and another, an interaction process occurs. With a note that there is no competition in the learning process, but what exists is cooperation, understanding, and consensus. Secondly, learning is centered on the environment of multicultural societies to deal with pressing social problems. And the last, the pattern of education with the pattern of organization of the wheel, which places the central theme in the middle, is then elaborated with several topics that surround the central theme.

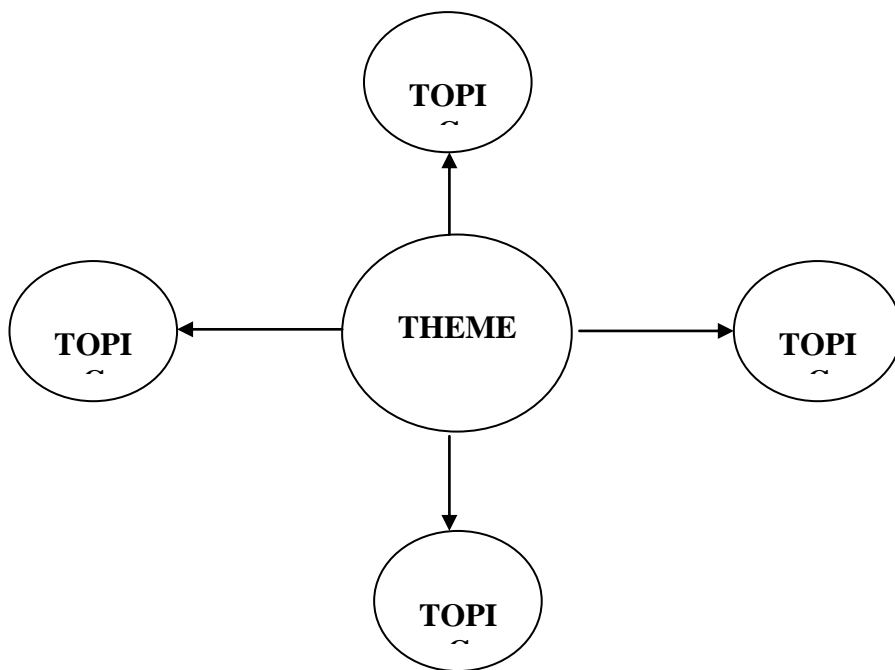


Figure 1. Multicultural Curriculum Model

The social reconstruction curriculum model emphasizes cultural diversity in the life of the nation and state. It is also because it refers to the word education as a process that contains various activities suitable for individuals for their social life and helps to carry on the customs and culture and social institutions from

generation to generation. In practice, learning is a joint activity; there is a dependency between one person and another.

Finally, the stage of curriculum of is evaluation. The evaluation used in the multicultural model curriculum must cover all aspects of the abilities and personality of the students, according to the goals and content developed. The evaluation tools used must vary according to the nature of the objectives and the information collected. Information gathering can be used for portfolios, notes, and interviews.

Conclusion

Talking about multiculturalism in education is identity, openness, cultural diversity, and social transformation. Identity as one element in education presupposes that students and teachers are one individual or group that presents a particular culture in society. Multicultural education has the identity of personal attitudes and community groups because, with that identity, they interact and influence one another, including interactions between different cultures. Multicultural education is not a form of monocultural education, but an educational model that runs on the rails of diversity. Therefore, local identity or local culture that has diversity is a content that must exist in the multicultural education curriculum.

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