



## Multicultural Education Through Material on the Basic Formulation of the Republic of Indonesia as an Effort to Cultivate an Attitude of Tolerance

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### ABSTRACT

Indonesia is a country that has different cultures, ethnicities, customs, religions, languages, and customs. The existence of multiculturalism in Indonesia is a challenge for the Indonesian people to maintain Indonesian unity. Often conflicts that contain elements of SARA occur in Indonesia, if this continues to occur it will divide Indonesian unity. To reduce SARA conflicts, you can start from an attitude of tolerance which can be learned through material on the basic formulation of the Indonesian state. In this research, the literature review method was used. The research results show that an attitude of tolerance can be instilled through multicultural education in schools through the values in the basic formulation of the Indonesian state.

**Keywords:** *Multicultural education, National Principle, Tolerance*

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## INTRODUCTION

Indonesia is a multicultural country that has various cultures, ethnicities, religions, customs, and languages (Fiqih dkk., 2023; Pamuji & Limei, 2023). Bhinneka Tunggal Ika, which is the motto of the Indonesian nation with different meanings but remains one, also contains the meaning that unity and oneness must be maintained despite many differences (Novitasari & Wardani, 2020). With the diversity that Indonesia has, it is a challenge for the Indonesian people to maintain Indonesian unity. In a multicultural society, the existence of cultural diversity is something that must be maintained and

respected so that divisions do not occur (Fitri Lintang & Ulfatun Najicha, 2022). According to Nurhalim (2018) in research entitled "Multicultural Education in the School Curriculum," the toughest challenge in education is how education can instill awareness of the importance of national unity and unity in students, as well as the challenge of how education can develop awareness in each student so that they can appreciate various realities of diversity in social, national and state life. These challenges can be answered through multicultural education.

Multicultural education is an educational process that provides equal opportunities to all the nation's children without differentiating treatment due to ethnic, cultural, and religious differences, which gives respect to diversity, and provides equal rights for ethnic minorities, to strengthen unity and identity. national and the nation's image in the eyes of the international world (Rosyada, 2014). Multicultural education can be carried out through three educational pathways, namely education in society (non-formal), education in the family (informal), and education at school (formal)(Wiwardit, 2010). Multicultural education can start from the school environment, according to Law Number 20 of 2003, concerning the National Education System, Article 4 from point (1) to point (6) shows that multiculturalism is the basis for the implementation of education in Indonesia. Therefore, providing multicultural education is a school obligation by Article 4 point (1) that: "Education is carried out democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values, and national pluralism" (Wiwardit, 2010). In terms of multicultural education, schools must design the learning process, prepare curriculum and evaluation designs, and prepare educators who have multicultural perceptions, attitudes, and behavior, so that they become part of making a positive contribution to fostering the multicultural attitudes of their students (Rosyada, 2014). From the explanation above, it is very necessary to provide multicultural education to students as an urgency which is based on the diversity of Indonesian cultures, ethnicities, customs, and religions.

The multiculturalism of the Indonesian state will be very dangerous if it is not accompanied by an attitude of mutual respect, and respect and allowing other people to behave according to their beliefs (Fadiyah dkk., 2023; Hermansyah dkk., 2023). The implementation of multicultural education can be said to be successful if it forms in each student an attitude of mutual tolerance, non-hostility, and no conflict caused by differences in culture, ethnicity, language, and so on (Puspita, 2018). Our society is still vulnerable to being infected by conflicts that bury the spirit of Bhinneka Tunggal Ika (Nurhalim, 2018). Such as the emergence of the assumption that he or his group is the most correct, superior, or best among other groups is the main cause of divisions (Akhwani & Kurniawan, 2021). Nowadays there are many cases of conflicts involving disrespect for SARA (ethnicity, religion, race, and between groups). As reported by CNN Indonesia (March 1, 2024), bullying occurred at Binus School Serpong High School, where students committed acts of violence against other students as a condition for joining the community. These incidents show that there are serious problems related to multiculturalism (ethnic, cultural, and religious diversity) in this country, and if

preventive action is not taken immediately, there will be the potential for national disintegration (Asmuri, 2017). Disputes based on SARA must be avoided because Indonesia was built from different nations (Akhwani & Kurniawan, 2021). To face and reduce SARA conflicts, an attitude of tolerance is needed.

Tolerance is a condition that must be implemented in a multicultural country like Indonesia. Tolerance is defined as a fair and objective attitude towards people who have opinions, behavior, ethnicity, religion, nationality, and so on, different from our own, as well as freedom from prejudice (Novitasari & Wardani, 2020). Tolerance is the highest challenge, in which individuals can achieve a belief. Tolerance will become an awareness if someone accepts differences. Belief is something that can change. An attitude of tolerance, not always maintaining one's beliefs. To form democratic Indonesian people who can live in Indonesia with diversity, multicultural education is needed (Kelly, 2018). In the process of interaction as part of an inter-ethnic unitary state, high tolerance is required for the existence of one ethnic culture with another within the framework of nationalism. This willingness to accept each other's differences must be instilled in a person's personality (Al Maarif dkk., 2023; Ranal dkk., 2023; Utami dkk., 2023). Schools must teach the values of togetherness, unity, mutual respect, appreciation, and understanding of each other. An attitude of tolerance will not appear suddenly, efforts are needed to instill and develop it so that it becomes a character. The values of tolerance need to be promoted at all levels of society. The most effective way to prevent intolerance and diversity problems is to promote the values of tolerance through education.

The values of tolerance can be transformed and developed in students at school through history lessons in the process of formulating the basis of the Indonesian state in Phase F of class XII. In the process of formulating the basis of the state or Pancasila, many young and old figures were involved, these figures came from various ethnic, cultural, and religious backgrounds. Apart from that, in the process of formulating the state's basic principles, there were many proposals from various figures that required a high level of tolerance in reaching a basic state agreement, namely with Pancasila. From the various explanations above, the author is interested in studying "Multicultural Education Through Material for the Formulation of the Basic State of the Republic of Indonesia as an Effort to Foster an Attitude of Tolerance".

## **RESEARCH METHODOLOGY**

This research uses a literature review method. Creswell (2005) defines a literature review as a summary of previous research, whether in books, journals, or other documents related to the research conducted (Mulyasari dkk., 2023; Noer dkk., 2023). Other experts argue that a literature review is research that carries out direct analysis of texts where the data used is secondary and can be obtained both online and offline (Zed, 2008). Other experts argue that the Jalan Pustaka team's research is limited to previous research without requiring direct research (Khatibah, 2011). Other experts argue that a literature review is research carried out by searching for various information related to research problems or topics to find a basis for researchers and the information needed to be related to similar

research (Mahanum, 2021). It can be concluded that the literature review method is a method that uses secondary data from previous research which is still relevant to the research being conducted without the need to search for data directly in the field.

## **RESULT AND DISCUSSION**

### **Multicultural Education**

Multiculturalism can be said to be born because of the existence of a plural society. This plurality of societies gave birth to various forms of multiculturalism, including:

1. Multiculturalism Isolation. Various cultural communities live independently and are involved in normal relationships that recognize each other. This means accepting each other's differences, but each trying to maintain their culture. Like the Kajang tribe in Bulukumba Regency.
2. Accommodative Multiculturalism. Society possessing the dominant culture provides accommodative adjustments for minority groups. These minority groups do not oppose the dominant culture, such as the Javanese people who live in the Palopo area.
3. Autonomy Multiculturalism. Some cultural groups try to create equality and want an autonomous life that is acceptable to all parties.
4. Critical Multiculturalism. Occurs in a plural society where various groups do not want an autonomous life but hope for the formation of a collective culture that emphasizes various distinctive perspectives. The dominant cultural group rejects and tries to implement its dominant culture. Like LGBT groups in Indonesian society.
5. Cosmopolitan Multiculturalism. Multiculturalism seeks to erase all forms of cultural boundaries to create a society where each individual is not tied to a particular culture. They have cross-cultural freedom, enjoying the culture of other groups or developing their own culture (Nugraha et al., 2020).

Multicultural education in this context is defined as an educational process that provides equal opportunities to all the nation's children without differentiating treatment due to ethnic, cultural, and religious differences, that gives respect to diversity, and that provides equal rights (Rosyada, 2014). Multicultural education is an effort to guide, teach, and train students to become human beings who can accept all differences (Zamathoriq, 2021). In terms of multicultural education, schools must design the learning process, prepare curriculum and evaluation designs, and prepare educators who have multicultural perceptions, attitudes, and behavior, so that they become part of making a positive contribution to fostering the multicultural attitudes of their students (Hakim & Darajat, 2023). The implementation of multicultural education is a conscious effort to develop personality inside and outside school by learning about various social statuses, races, ethnicities, and religions to create intelligent personalities in dealing with problems of cultural diversity (Puspita, 2018). Multicultural education plays an important role in efforts to provide basic knowledge of Indonesia's diversity and maintain the unity of the

Indonesian nation. If multicultural education is implemented correctly, Indonesia will become a developed country because society will be open-minded with high tolerance.

Multicultural education has a goal stated in the National Education System Law, namely: adding an attitude of sympathy, respect, appreciation, and empathy towards adherents of different religions and cultures (Auliani dkk., 2023; Mustafiyanti dkk., 2023; Wanti dkk., 2023). The main aim of multicultural education is to instill an attitude of sympathy, respect, appreciation, and empathy towards adherents of different religions and cultures (Puspita, 2018).

Approaches to multicultural education according to Puspita (2018) include:

1. The teaching given to those who are culturally different is carried out with an emphasis on ensuring that cultural change occurs among them.
2. Pay attention to the importance of human relations by directing or encouraging students to have positive feelings, develop self-concept, develop tolerance, and be willing to accept other people.
3. Creating a learning arena within one cultural group.
4. Multicultural education is carried out as an effort to encourage equality of social structures and cultural pluralism with equal distribution of power between groups.
5. Multicultural education is also an effort for social reconstruction to achieve equality of social structure and cultural pluralism to prepare every citizen to actively strive for equality of social structure.

### **Basic Formulation of the Indonesian State**

Japan formed an institution called the Investigation Agency for Preparatory Efforts for Independence (BPUPK). The task of this institution is to make plans or prepare everything necessary to make Indonesia independent. Sometime later, BPUPK was the institution that became the birthplace of Pancasila. The initiators of the birth of Pancasila were Prof. Mohammad Yamin S.H, Prof. Mr Dr. Supomo, and Ir. Sukarno. At the first BPUPK session, their aspirations became the forerunner to the birth of Pancasila. The process of forming around state ideology saw a fierce debate between groups (Hasanah, 2020).

BPUPK was founded on April 29, 1945, led by Radjiman Wedyodiningrat, a doctor who studied in the Netherlands, England, France and the United States. The total number of members is 69 people consisting of various ethnic groups in Indonesia, representatives of ethnic groups of foreign descent, as well as representatives of Japan. On May 28, 1945, BPUPK was inaugurated (Wardana dkk., 2023). His office was in the Chuo Sangi-in building which is now the Pancasila Building at the Ministry of Foreign Affairs, in Jakarta. Proposals regarding the basis for an independent Indonesia in the first BPUPKI session were sequentially put forward by Muhammad Yamin, Soepomo, and Ir. Sukarno.

1. 29 May 1945

One of the figures who expressed his opinion was Mohammad Yamin. Here, he stated that the basis of the state consists of 5 principles, namely:

- a) Nationality Fairly

- b) Humanity Fairy
  - c) Divinity Fairy
  - d) People's Fairy
  - e) People's Welfare.
2. 31 May 1945

Then, on the third day of the first session, May 31, 1945, Soepomo expressed an opinion in his speech stating that an independent Indonesian state was to overcome all groups and understandings to unite layers of Indonesian society. This is formulated in 5 points, namely:

- a) Unity
  - b) Kinship
  - c) Inner and outer balance
  - d) Deliberation
  - e) People's justice
3. 1 June 1945

On the last day of the first session, June 1, 1945, Soekarno also expressed his opinion in a speech called Pancasila at the suggestion of a friend, a linguist. The basic formulation of the state in these 5 principles, namely:

- a) Indonesian Nationality
- b) Internationalism or humanity
- c) Consensus or democracy
- d) Social welfare
- e) Cultural divinity

On June 1, 1945, all participants in the BPUPK session agreed on the name Pancasila. So that date was later made the Birthday of Pancasila. Regarding the points of content of Pancasila, BPUPK decided to reformulate them. To discuss the results of the BPUPK 1 hearing, a committee of nine was formed, consisting of 9 national figures from various circles, starting from Hatta who came from the western region of Indonesia to Maramis who represented figures from the eastern region of Indonesia. In June, the members discussed with each other, until they reached the final formulation on June 22, 1945. The Committee of Nine's deliberations continued until the evening of June 22, 1945. Everyone needed to agree on the order and formulation of the five precepts. Initially, Soekarno proposed the principles of nationality, humanity, democracy, prosperity and divinity. The Committee of Nine agreed to change the order and make a formulation. "God, with the obligation to carry out Islamic law for its followers; Just and civilized humanity; The unity of Indonesia. Democracy is led by wisdom in deliberation/representation. Social justice for all the people of Indonesia." The formulation of Pancasila is included in the preamble text or the preamble to the basis of the state's written law. Yamin named the text the Jakarta Charter.

The foundation or basis of the state has been designed by the Committee of Nine. It still needs to be discussed further before it can be officially established as the basis of the Indonesian state. To discuss this, BPUPK held a second session on 10-14 July 1945,



in Pejambon, Jakarta. This session discussed the Basic Draft of written law, the results of which will become the Constitution of the Indonesian state that is about to be established. The Jakarta Charter text that has been prepared will be used as part of the Preamble to the written legal basis and the formulation of Pancasila is contained in the Preamble.

After the second BPUPK session was completed, the BPUPK was disbanded and the PPKI (Indonesian Independence Preparatory Committee) was formed on August 7, 1945, after the proclamation of Indonesian independence, some groups felt that the formulation of divine principles had too much of an Islamic nuance. Through the figures representing him, they contacted Hatta asking that the formula be changed. According to Hatta, on the same day after the proclamation of independence, many figures came to him. They asked that the formulation of divine precepts be changed. Hatta then contacted Ki Bagus Hadikusumo and several Islamic figures. After discussion, they agreed that the first principle should be changed to "Belief in One Almighty God". On August 18, 1945, the PPKI met to determine the Preamble to the Basic Laws of written state law. The formulation of Pancasila is stated in the opening section.

### **Tolerance Attitude**

Tolerance means being or being tolerant (respecting, allowing, permitting) towards positions (opinions, views, beliefs, habits) that are different and/or contradictory or that reductions are still permissible (Kelly, 2018). Tolerance occurs because there are differences and respect for other people's differences or principles without sacrificing the norms that have been held (Akhwani & Kurniawan, 2021). The emergence of the assumption that he or his group is the most correct, superior, or best among other groups is the main cause of division. Tolerance is the key to realizing harmony in state life. Three points must be met intolerance. This point is respect, acceptance, and appreciation for human diversity and expression. Tolerance is not enough to respect differences, but must also be accompanied by an attitude of accepting differences which are then expressed through action (Akhwani & Kurniawan, 2021). Tolerant people have indirectly supported the creation of unity in their environment. It is hoped that a good attitude of tolerance can have a positive influence on the people around them because humans will do well if they are given good treatment. According to (Purnama, 2021), several characteristics that reflect an attitude of tolerance are:

1. Peace is the goal;
2. Tolerance is being open and receptive to the beauty of differences;
3. Tolerance respects individuals and differences;
4. Tolerance is mutual respect;
5. The seeds of intolerance are fear and indifference;
6. The seed of tolerance is love;
7. If there is no love there is no tolerance;
8. Tolerance means facing difficult situations;
9. Tolerance of life's discomfort by letting it happen, being light, and letting others go.

### **Implementation of Multicultural Education in Basic State Formulation Materials in Cultivating Attitudes of Tolerance**

According to Nurhalim, (2018), the implementation of multicultural education is based on several important aspects, namely:

1. All students have the right to receive the best service that can be provided, regardless of the student's background.
2. An educator will not be able to act in conditions of systemic injustice.
3. The problem of educational equality lies in awareness, not just in educational practice.
4. Education that guarantees equality goes far beyond just the content of the curriculum.
5. Overall inequality occurs in schools
6. Inequality in the quality of results is not as serious as inequality in obtaining opportunities.

Multicultural education must have five dimensions that are interconnected with each other, which can be presented as follows:

1. Content Integration, which is a way in which educators integrate various cultures and groups of students to build illustrations of various basic concepts, make generalizations, and build theories contained in the subject.
2. The knowledge construction process, namely the use of methods, activities, and questions carried out by educators to help students understand, investigate, and explain the implications of culture for subject development.
3. Prejudicereduction. There are two things in this dimension, namely: first, the process of identifying the characteristics of students' racial attitudes, and second, determining the teaching methods used by educators to help them develop democratic values and attitudes.
4. An equity pedagogy, namely the adjustment of teaching methods carried out by educators to the way students learn to facilitate their diverse academic achievements in terms of race, culture, ethnicity, and gender group.
5. An Empowering school culture and social structure, namely where the school carries out empowerment to reform the school's social structure as a complex multicultural social system through its various constituents in terms of curriculum, materials, perceptions, and behavior of educators (Nurhalim, 2018).

Multicultural education can be carried out through three educational pathways, namely education in society (non-formal), education in the family (informal), and education at school (formal) (Wihardit, 2010). In formal education at school, educators can start by instilling an attitude of tolerance with multicultural education through material on the basic formulation of the Indonesian state, as for the steps:



Table. Indicator of Tolerance Attitude

<b>Learning objectives</b>	<b>Indikator</b>	<b>Explanation</b>
Students can analyze the basic formulation process of the Indonesian state	Accept differences	<ol style="list-style-type: none"> <li>1. Students can examine the differences in opinion of each figure from the results of the BPUPK 1 trial as a concept to foster a sense of tolerance in accepting differences.</li> <li>2. Students can analyze how to properly reject differences in material about figures who reject the contents of the first principle in the Jakarta charter.</li> </ol>
	Respect for others	<ol style="list-style-type: none"> <li>1. Students can analyze the attitude of respect for others from BPUPK members who consider Moh's proposal. Yamin, Soepomo and Soekarno.</li> <li>2. Students can examine how Moh. Hatta in addressing the pros and cons of Islamic groups and non-Islamic groups regarding the results of the Jakarta charter.</li> </ol>
	Respect other people's beliefs	<ol style="list-style-type: none"> <li>1. Students can analyze the beliefs and cultural background of the Nine committee figures.</li> <li>2. Students can examine how the committee 9 discussion went regarding the differences of opinion from Wahid Hasyim and Sukarno, Hatta who had different opinions in the formulation of the basis of the state.</li> </ol>
	Don't force your wishes	<ol style="list-style-type: none"> <li>1. Students can interpret the meaning of the name Pancasila in Soekarno's proposal at the BPUPK session on day 3.</li> <li>2. Students can actualize the tolerant attitude of Islamic groups when the Jakarta charter is changed.</li> </ol>

Source : (Akhwani & Kurniawan, 2021)

## CONCLUSION

The toughest challenge in education is how education can instill awareness of the importance of national unity and integrity in students, as well as the challenge of how education can develop this awareness in each student so that they can appreciate the various realities of diversity in social, national, and state life. These challenges can be answered through multicultural education. Multicultural education plays an important role in efforts to provide basic knowledge of Indonesia's diversity and maintain the unity of the Indonesian nation. If multicultural education is implemented correctly, Indonesia will become a developed country because society will be open-minded with high tolerance. Accept differences

In the process of interaction as part of an inter-ethnic unitary state, high tolerance is required for the existence of one ethnic culture with another within the framework of nationalism. This willingness to accept each other's differences must be instilled in a person's personality. Schools must teach the values of togetherness, unity, mutual respect, appreciation, and understanding of each other. An attitude of tolerance will not appear suddenly, efforts are needed to instill and develop it so that it becomes a character. The values of tolerance need to be promoted at all levels of society. The most effective way to prevent intolerance and diversity problems is to promote the values of tolerance through education. In education, the values of tolerance can be instilled through material in the process of formulating the basis of the Indonesian state.

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