

Pancasila As Affirmations of Multicultural Education In Indonesia

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Abstract.

The research is aimed at figuring out The Values of Pancasila And promoting The base of the multicultural education as well as the description of multicultural in Indonesia based on The Values of The Pancasila. The research method used in this research is a method of qualitative research with a literate study research strategy. The sources and methods of data aggregation were collected from data in libraries, internet, scientific articles, books, journals and documents related to the themes of scientific research back up, published and published in scientific work. As a result of the study, the writings were used as a grade of reading and a recommendation for The development of multicultural education in Indonesia. For the author of a general description of The Importance of Promoting multicultural education in Indonesia. Membership of the information is based on the description of multicultural education that is based on The Values of Pancasila.

Keywords: Pancasila, Multicultural Education.

I. INTRODUCTION

Indonesia is a big country that compound. A country that has a diverse ethnic, religious, language and culture which is very multicultural. A country that adheres to the democratic system of Pancasila-based popular sovereignty that is of the people, by the people, and for the people. Amid the diversity of it, there is also a lot of challenges also appear to gnaw this nation as the attitude of intolerance, racism, provocation SARA (Tribe, Religion, Race, Inter-Group), which is defiance against multiculturalism and Pancasila. Diversity is one of the characteristics of Indonesian society. Many people are not aware that diversity also holds the potential conflicts that can threaten the life of the nation. Therefore it is very important to instill the value of multicultural since the beginning of the members of the people of Indonesia, so the mechanisms and values of the substantive (in a democracy) is understood correctly. Because multicultural values and nilai values of democracy load the value of humanism such as justice, empathy, togetherness, and able to accept the difference. One of the social institutions of strategic importance in order to instill constructs that are more sympathetic and empathetic towards diversity is through the educational institution.

Pressure multiculturalism we can transfer it to the learning process in school. Then the idea of learning patterned multicultural, could be understood as a process of awareness of the diversity and willingness to enforce any ethnic, cultural and religious egalitarian. Is the fact that it can't be denied that the nation-state of Indonesia consists of various ethnic groups, cultures, religions and others so that the nation-state of Indonesia referred to as the nation's multicultural. But the level of praxis, the multicultural reality that dealing with the urgent need to reconstruct the "national culture of Indonesia" can be "integrating force" that binds the whole ethnic diversity, religion and culture. Ben S Galus in the Reasoning of the State (2014). To avoid potential then the necessary awareness and understanding of the basic values contained in Pancasila. All elements of the nation should continue to study in continuity so that the unity of the nation can be maintained throughout life. Many examples of real sacrifice and the struggle of the freedom fighters that can be inspiring. Educational institutions play an important role in caring for and build understanding of the importance of Pancasila in to accommodate the diversity of culture is very complex. Educational institutions have a great responsibility in the print generation civilized and tolerant especially in this era of disruptive at this time.

II. METHOD

The research method used in this research is qualitative method research strategy the study of literature. Sources and data collection methods to take from the data in the library, the internet in the form of scientific articles, books, journals and documents and references related to the research theme then read, record and process into a scientific paper.

III. DISCUSSION

A. Pancasila As The Basis Of Multicultural Education

In a Matter of Socialization the Four Pillars of the MPR (2016) explains, the constitution of the Republic of Indonesia Year 1945, which was passed on August 18, 1945 was published in the news of the Republic of Indonesia Number 7 of the year 1946. The Basic law consists of three parts, namely the Opening, the Trunk of the Body, and Explanations. The preamble to the constitution of the Republic of Indonesia Year 1945, load the ideals of statehood (staatsidee) and ideals of law (reichsidee), which is further elaborated in article of the Basic Law. Basic five countries are contained in the Opening paragraph of the fourth, but the name of the Pancasila is not contained explicitly. Ideologically, the basis of the state of which five it is Pancasila.

The formulation of the five basic values as stated in the Preamble to the constitution of the Republic of Indonesia Year 1945 is:

1. Believe in the one and only God
2. A just and civilized humanity
3. Unity of Indonesia
4. Democracy, led by the wisdom of the representatives of the people
5. Social justice for all Indonesian people

Five basic such as one unity the value of the lives of the people of Indonesia and the basis of State of the Republic of Indonesia. The basis of the firm because dug and formulated from the value of the lives of the people of Indonesia, which is personality and view of life of our nation. Because that's the Pancasila agreed nationally, Pancasila is an agreement of the sublime, which should be used as guidelines for the nation, the Government and the entire people of Indonesia. It's go home now the complexion of society that we wish to accomplish or realize, that the people of Indonesia modern, fair, and prosperous. From the history of our constitutional proven that Pancasila is able to unite the people of our compound. As the state philosophy, Pancasila is the result from the notion of the original and the struggle of the nations figures are multi-ethnic. History long before the agreement of Pancasila as the foundation of the state to be a reference that Pancasila is not solely a stand-alone or suddenly appears as a foundation to unite the whole people of Indonesia. There is a historical process that is evocative of the spirit of unity on the basis of the similarity of the fate in the face of a common enemy.

Dwi Sulisworo et al (2012), share functions and the position of Pancasila are grouped into 2, namely

a. The principal function

Juridical Pancasila as the basic philosophy of the State contained in the Preamble of the 1945 Constitution paragraph IV which reads “.....then the Indonesian national independence was drafted in a Law of the State of Indonesia, which was formed in an arrangement of the Indonesian State under the people's authority is based on the belief in the almighty, just and civilized humanity, the unity of Indonesia and populist by the wisdom in deliberation/representation,....”. Based on the statement “...with is based on the....” It can be understood as the basic philosophy of the Indonesian State.

Pancasila as the basic philosophy of the State , Filosofische Grondslag of the Country containing the consequence that in every aspect of the implementation of the State should be in accordance with the values of Pancasila.

b. Other functions

Additional functions Pancasila originated from the realization of the function of Pancasila as the basis of the State. As the Country's basic values of Pancasila should be embodied in a variety of

fields, sehingga comes the function and position of the other, other than as the basis of the state. Some of the functions and position of Pancasila is :

1) As a way of life

Pancasila as a way of life mean values of Pancasila as the direction in everyday life. All segments and the activity of the community and the organizer of the State should be in accordance with the basic values of Pancasila. Thus the scope of Pancasila as the live view is wider compared with its function as the basis of the State. But in terms of sanctions as a way of life is not clear and firm, good form and period of time.

2) As the identity of the nation

The founding fathers of Indonesia at the time of preparing the basis of the State is based on a passion for discovering the basis of the State that contains the meaning of life for the people of Indonesia. The meaning of life for the people of Indonesia are found from the culture and civilization of the Indonesian nation itself, which is the embodiment of the values that are owned, believed, and lived the truth by the people of Indonesia. The people of Indonesia to create values which supports the social life and the livelihoods of the spirituality of the nation that gives the complexion, character, and traits of the people of Indonesia, which differentiate with other nations. Pancasila is the material derived from the values of the community. So Pancasila can be expressed as a discriminating, identifying, or the identity of the Indonesian nation that set by other nations.

3) As the ideology of the nation

The notion of "Ideology" in general it can be said as a collection of ideas, ideas, beliefs, beliefs, thorough and systematic, which concerns and set up the behavior of a group of human-specific in various fields of life. this involves :

- a) the political Field (including the field of defense and security)
- b) the Field of social
- c) the Field of culture
- d) the religious Field

The edification of the Pancasila As the Basis of the State as contained in the opening, also published in the MPR decree Number XVIII/MPR/1998 ON the Revocation of the MPR Nomor II/mpr/1978 tentang pedoman penghayatan and practice of Pancasila (Ekaprasetya Pancakarsa) and the determination of the Affirmation of Pancasila As the Basis of the State.

With the affirmation, then it is clear that all the law and the fields including the field of education in Indonesia should be based on Pancasila and recognize the nature of afirmatifnya as the principle of the single life of the state. Pancasila also serves to unify and accommodate all the diversity and its role as a Common Denominator (the meeting point) is a solution to the challenges and conflicts of multiculturalism. It is to affirm that a civilized nation has a structure and system that has a clear basis as a philosophy at once ideals in order to maintain the dignity of the human person as well as set around the lives and ensure the terpeliharannya norms that apply in the life of a multicultural society is egalitarian.

The function and purpose of Pancasila was very clear and detailed in points contained as well as all devices derivatives of the other. Cultural values are an important part of the formula-a formula that has been set and illustrate that multiculturalism be a part of the joints of the Pancasila. The nation of Indonesia is expected and directed to be open but still cling to the basic principles. The edification of the Pancasila also be urgency to the people of Indonesia retaining the identity of the sublime and is an obligation for the citizens of the state to continue to implement its values in life, both in the virtual world and the real world especially for the learners.

Paul Rides in Ahmad Saifuddin Mutaqi et. al (2019: 182), there are three steps of business activities which is expected to help the learners (as citizens) in order to understand, realize, feel and experience the values of Pancasila as well as able to integrate it in their lives so that can realize these values in their lives that;

1. Understanding the values of Pancasila (value knowing)
2. Experience and feel will be nobleness values of Pancasila (value felling)

3. The implementation of Pancasila values in the reality of the lives of learners (value doing)

The three main aspects of the above is very important to be used as contributions to the learning process, the learners can really internalize Pancasila which is based on the principle of similarity degrees and multicultural as well as understand the significance of these values so that departs from the understanding that, learners can make it happen in the form of real action in the family, school and in the community.

Paul Rides (2019: 180) about the values and norms of the Pancasila for the nation of Indonesia, said even though the background of different beliefs, cultural backgrounds are not the same, yet it is believed that humans are different the basic humanity of the same, which is expected compelled to realize the nobility of his dignity as a creature (God's creation) that is lofty, dignified, is expected to be believed that every human being in its very nature as a human being reasonable and normal of course has the aim to become a man of value, quality, quality. He added it turns out that the founding fathers were able to capture and discover the basic values of the natural sublime, which is expected to give direction for the nation to realize the nobility of his dignity as a human being. For example, aspects of religiosity, the relationship of man with God: the Nation of Indonesia is directed, as the creatures were sublime, to acknowledge, recognize, believe in the existence of God (The Creator/The Creator): given the opportunity to acknowledge and believe in the Lord God Almighty, supported to develop, declare, disclose, and to realize her faith, in accordance with their own way, without a specified way to carry out these beliefs. It is a form of Pancasila state that recognizes not only the difference in the background of course, but the difference in faith in the Lord has been realized by the founders of the nation, so that the principles of freedom in carrying out the commands of religion is not regulated by the state, but accepted as a thing that is cherished existence.

In addition, the Indonesian nation is directed to realize the value of humanity, civilized and is also expected to be fair mutual respect for each other as a creature of the sublime. In the life with other people who countrymen, though composed of a diversity of ethnicity, belief, race, culture, we are aware that we are social creatures (socius = friend), which should life be friends, let alone in the common life of the nation, need to help each other and cooperate with each other in the state. In realizing the life of the state in accordance with the considerations and our will, then we are expected to build the atmosphere in order to reveal wisely thought, feeling, and desire us to be able to realize the fruits of the mind and will of us together in realizing the things that we need in order to realize a life with dignity, fair, and prosperous.

B. Multicultural Education Building National Identity

Law Number 20 Year 2003 on National Education System (Article 3) mandates that the national education serves to develop skills and form the character and civilization of a nation's dignity in the context of the intellectual life of the nation. Furthermore affirmed that the national education aims to develop the potential of learners to become human beings who are faithful and devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible. The purpose of the national education implies that through education to be learners who have a variety of intelligence, whether intelligence spiritual, emotional, social, intellectual and intelligence kinestetika as well as a sense of responsibility as citizens of a multicultural nation. National education have a noble mission (mission sacre) to the students, which is to build personal who has the knowledge, enhance technical capabilities, develop a personality that is sturdy and forming a strong character that puts the value-nilau of the noble nation of Indonesia, which has been confirmed in the sila-sila Pancasila. The formation of the character of the learner that is strong and sturdy believed it is important and absolutely owned every learners to face the challenges of life in the foreseeable future. Tilaar, (2004). Multiculturalism is "the concept of cultivation, and because the process of education is a process of acculturation, then a multicultural society can be created through the process of education".

Education and acculturation is a process of the formation of the character of the nation and the citizens of the country. Multicultural education is education-based multiculturalism. Education the name of diversity and uphold civilization and the moral of the nation's children. Historical fact noted that the diversity of the nation of Indonesia has existed since centuries before independence and became the entity that boasts. At that time the greatness of Indonesia is shown by the kingdoms in the Archipelago. If the nation of Indonesia based on Pancasila values and multiculturalism in the life of the state, then the threat of

disintegration will be real. That's what we need to avoid that the existence of the Unitary State of the Republic of Indonesia can stand sturdy all-time.

The approach of multicultural relatively recently deemed appropriate for the people of Indonesia are heterogeneous. It is increasingly perceived primarily on the autonomy and decentralization. Without the approach of multicultural, the disintegration of the nation which was originally considered to be a possible threat will become a reality. It is said, the approach to multicultural it is suitable and in line with the development of democracy began to run. Law Number 20 year 2003 about National Education System, Article 4 of the starting point (1) to item (6) shows that multiculturalism is a basis for the implementation of education in Indonesia. Therefore, Education Multicultural be the duty of the school in accordance with the sound of Article 4 clause (1) that: "Education is organized in a democratic and equitable and non-discriminatory by upholding human rights, the religious values, cultural values, and the diversity of the nation".

In Article 36 of clause (3) says that: the Curriculum is structured in accordance with the level of education within the framework of the Unitary State of the Republic of Indonesia to pay attention to the:

1. the increase of faith and piety;
2. the increase of noble character;
3. the increase of potential, intelligence, and interests of learners;
4. the potential diversity of the area and the environment;
5. the demands of national and regional development;
6. the demands of the world of work;
7. the development of science, technology, and art;
8. religion;
9. the dynamics of global development; and
10. national unity and national values

Theoretically, the Huerta (2016) further explained that multicultural education is a holistic approach to education policy that affect the process of administration, the retention of learners, pedagogy, evaluation, and curriculum design. While substantively according to Banks (1993) that multicultural education is the reform of transformational designed to change the total educational environment so diverse racial and ethnic groups, both groups of gender, and students from each of the groups of social classes will experience equal educational opportunities in schools and universities. Banks explained multicultural Education assumes that diversity is a valuable part of the tangle of state is also the global community. Multiculturalist argue that diversity enriches the community and improve the ways in which a citizen can solve the problem.

Educational felt important and necessary to provide the formation of social society and formed the civic skills of a person, skills which meant that become a society or a good citizen which is able to be mutual respect and appreciate the kinds of difference for the survival of the pillars. Banks also argue that multicultural education is a series of the trust (set of beliefs) and an explanation that recognize and assess the importance of the cultural and ethnic diversity in the form of a style of life, social experience, personal identity, the educational opportunities of the individual, group, or country. He defines multicultural education is an idea, movement, education reform and the educational process whose main goal is to change the structure of educational institutions so that students of both men and women, students with special needs, and students who are members of racial groups, ethnicity, and culture in it will have the same opportunity to achieve academic achievement in school. In addition, the Tilaar (2004) describes some of the strategies and concepts into consideration with the conditions of multicultural Indonesia.

First, multicultural education in here has existed since the nation of Indonesia no. The philosophy of the nation of Indonesia is *bhinneka tunggal ika*, like mutual aid, help, and respect among one another can be seen in the portrait of the chronology of this nation that is loaded with the inclusion of various ethnic groups of foreign and continue to acculturated with indigenous communities. For example, ethnic chinese, ethnic, arabian, ethnic aryan, ethnic european ethnic africa and so on. All the tribes that turned out to culturally has been able to adapt to the native tribes of the country of Indonesia. For example javanese, batak, minang, bugis, ambon, papua, dayak, and sundanese. The process of adaptation and acculturation that took place

among the tribes of the ethnic groups who come later, it turns out mostly to do with peace in the absence of the suppression of excessive. This process is known as multicultural education. It's just a model of multicultural education is increasingly tereduksi with the presence of colonization in the political, economic, and began venturing into the field of culture and civilization of the nation.

Second, multicultural education provides a glimmer of hope in coping with a variety of the turmoil of the people that happened lately. Multicultural education, is the education that strives to uphold the values, beliefs, heterogeneity, plurality and diversity of, any of its aspects in society. Thus, multicultural education that does not make all human beings as human newfangled be spoken like this, berintelektual the same, or even believed the same.

Third, multicultural education opposed the education berorentasi business. At this time, the educational institution either high school or college vying to make the institution of education as an institution that is able to generate the income that great. With reason, to improve the quality of service to students. But everyone knows, that what is true education for the nation of Indonesia is not education skills sheer, but education should accommodate all types of intelligence.often known by the name of multiple intelligences (multiple intelligence).

Fourth, multicultural education as resistance fanaticism that leads to various types of violence. Kekersan appears when the channel peace is no longer there. Such violence as a result of the accumulation of various community issues that are not resolved completely and accept each other. Mastery problem solving community is a prerequisite for the emergence of peace. Narrow fanaticism can also cause the emergence of violence. And fanaticism is also dimensionless ethnicity, language, ethnicity, religion, or even a system of thought in the fields of education, political, legal, economic, social, cultural, and other aspects of life.

While Tobroni et al in his book Citizenship Education (2007) stated that multicultural Education can be seen in three things: first, multicultural education as a concept or idea, second, education mutikultural as a movement, third, multicultural education as a process. Therefore, multicultural education requires in-depth studies, replenishment and enrichment of the concept of choice, and the application of the features.

With regard to the competence of cultural and how competence is formed, Papadopoulos & Lee (2003) proposed a model of the development of competence cultural as follows :

- a. Competence cultural formed by a variety of factors: the mastery of knowledge, critical thinking, critical power, the ability to develop something, and practical ability. These four factors are not static but rather dynamic continues to move, forming the competence cultural. Multicultural education is also very relevant to the education of democracy in a plural society such as Indonesia, which emphasizes on the understanding of the multi-ethnic, multi-racial, and multicultural that require new construction of justice, equality and community demokratis. responded to keep the integrity of the nation that is rich in multi-cultural.
- b. Multicultural is a form of awareness of the diversity of cultural, human rights as well as the reduction or removal of this type of prejudice or prejudice to a life of a society that is fair and forward. Multicultural education can also be used as a strategic instrument to develop the awareness of the pride of a person against his people.
- c. In the face of cultural pluralism, required a new paradigm that is more tolerant and elegant to prevent and solve the problem clash-a clash of cultures, namely the necessity of the implemented education multicultural.
- d. Therefore, the practice of multicultural education in Indonesia can be implemented flexibly with emphasis on the basic principles of multicultural.

Multicultural education is also very relevant to the education of democracy in a plural society such as Indonesia, which emphasizes on the understanding of the multi-ethnic, multi-racial, and multicultural that require new construction of justice, equality and community demokratis. Based on the explanation above, the Pancasila as a basic in the life of the state has been very clear guarantee the implementation of multicultural education that contains the local wisdom of Indonesia. Pancasila is also a way of which to be unifying all nations, and cultures that exist. The presence of Pancasila as an ideology impact positif for unity and unity,

especially in accommodating all of culture and identity as part of the riches of the grace of God which is very large also be the added value of Indonesia in the eyes of the world.

IV. CONCLUSION

Multiculturalism in Indonesia is based on the 1945 constitution which states that the nation and people of Indonesia consists of diverse ethnic groups who have a commitment to develop Indonesia as a nation-state. Commitment and recognition is expressed in the symbol of Garuda Pancasila. This symbol states national life it's heartbreaking directive, namely the existence of tolerance as a form of appreciation for the existence of the culture of Indonesian society that is diverse (Bhinneka Tunggal Ika). Diversity in Indonesia that was a long time there. But multiculturalism is about how to understand the culture itself. Today, people still adheres to totemism and differences assessed not a pleasant thing. Each group then began to make territorial. Indonesia is an archipelago country that is very multicultural has a diverse ethnic, cultural, language and religion. This reality is a necessity and owned property in the nation. On the basis of that diversity, the presence of Pancasila as the point of intersection is a solution and unifying all the difference, because of the Pancasila was born and inspired from the local culture of the nation of Indonesia is very diverse.

Diversity is one of the characteristics of Indonesian society. Many people are not aware that diversity also holds the potential conflicts that can threaten the life of the nation. Therefore it is very important to instill the value of multicultural since the beginning of the members of the people of Indonesia, so the mechanisms and values of the substantive (in a democracy) is understood correctly. Because multicultural values and nilai values of democracy load the value of humanism such as justice, empathy, togetherness, and able to accept the difference. Understanding multicultural values on learners will become the foundation strong to be applied in the life of the school and in the community. Through the values contained in it, can be expected to evoke the spirit of persudaraan and tolerance, mutual assistance and tolerance are tying the difference. The attitude and perspective of Pancasila should be used as an inner strength and a basic foundation of the state, being the main capital for achieving a common goal and keyakianan will the noble values of nationality. The value of the sublime in question is the spirit of unity and oneness, the love of the land of water, and give priority to the interests of the joint, the vigilance against the threat of disintegration, proud as a nation, as well as the attitude of self-sacrifice and tolerance for others.

This is expected to provide the motivation of learners in the framework of the formation of the character of a tough, persevering, tenacious, diligent, willing to sacrifice, mutual respect, creative and innovative. If awareness and understanding of multicultural fused in the character of the learners, the learners will be more appreciative fellow, has the fighting spirit, as well as a sense of a high tolerance to diversity. Warsono et al. (2010) cites Jack Corley and Thomas Philip (2000) stated: "the Character is the attitude and habits of a person that enable and facilitate moral action." Moral actions of the nation's children should reflect karakter of the Indonesian nation that upholds mutual aid and solidarity that the virtuous should be implemented in our education by upholding the Pancasila as the source of the behavior and view of life of society, nation and state as well as membumikan Pancasila in the educational environment through the planting of local wisdom values that are very rich multicultural values .

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