MULTICULTURALISM IN GLOBALIZATION ERA: HISTORY AND CHALLENGE FOR INDONESIA

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Abstract

Indonesia is multicultural country in which the conflicts between etchnics may occur. With regard to this, Indonesia must implement a multicultural education which focuses on (1) regions, ethnics and traditions; (2) faith; and (3) tolerance. In addition, Indonesia must assure multicultural security for its citizens, such as, keeping energy security, economic security and cultural security. This will provide a solution to the conflicts, or significantly minimize possibility of conflicts to occur. The current globalization process does not repel isolative condition, nor enable cultural development strangely. In this condition, the strategy to prevent cultural conflicts is to perform a dialogue between cultures.

Keywords: Multiculturalism, globalization, Indonesia

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Introduction

According to *The Harper Collins Dictionary of Sociology* (1991), multiculturalism is a recognition and development of pluralism as specificity of some people. Multiculturalism focuses on problems of cultural diversity protection, for example, protection of ethnic minority language. Likewise, multiculturalism considers different relation between minority culture and majority culture". The meaning of multiculturalism firstly considers ethnic, race and cultural diversity, and values used for this diversity basis. The majority of states in the world have ethnic, religious and cultural diversity.

Initial definition of multiculturalism is democratic state strategy aiming at gaining competency "quality" to mutually affect in this state. Multiculturalism is peace existence principle based on tolerant attitude to other cultures.

Principally, multiculturalism is social phenomenon affecting other social phenomena (politic, economic, culture, morality, diverse societal consciousnesses, etc.), and exists in mutual relation with these phenomena.

In multiple ethnic society, multiculturalism as politic aiming at protection and development of ethnic, race, religious and cultural diversity, creating similar requirements to development of ethnic-cultural values of majorities and ethnic minorities, creating basis for different cultures, mutually affecting. Thus, multiculturalism begins based on cultural domination idea in social development, recognition and interest implementation of ethnic-cultural groups. Demand of these groups is based on language and religious problems.

If ethnic, race and cultural diversity is regulated by state, or not regulated truly, it will result in serious problems, even conflicts in various societal development fields. Therefore, true regulation of this diversity has very wide practical meaning for each multiple cultural state.

As described above, multiculturalism considers protection and development ethnic-cultural diversity and the basing values. It is a part of protection for human independences and rights. State doing propaganda of multiculturalism will give great effect to increasing of state politic, a part of state ideology.

Multiculturalism is cultural existence philosophy built in dialogue idea. Based on this idea, multiculturalism presents new cultural type. This cultural type is based on three following vital principles: First, multiple cultural principles: These principles pronounce each culture as unique culture. Second, tolerant principles: these principles fertilize tolerance to individual difference. Third, principles of self-identity-to-rights determination: These principles determine that each nation has rights to cultural identity without implementing ethnic centralization.

One of main requirements for crossing and approaching different cultures have also limit. Likewise, approach and cross of different culture have also limit. Each culture tries to self-protect, self-develop and, therefore, self-assure wealth and various ethno-cultural values, religions, politic, economic, professional, cooperative, etc. of socio-cultural groups.

To achieve consensus associated with composition of universal values, first we need

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to assure meaning core of the values. According to Russian sociologist, N. Lapin, values are generalized goals playing role of fundamental norms, and media to achieve them. The values help choose individual behavior and, thus, assure integration of society. Each of values and all values find manifestation in individual and society. There are two basic values: traditional value and post-traditional value [Jlanhh 2010, 105-107]. There are also invariant cultural values typical of all cultures, namely, values being universal values. Each society forms structure of values reflecting ethnic characteristics and history of the society.

Fulfillment of conception need of people is main requirement for global dialogue and crossing cultures. Conception is not only a need, but also universal values that must be established in each individual at level of each society and global unity.

In all systems of human and society values, main place takes cultural values. Cultural values, in turn, are divided into two groups: first, all prominent intellectual, artistic ad religious works; second, life together principles, namely, stereotypes of custom, tradition, awareness and behavior, law. All of these play vital role in developing integration of society, conception, solidarity, and mutual help. Both groups of cultural values form core of culture and determine uniqueness [Canoxnh 2006, 46].

Different cultures belonging to the typical systems of values for each, and different views on human place in society and world, always cross and contact one and other. However, until some recent periods, the different cultures are extent to which isolated from relation with one and other. Process of current globalization do repel the condition of isolation, and do not enable development of cultures strangely. In such situation, the only way to prevent cultural conflicts is to implement dialogue between cultures. In mutual relationship of different cultures, only tolerance is insufficient, therefore each of cultures principally expansionist. The carriers of culture always assume that culture is the best, highest, and therefore necessary that other carriers of culture need to accept.

Dialogue may be only situation of conception. And it especially needs some general values, principles of relationship accepted by all.

In different cultures, opinion on values are also very different. For example, attitude to human rights. As understood, although opinion on human rights is product of West civilization, these rights are deriving from biology, stating human characteristics. Therefore, the rights are called as natural rights.

There is an opinion stating that human rights are results of certain development from civilization established in concrete region, namely, in Europe, and therefore other regions of the world are not obligated. According to other opinion, although human rights historically are formed in specific region and cultural border, now the rights are universal. Therefore, in future, human is impossible to imagine outside the rights.

However, it is feasible to assume that, in systems of different cultures, there are different attitudes concerning problems associated with human rights (especially problems associated with name of individual rights and society rights, etc.). Therefore, discussion on human rights is also associated with different conceptions of human freedom,

dignity. The important is that the discussions are feasibly hold in dialogue framework. Elements and principles of a system may not be viewed in other systems using pressure of politic, economic, or information technology.

Universal values have universal contents, namely, contents typical of all human, and only different from expressive form. Some of the values, we need to emphasize in human personality values. The values dominate in attitude to society, state, region, etc. As universal values, we can also emphasize on inner heart values. D.S. Likhacov call these as core of general culture [JInxaqeb, 2006].

Although the different cultures, views of cultures on human, on rights and human liberties are also different, all cultures must follow a criterion – protection of dignity, human liberty, and justness. The different cultures facing potential challenge can achieve general values together through dialogue. It is the only way for cultures to self-protect and develop. If not, any cultures separately cannot reject the challenges (especially challenge of technology).

Implanted foreign values, standards of other cultures in one's mind give negative impact on society relationship formed historically, hamper stable development. 20th century politic history also confirmed that invasion to traditional societies through politic change recipe, revolution, finally result in chaos and disorder. Unfortunately, in 21st century, some advanced states still continue efforts to implement their standards, lifestyle, cultural standard in third world in reasons that their cultural systems are highest. Afghanistan, Iraq, Libya, Syria, are unfinished products of such opinion.

Politics of advanced states pursuing goal shake support of difficulty, culture, religion of world civilization, ignore interest, norm and national tradition, limit sovereignty of states, adapt to structure of all civilizations with Eurocentric model, are hidden dimensions of globalization.

Different from Euro-centrism containing primitive opinion such as inequality of civilizations, cultures, cultural excellences of Europe, *civilizational approach*, campaigning for originality lifestyle uniqueness of nations categorized as different socio-cultural groups, and their efforts to protect self-identity, *reject* unilateral opinion, homogenous opinion on world development. This approach humanism is also that thus approach rejects hierarchy of civilizations, and two parts, namely, progressive and undeveloped parts. These are important factors for cultural dialogue, because dialogue must be based on principles of equality, collaboration and mutual exchange, must reject implantation of cultures, values and standard having stronger possibilities, in other cultural carriers' mind forcedly.

It is impossible to disagree with S. Huntington that method of development typical of West is never general way for 95% of world population. Although West is unique, but it is not universal [Huntington, 1996].

The relationship and mutual exchange of cultures are important steps for approach of different civilizations and nations. It firstly requires assurance of integration for all states, nations, and people to establish new, more just world order. This integration must be based on values and principles already accepted by all states, namely, values, principles included in charter, documents of United Nations and other international

institutions. It consists of respect for human rights and liberties, high respect evaluation and individual dignity, law supremacy and regulation, respect of one reared in a different social-cultural society, equality to different cultures, mutual exchange with free cultural values and scientific, technical and productive innovation, prohibition to force values and standard of "high civilizations" in other socio-cultural setting. Universal values established in development process of different cultures can and must form basis of movement for the integration of cultures. Unfortunately, globalization is still moving to integration of mass consumer cultural values, not to integration of humanity values. Therefore, establishment of values for all humanity must be main goal separately for all cultures, carriers of the cultures, and all people. Integration, relationship must not pursue goal to create "global culture" at all. We need to support any efforts to preserve uniqueness, values and traditions of all cultural types, we may not allow destruction of humanity cultural panorama.

In theory of values, also naming principles of social, ethnic, and human aspects have important significance. If a society is based on social values only, it may cause incurrence of ignorant, indifferent attitude to culture alone and world culture.

In traditional societies where ethnic values are prioritized, individual dependence of custom, tradition, norm and ethnic stereotype usually give negative effect on individual formation as person, on development. Domination of ethnic values results in rejection to realize and recognize other cultures. Such societies consider national interest alone. Finally, it results in negative characteristics such as sovinism,

excessive nationalism. On the other hand, domination of society tendency to other cultures, values of the cultures, finally cause rejection of the society from the national cultural values (deculturation), and create condition to distribute to mass "quasi culture".

Therefore, even development of society may be possible if only there is balanced social, ethnic and human values, if the values can mutually affect. To create so condition that society must comply with important requirements. Intercultural communication and interconnection are associated with socialization of cultural difference. People must not feel satisfied with only cultural difference, must realize core of the values deeply, must recognize, accept uniqueness of other cultures and consider it in behavior.

Each nation has view alone on system of values, and no one may force value system alone to other groups. In relationship between nations, equality of value system is most important requirement for sate equality, peace coexistence of nations and states, and for equal dialogue.

Diversity of cultures ion international society exists objectively, and this diversity is a systemic organizing factor of world diversity. Therefore, respect for available diversity is most important cultural point of global peace treaty. Efforts to replace cultural diversity only becomes a model based on economic or military power, it means to destroy international peace basis. Without realizing and accepting specificity mutually, system of values, moral standard, polite standard and lifestyle of each state, without creating harmony between them, are impossible at all to achieve stable world order. In dynamic and changing world with

mutual effect, mutual cultural screening, can be assured only in condition of uniqueness maintenance of each culture. Cultural conservatism, fear of cultural uniqueness loss alone as result of connection with other cultures, imperialist attitude to other cultures, are main threat against peace, safety. Real and stable peace can be established only in basic cultural diversity.

Human diversity increasing, mutual relationship intensity between cultures require importance of democratic factor. Only democracy as human development way basis without conflict enables formation of tolerant and consensus situation.

Dialogue needs open civilizations and cultures, whereas open society ideal is formed and reinforces in social life organization condition democratically.

Solution to global problems is impossible to achieve without dialogue of cultures, states. In turn, it needs relationship democratization between civilizations, cultures, states. Historic experience indicates that best form for civilization development, society development and solution to problems are democratic. Distributed democratic ideas and liberalism also prove that human can dialogue only in democratic condition. Dialogue as form and method of main communication of subjects are equal (individuals, groups, states, religious confession, cultures, civilizations), based on democratic principles, giving possibility to gain conception and consensus in solving global problems.

Of course, equality of dialogue participants does not mean that non-democratic states, authoritarian and totalitarian regimes must have perspective, same possibility. Not at all. Dialogue gives possibility to give positive effect to politic relationship, international culture, also to internal politic life of participant states, motivate nations to democratic change, and gain positive experience one and other.

Historic experience also indicates that reinforcement of instability social stress, cataclysm, etc, democracy can create condition of incurrence of repressive regimes. Experience of West states where democracy in cultural international relationship can be established without ignorance of difference between different civilizations or with West model introduction of society life democratic organizing brutally, but in dialogue of cultures, tolerantly, recognition of diversity, and adaptation to different states' interest.

Only democracy which has change into main factor of relationship between civilizations, but playing a catalyst role and dialogue coordination of cultures, collaboration and conception, can gain universal democratic status.

Moral and material support given to public institutions reinforcing collaboration between people classified into different regions and nations, fertilizing integration feeling and responsibility in each nation, and each person, is main task of cultural dialogue.

In 2nd November 2001, if efforts to present international condition as cultural conflict solution increase, in 31st session of Public Assembly of UNESCO, participant states with unanimous voice to accept public democracy on cultural diversity. This declaration suggests dialogue between cultures as a best way to assure peace, and, thus, firmly reject thesis on unavoidable conflicts between cultures and civilizations. In normative document received first, it is confirmed that human needs cultural

diversity as far as nature needs biologic diversity, protection of cultural diversity is ethical imperative, ad not separated from respect for human personality.

21st century challenge actualizes importance of culture in terms of society development, international safety assurance. International safety is unlimited only to military and politic aspects, but it is wider meaning, and contains economic, social, cultural aspects and dialogue development between civilizations.

Now, in more than 150 states, there are a number of national minorities and diversities. Only 30 states do not have national minorities or diversities. It accounts for 30% of population. In such condition, it is very important to realize a must to take steps associated with cultural dialogue development in national and international levels. In modern world, we also see increasing migration flow concerning economic, social, cultural and ecologic aspects of international safety. According to UN statistic, total migrants in the world from 1990 to 2005 increased by 36 million persons, and in 2006 it increased by 192 million persons. After incidents in Middle East, total migrants increased more. Process of migration also caused increasing interconnection to different cultures. Although migration flow is led to point to advanced states, but migration caused consequences in all parts of world.

According to some sources, now, in the whole world, more than 800 million persons experience limitation, discrimination in politic life based on nationality, religion and language. World experience indicates that, although sometimes minorities gained some social and economic rights, but cultural rights of them are not protected. It caused incurrence of new threats. From this aspect, interconnection of cultures can be mutually screening factors of cultures and international safety assurance.

In globalization era, if science, education, communication develop speedily, processes such as migration, urbanization, increasingly widen, in addition to the increasing mutual relationship, mutual interplay between states and nations, frequently also found in intolerance, religious extremism, and ethnicity. Unfortunately, issues such as discrimination of race, religion and nationality, xenophobia, gives negative effects on mutual relationship between different cultures. Therefore, in organizing society development, role of intolerance as peace relationship mechanism increasingly develop.

In such condition, tolerance problems change into one most actual problem mostly discussed in the whole world.

In declaration "Tolerance Principles" accepted by UNESCO on 16th November 1995, it is stated that *tolerance* mean acceptable and understandable and respectable diversities of culture, self-protection forms and ways to manifest human individuality correctly. Society tolerance is measured by levels of education, openness, communicability degree and expressive freedom, with owned ethnic and moral values.

Social and psychological requirements of tolerance are as follows: high rate of society prosperity; maintenance of cultural originality, esteem enabling to respect other cultures and personalities, society fairness, possibility to communicate to cross-culture, communication experience with representatives of other cultures and nations,

adequate law state and society, possibility to solve international conflicts and others based on law, respect for human rights [Xappnc, 2002, 354-355].

There are several tolerance levels such as civilizational, international, ethnic, social and individual levels.

In international relation, tolerance is main requirement of collaboration and coexistence of peace states, without dependence on big-small economic development rate, ethnic and religious origins.

Ethnic tolerance is stated in tolerance to foreign order, custom, tradition, opinion and ideas. Ethnic tolerance usually appears in problematic situation in conflict situation with other ethnic groups.civ tolerance means non-violence between different cultures.

Social-cultural tolerance, as individual moral characteristics, is assumed as tolerant attitude to other people, regardless ethnic origin, nationality and culture. Tolerance is stated in efforts of interests and different views to gain mutual respect and conception.

Components of social tolerance structure are respect, empathy, kindness and friendliness.

Tolerance as conception culture for "other" people forms dialogue basis and viewed as way to prevent ethno-cultural conflicts.

Culture is meaning and main values of human. Outside culture, states and nations eliminate the meaning.

As result of globalization process, culture of each state strongly experiences internationalization. In such situation, main problem is maintenance of cultural space more enabling maintenance of national personality. It is the core of balance problem.

To find this balance and help conception between different cultures and civilizations, we need to comply with principles and requirements.

One suggests that, in globalization era, cultural homogenization seems to occur and the cultural homogenization seem to be wined by West cultural hegemony (westernization), because they are supported by strong mass media. However, uniformity assumption by West culture is not true fully. World is integrated in one system through communication media, but integration totality does not occur between cultures, because each nation signify and appreciate global culture using their own cultural basis, so that the result is global cultural reproduction with local image. Thus, product of cultural globalization is multiculturalism phenomenon.

Ethnic conflicts in multicultural society

Multicultural society contains potential conflicts. Conflicts occur because multicultural society contains various interests, institutions, organizations and social classes which do not always have similar and harmonic interests. Conflicts may be caused by many issues [Suharno, 2015, 67]. Conflicts can be caused by social polarization separating society based on certain grouping. Conflicts cannot be separated from social life. Occurring conflicts are also unavoidable in society. Society is viewed as social structure consisting of associative and disassociative processes which only may be distinguished analytically. Conflicts are reflections of interest conflicts and instincts to oppose [Suharno, 2006, 3-4]. Schmeidl and Jenkins [1998, 66] categorizes ethnic conflicts as conflicts with certain

characters having complex cause. The cause may suggest various factors as follows: First, social-economic factors: (a) mutual claim in dominating limited resources, (b) social jealousness deriving from economic gap between migrants and native people. Second, social-cultural factors: (a) emotional motivation of ethnicity, (b) sentiment between religious believers. Third, social-politic factors: (a) uneven power distribution, (b) incompliant individual or groups as parties dominated toward sanction given by incumbent parties, (c) dispute between incumbent groups and subordinate groups [see Suharno, 2015, 68].

Let's analyze multicultural condition in Indonesia from the factors.

Indonesia is a state with islands full of cultural diversities and wealth, races, ethnics, faiths, religions, local languages and others. Although full of cultural diversities, Indonesia remains to integrate complying with slogan "*Bhineka Tunggal Ika*" (diversities with integrity) diversity is a condition in society life. Diversity available to Indonesia is wealth and beauty of Indonesian nation. The government must be able to motivate the diversity to be a strength to realize national integration and unity leading to better Indonesia.

"*Bhineka Tunggal Ika*" is slogan of Indonesian nation expressing integration and unity deriving from various diversities. Although Indonesian nation consists of diverse ethnics with diverse local cultures, but this nation has same language and motherland, namely Indonesian language and motherland. Likewise, red-white national flag is national identity symbol and this nation in integrated under philosophy and state basis of Pancasila (five principles).

Reality of a nation showing conditions of ethnic, cultural, religious, race and group diversities leads to choice to comply with multiculturalism principles. The multiculturalism principles have consciousness that the nation is not single, but it consists of many different components. Multiculturalism emphasizes on principles of togetherness values between diversities of national ethnics, cultures, religions, races and groups. All national ethnics, cultures, religions, races and groups principally exist and therefore must be treated in context of sameness (sit and stand in same level). Indonesia also takes the principles, which are then formulated as "*Bhineka Tunggal Ika*".

History indicates that Indonesian nation stands strongly between diverse available national ethnics, races, regions and groups. For example, Malayan language is chosen as integration language root which then develops as Indonesian language. In high awareness of all national components agree a consensus together to make Malayan language a integration language which can solve and bridge national component relationship problems.

Custom, art, familiarity, language, and physical forms belonging to available national ethnics in Indonesia are different, but the different ethnics have similarities such as law, rights to land ownership, partnership and social life based on kinship system.

Integration of Indonesian nation must have guidance which may uniform opinions, behavior in daily life. Thus, similar steps and behavior are formed in Indonesian nation. The guidance is Pancasila.

"*Bhineka Tunggal Ika*" does become very important in the middle of diversities of customs and cultures of Indonesia. It is

wasteful that meaningful slogan only becomes complementary eagle to decorate wall.

"*Bhineka Tunggal Ika*" is tool to integrate Indonesian nation Indonesia also has other national integrating tools such as: state basis of Pancasila, Red-White Flag as national flag, Indonesian language as national language and integrative language, State Symbol of Eagle, Nationality Song of Indonesia Raya, struggle songs.

Diversities of ethnics, races, and groups may not be difference, but these should be richness of Indonesian nation. Indonesian nation has duty to always preserve integration and unity in a state with "*Bhineka Tunggal Ika*" slogan.

To create an integration in society having high diversities of social groups, we need sacrifice level, great tolerance attitude and strong efforts to oppose prejudices and discriminations. Tolerant attitude sincerely accepting and appreciating difference from other individual or groups. Tolerant attitude necessary to develop to realize integration in diversity is not to belittle other ethnics or cultures nor assume highest and best ethnics and cultures; accept ethnics and cultures as national richness; prioritize state than local interests or each of ethnics.

Given diverse cultures are expected to reinforce tolerant attitude and mutual help and nationalism. Indonesian nation must pride, have diverse national ethnics, cultures, regions, races and groups. Diversities of national ethnics, cultures, regions, races and groups are invaluable national richness.

It means that multiculturalism in Indonesia is an issue which cannot be avoided. However, in fact, such condition is not followed by better social condition. Eve many disorders face social life in Indonesia currently causing various conflicts and stresses. In Indonesia, relationship between regions, ethnics and cultures does not always distribute evenly. Conflicts between regions, ethnics, ethnic groups, clans, various religious believers occur in a number of stages from Indonesian history during some recent centuries. In 20th century, such conflicts occurred more frequently. In certain periods, Indonesian authority also made decisions resulting in intolerance, discrimination. For example, in New Order, Indonesian authority accepted a number of regulations against Chinese descents, limited what related to their culture, including Buddhism and Confucianism regions. In 1966 and 1998, President Suharto tried to minimize Moslems and maximize Christians in the government. In early 1990s, two groups in Indonesian military government competed to make Indonesia an Islamic state or a secular state.

Transmigration politic intensified in Netherlands colonization period, in early 19th century, was implemented in Suharto's governmental period. The transmigration program determined moving some people from islands such Java, Bali and Madura having higher population to islands such as Ambon, Great Sunda and Papua having lower population. In western areas, most of people were Moslems, Christians were few, whereas in eastern areas had majority of Christians. Therefore, movement of Javanese and Madura people with Islamic region to areas with non Moslems, it was criticized sharply as politic to Islamize non-Moslems in the eastern areas. One suggests that events occurring in 2005 in eastern areas of Indonesia occurred in Poso (Sulawesi), these were also religious conflicts as result of the politic.

Basically government leader and power structure of Indonesia has main threat against internal national safety and the main threat is conflicts between ethnics and regions, and terrorism and extremism manifestations as result.

More intensive conflicts as result of serious economic and politic crisis during 1970-1990 were more acute. Violence against Chinese ethnic on May 1998 in Jakarta was first great scale manifestation from the conflicts. After the violence was over, clash based on regions, terrorist actions killing many people in areas of Northern Sumatera, in Sulawesi and Maluku where communities of Moslems and Christians lived together, took place during some years.

From time to time, similar clashes also faced ethnic groups and regions. Example is clash in West Kalimantan occurring in 1999 between Dayak ethnic with majority of Christians and some of them prayed idolatry and Malayan Moslems between Dayak people and Moslems from Madura, between Dayak people and Hinduism people from Bali. In my opinion, main cause of all conflicts was not ethnic and religious reason, but social and economic one. Similar clashes also face West Irian, between animism believers from Papua people and transmigrant Moslems. Explosion occurring in December of 2000 in Catholic churches in Java and Madura could also be evaluated as manifestation as result of conflicts caused by social and economic crisis than religious conflicts (confessional).

Frequently extremist struggle for the sake of main role of Islam in Indonesian state and society is also categorized as religious conflicts (confession). For example, separatists of Aceh who wanted to establish independent Islamic state were given sanction.

Each of different ethnic and religious conflicts facing Indonesia basically had different reasons, and, at the time, there were also general reasons of the conflicts. Most of conflicts had deep historic root, but new wave of main cause was due to serious and difficult condition in social-economic life and contemporary politics. Destructive conflicts disturbed national integration process. Therefore, we need solutions to conflicts between ethnics more permanently, not solutions which "only have political nuance only" so that there are left problems developing into new prospective conflicts [Suharno, 2015, 68]. Effective method to prevent conflicts between ethnics, nations are educations.

Multicultural education

As emphasized above, effective method to prevent conflicts between ethnics, nations, is multicultural education. Along with epoch development affected by globalization, many social-cultural crises occurred in society. For example, degradation of appreciation and compliance with law, ethics, morals, and social politeness. Narcotics and other social disorders distributed widely. Therefore, multicultural education is effective method to build awareness in multicultural society. Orderliness in social-cultural life can be realized through multicultural education.

There are some opinions of experts concerning multicultural education. Andersen and Cusher [1`994, 320] stated that multicultural education is education concerning diversities of cultures. James Banks [1993] defined multicultural education as education for *people of color*. It means that multicultural education wants to explore

difference as inevitability (Godsend). Where, in such condition, we can accept difference in full tolerance. Multicultural education is response to school population diversity development, as rights equality demand for each of groups. It can mean that multicultural education is education consisting of all students without discriminating groups, such as, gender, ethnic, race, culture, social stratum, and region. Multicultural education is defined as education with cultural diversity in responding to demographic change and cultural setting of certain society or even the whole world.

A number of multicultural-based education definitions are associated with certain disciplines, such as, anthropological, social, psychological educations, etc. Classical definition emphasizes on multicultural-based education essence as perspective experienced by each individual in complex and diverse human encounters culturally. This definition also reflects importance of culture, race, gender, ethnicity, regions, social and economic status, and exclusions in education process. Other definition means that multiculturalism-based education is a vision on education which should be feasible and proper for all students. This education prepares students for their citizenship in plural and associated cultural and language community, illustrates social, economic and politic reality widely and systematically as to affect everything occurring inside and outside schools, re-widen rejected optima; education. It also discusses creation of educational institutions providing dynamic learning setting, reflecting equality inspiration, similarity, and excellence.

Although these definitions are different, but all of them underline that education must be based on multiculturalism.

Indonesia consisting of diverse different people such different regions, ethnics, races, cultures, customs, languages, etc. make society a plural one. Such diverse life becomes challenge to integrate Indonesian nation into one force, which may appreciate society diversity and difference. It can be done by multicultural education implanted in children through learning in schools and homes. A teacher is responsible for giving education to students and assisted by parents in seeing difference occurring in their daily life. However, multicultural education is not only limited to school age children but also to state society in general through agenda or seminars increasing importance of tolerance in diversity make society accept that they live in difference and diversity.

According to specialists, Indonesia has three great challenges in implementing multicultural *education*, namely: (1) *regions, ethnics and traditions*. Actually regions are vital association in Indonesian life as a nation. After all, it will be destructive to harmonic society force when it is used as politic weapon or economic facilities for individual or groups. In this case, regions are associated with life ethnics and traditions of a society. Each individual has used religious principles to guide him/her in societal life, but to not share knowledge from religious faith to others. It can only be done through multicultural education to achieve goal and one's principles in appreciating regions; (2) *Faith*, plural society always considers risks of various differences. Risks of suspect/fear or unbelief in others can also occur when there is no communication in plural society; (3)

tolerance, tolerance is highest form, indicating that we can gain belief. Tolerance can be reality when we assume that there is a difference. Belief is an issue which can be changed. So that, tolerance must not always maintain belief. Achievement of goal as Indonesian human who may be democratic and living in Indonesia needs multicultural education [Munib, Achmad, 2009, 100].

Important multicultural education in Indonesia is alternative medium to solve conflicts, students are expected to not abandon cultural root, and multicultural education is very relevantly used for democracy as exists now.

Coordination of multicultural education in educational world is assumed to be real solution to conflicts and disharmony in society, especially in Indonesia society consisting of various social and cultural elements. In other words, multicultural education can be instrument alternative to solution to social-cultural conflicts [Media Indonesia, 8th September 2008].

Cultural structure of very diverse Indonesian society becomes challenge for educational world to manage the different into an asset, not source of conflicts. Now, multicultural education has two great responsibilities, namely, to prepare Indonesian nation to face foreign cultural flow in globalization era and integrate nation alone consisting of diverse cultures.

In reality, multicultural education has not been used in true portion. So, schools and colleges as educational institutions can develop curriculum of multicultural education with individual model complying with educational autonomy or school alone.

Learning models concerning nationality do have existed. However, it is still less to appreciate each ethnic, culture and ethnicity. It can be seen in various conflicts of current national and state life reality. It means that understanding on tolerance in society is still less.

So, coordination of multicultural education can be found successful if formed in sell of each students with mutual tolerant attitude, not opposing, non conflicts caused by cultural, ethnic, language difference, etc, http://emarakhmawati.blogspot.co.id/2013/02/pentingnya-pendidikan-multikultural-difference.html.

pm is found successful if process involves all elements of society. It is cause by life aspect multiple dimensions covered in multicultural education.

Expected changes are creations of safe, peaceful, tolerant conditions in society life, and not always result in conflicts caused by cultural, ethnic, religious, race and group difference.

Multicultural education must be regulated carefully in order that students do not abandon cultural root, therefore, intercultural meeting in this global era can be serious "threat" for students. Students need to be given wide understanding on many cultures, in order that students do not forget cultural origins.

Challenge in Indonesian educational world now is very heavy and complex. So, efforts to anticipate must be serious and followed by concrete solution. If not responded seriously in especially educational field responsible for quality human resources, the students will lose direction and forget their cultural origins alone.

Multicultural education as basis to develop curriculum becomes very important if, in giving a number of materials and

contents of learning, must be mastered by students in certain measure and level.

State prioritizing multicultural education and implementing it according to epoch demand, will prevent all types of fundamentalisms, radicalisms, separatisms, race, ethnic, religious discriminations, etc.

Multicultural security

Diversity of ethnics and cultures or multiculturalisms formed in historic process, and the basing ethnic-cultural values play a vital role in developing nations and states. However, if this diversity is not regulated by state, neither regulated correctly, if the state follows not relevant multicultural politic, therefore it results in great problems, even conflicts in various society development areas. Therefore, correct regulation of this diversity has practical meaningfulness for each multicultural state.

Unfortunately, in some states, multiculturalism alone does not produce expected positive results. Before finding answer to question "In what state does multiculturalism not fruit and what are products? Let's determine what basing on ethnic and religious diversity in the state historically. Historically, some states self-avoid from any diversity, and form mono-ethnical and mono-cultural state; whereas, in some other states, diversity is primordial. In first case, foreign multicultural values entering into a state are not so easy to integrate in the state where multicultural values have been formed. In similar states, implantation of new values must be artificial/false. Therefore, for some West states, for example Great Britain, France, German, it does not mean that there is no objective cause of this model failure.

In some states, national/ethnic diversity since early history mutually forms one and other. Without distinguishing "primordial diversity", we will not be able to explain cause of multiculturalism failure in a state or a cause of success in other states.

Note, where do multicultural values fail? In states having experienced new waves from migration of groups bringing new multicultural values to the states. And the formed values do not accept these new values, because these are unusual. But, in Indonesia, all of these values are formed from origins. It is the main problem. "Primordial" diversity does not contain migration elements, but maintains core of coexistence.

What is multicultural security? We know some components of national security system of state. Economic security, cultural security, energy security, food security, etc., each individually and totally is vital components for state existence. Multicultural values being part not separated from spiritual and ideological life are multicultural values as security components, we should enter into this system. A state must assure multicultural security of citizens, such as to keep energy security, economic and cultural security. Multicultural security consists of a number of principles. The principles require that each state self-feels as erective, just organism and having continuously renewed essence of quality.

General essence of multicultural security means protection of rights and liberties for each individual in a state, regardless race, nationality, region, and language, protection and development of cultural values for all nations, ethnic groups, regardless ethnic origin, regions and nationality. If multicultural security of society faces many problems, it

will cause dispute, conflicts based on ethnic, regions, races. Increasing ethnic, religious and nationalistic radicalism tendency, xenophobia, antisemitism, and Islamophobia in some European states recently are real examples.

What are principles contained in meaning of multiculturalism security?

One of main and important principles of multicultural security is derived from mechanism creation to drive politic attitude to diverse confessions available to state.

Other principles of multicultural security are determined by forming attentions directed to protection of national diversity in a state. More nations integrate in a state, the state is richer, because each nation contributes alone to culture and civilization of human.

One of important principles of multicultural security is formed from assurance of support given by the government and society alone to development of cultural diversity in this state. Each ethnic group should be given probability to learn language, history and literature in order that they do not self-feel as strange element here. Cultural context of all states must be changed into spiritual space for each individual. This policy line is chosen as one main target of any multicultural state.

For states such as Indonesia have deep base and old history, principles of multicultural security are obligatory and as important as other security doctrine principles. Prevention of ideological mixing abroad, minimization until certain limit from provocative tendencies is dependent on application of the principles.

Conclusions

Indonesia is multicultural state, sufficiently tolerant, but, any time, ethnic conflicts may appear. Therefore, Indonesia must implement multicultural education continuously focusing on (1) regions, ethnics and traditions; (20) faith; and (3) tolerance. In addition, the state must assure multicultural security for citizens, such as, keeping energy security, economic security and cultural security. Fulfillment of these requirements will assure solution to conflicts, or significantly minimize possibility of conflicts to occur.

The current globalization process does not repel isolative condition at all, nor enable cultural development strangely. In such condition, the only method to prevent cultural conflicts is to implement dialogue between cultures.

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