

Implementation of Multicultural Education As Revitalization of National Awareness for Sociology Education Students

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ABSTRACT

Despite the optimism of many scholars, activists, and educators for a fully multicultural world, the aims of people of colour and multiculturalists are still hindered by social problems such as racism, inequality, injustice, and poverty. This research aims to explore multicultural education in a nation that is becoming more aware, specifically focusing on students studying sociology education. The study method adopts a qualitative phenomenological approach that focuses on comprehending the significance of different experiences and human interactions. It is crucial to cultivate an understanding of students' sociology education in order to promote awareness of intercultural marriages in both academic and non-academic settings. Resistance to implementing intercultural education is present both within the organisation and from external sources. Multiculturalism aids students in understanding and valuing the various aspects of culture, language, ethnicity, religion, and race that contribute to the Indonesian nation, which is essential for the formation of national identity. Multicultural education theorists and policymakers in universities should challenge assumptions about ethnic and cultural dominance and promote the inclusion of the Indonesian language in multicultural education.

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1. INTRODUCTION

Pluralism in the life of the Indonesian people as a framework in which there is social interaction that shows mutual respect, respect and civility. This diversity has various ethnic, cultural and cultural customs that have the freedom to carry out social life, consistently in the context of the nation and state, an understanding of diversity must be the basis and guide in socializing, the actualization of human rights regulations as a relevant meeting point for unifying diversity in Indonesia, which in reality cultural identity must be managed to minimize the occurrence of conflict dynamics.

Arguments for socializing and completing conflict resolution through multicultural education emphasise the community's attitude of mutual respect, equality and tolerance and be adaptive without leaving identity in the face of changes in a global society. Cultural change and building a local welfare agenda must go hand in hand with cultural revitalization (Rodriguez, 2017). There is a need for social work education to equip future practitioners to deal with structural racism in a changing society in an, increasingly globalized society where the reach and breadth of social work practice continue to expand

and grow. This demand necessitates a resurgence of anti-racism instruction in the social work curricula (Ladhani & Sitter, 2020).

In today's era of globalization, we cannot escape from global life. The wave of globalization not only brings positive values but also contains negative values, such as division, strife, and disharmony in society. By looking at this phenomenon, Indonesian education must be sensitive to the currents of globalization. The flow of globalization requires recognition of differences in Indonesia which consists of many tribes, languages, cultures, religions, and different races in each region (Danurahman et al., 2021).

Indonesia is the largest archipelagic country in the world, geographically located on the equator and flanked by two continents, namely Asia and Australia, and two oceans, namely the Pacific and Indian Oceans. This situation makes Indonesia known as a country rich in natural resources and also rich in the diversity of its people (Suneki, 2019). The current situation and condition of the Indonesian generation are in a state of flux and apprehensive. This can be seen from the erosion of regional culture, lifestyle, language (Putri et al., 2022; Saputra, 2022; Sujarwo et al., 2022; Ibrahim et al., 2023; Sukmawati et al., 2023) and customs due to the swift currents of globalization which are unstoppable due to the lack of physical and spiritual preparation of the Indonesian generation (Tamara, Indra, 2023). As a result, we no longer recognize the identity of our country. Character or identity does not come by itself, but is formed and built consciously and deliberately, based on each other's identity (Ansori, 2015).

What is actually needed by a multicultural nation like Indonesia is an effort to cultivate multicultural awareness. Multiculturalism is an acknowledgment of pluralism (Kim & Kim, 2012; Verkuyten & Thijs, 2013; Osler, 2015; Stokke & Lybæk, 2018; Szymanski et al., 2021), and multiculturalism in the life of the nation and state so as to create recognition and respect for the existence of these differences. Although many academics, activists, and educators are eagerly anticipating the emergence of a truly multicultural society, socioeconomic issues like racism, inequality, injustice, and poverty continue to have a negative impact on the goals of people of color and multiculturalists (Huda Sarraj, Konabe Bene, Jiaqi Li, 2015).

Multicultural education has been explained and defined in various ways throughout the past 40 years by many academics, researchers, and organizations for various reasons. Indeed, depending on the period and context, the definitions of multicultural education might change (Huda Sarraj, Konabe Bene, Jiaqi Li, 2015). A set of concepts, beliefs, and practices that can be used in all professional fields are identified by multicultural education (Shannon-Baker, 2018). A culturally relevant pedagogy needs to be included in schooling practices as a result of the substantial rise in the proportion of minority pupils in the public education system caused by the number of children born into mixed marriages (Kim & Kim, 2012). Multicultural awareness, which is framed as a pre-requisite for an essential element of multicultural competence, establishes a foundation for practitioners' evolving pedagogical skills and professional knowledge as they relate to work with diverse populations (Theriot, 2016 in Cherng & Davis, 2019).

Education can be a starting point to unravel the tangled threads faced by our nation. Education should play a role in resolving massive conflicts that have occurred in society (Blas, 2014). At a minimum, education must be able to provide awareness to the community that conflict is not a good thing to cultivate. Education should provide an intellectual offer in solving problems that occur in society (Sudrajat, 2014).

The other study supports this and argues that multicultural education needs to be revised and revisited in our globalized world if it is to be fit for purpose (Osler, 2015). With growing force and frequency, the issues of multiculturalism that have begun to be woven into the curricular (Campbell, 2021). Indonesia is a multicultural country with diverse ethnicities, cultures, languages, religions, and backgrounds. But unfortunately, awareness of multiculturalism in our society has not developed properly. Therefore it is not surprising that inter-ethnic and inter-religious conflicts often occur in this country (Sudrajat, 2014). Teachers mostly focus on religious diversity when asked about their understanding of multicultural education. However, their comprehension of multicultural education

was mostly restricted to the "contributions approach" and "additive approach." Ethnic minority teachers reported higher levels of multicultural content integration than native-White teachers, and teachers working in public (State) schools and schools with a higher percentage of ethnic minorities incorporated more multicultural education than teachers working in elite-White schools and Catholic schools (Agirdag et al., 2016).

This study introduces a new approach to incorporating multicultural education to enhance national awareness among sociology education students. Multicultural education aims to support nationalism in addressing global concerns. Multicultural Education aims to facilitate the comprehension of lecture material for the younger generation. This research aims to explore multicultural education in a nation that is increasing awareness among students in sociology education programmes. Yet, it can also enhance university students' understanding to act in a humanist, pluralist, and democratic way. This is a strategy and educational concept focused on cultural variety to revitalise the nation of Indonesia.

2. METHODS

In a society that is becoming more and more multicultural, how critical is it for students to have a sense of national pride and for sociology programmes to evolve? As a reaction to global challenges, multicultural education aims to align with nationalist aspirations. Multicultural education aims higher than just ensuring that younger students can understand and retain course material. The phenomenological method was utilised in this study. According to Zakariah et al. (2020), phenomenology is all about trying to make sense of the world through looking at it through the eyes of the people who are actively and passively participating in any given occurrence. Multi-perspective judgments can be established, have inter-subjective.

In this study, this type of research uses qualitative descriptions which are able to describe and present various information from the reality of society which has various meanings (Creswell, 2014). The strategy used is a case study, which has a specific location and study period that has special or unique characteristics. It can then be analyzed, and conclusions can be drawn from the results of observations in the field, so this research is a single case study. While the type of research strategy for this case is called embedded case study research, because the problems and research focus have been determined.

Data sources used in this research is primary and secondary data. Primary data in the form of words and actions of people who were observed or interviewed. The secondary data is in the form of photos and documents relevant to this research's purpose. The data collected in the research. This is qualitative data in the form of information and reality on the sociology education study program students, especially students' academic and non-academic activities. The data collection technique used is in the form of in-depth interviews, direct observation, document recording, and archiving.

This research uses a sampling technique as a way to analyze the information that has been collected (Cohen et al., 2017). This snippet technique deals with selecting and limiting the number and type of data sources to be used in the study. The footage that will be used in this study is purposive sampling, namely by selecting informants who are considered to have accurate and truthful information that can be trusted as a source of data in solving existing problems. In addition, time sampling is also used to determine the right time for conducting observations and interviews, so that the circumstances and conditions are right, which affect the quality of the data sources to be obtained. To test the accuracy of the data source this is done by means of data or source triangulation, namely collecting similar data from several different data sources, so that the validity of the data can be tested for the truth of not only coming from 1 data source. In addition, it also uses triangulation of different data collection methods or techniques, such as interviews with observations. Method triangulation is used to cross-check the triangulation of data (source) to draw deep conclusions.

This study used qualitative data analysis techniques that are inductive in nature, namely drawing conclusions based on all information obtained in the field. The data that has been found and collected in the field is used as material or a basis for understanding and drawing conclusions. This analysis process is carried out in the field together with the data collection process, which is carried out interactively by comparing similarities and dissimilarities of each data source so that each data in each group will always be compared according to the research objectives. A cyclical analysis was carried out to verify the data and consolidate and deepen the data. The cycle process is carried out from the beginning of the implementation of data collection to the process of formulating conclusions. In the process of concluding, it is carried out through 3 stages: data reduction, data presentation, and drawing conclusions or verification, which is carried out in cycles.

3. FINDINGS AND DISCUSSION

3.1 *Issues of Multicultural in Indonesia*

The problem of multiculturalism in Indonesia is not new. In its history, during the reign of the Dutch East Indies, the Indies violated human rights and multicultural discrimination in its policies (Danurahman et al., 2021). The starting point for changing the orientation of multicultural understanding was when President Abdurrahman Wahib served as President at the time and unlocked multicultural relations that respected differences. Since then, the concept of multiculturalism has undergone a socialization program in Indonesian society towards a better direction.

Most of the sociology education study program students come from East Nusa Tenggara, South Sulawesi, West Sulawesi, and Ambon. Most of the economic conditions of students of the sociology education study program are from the lower middle class. Their parents' professions also varied, such as teachers, traders, farmers, construction workers, labourers and fishermen. They are looking for side jobs to help their parents pay for college and living expenses in Makassar.

Even though they are immigrants in Makassar, which has a different cultural background, can adapt to residents around boarding houses and rented houses. The local people are also willing to accept the existence of those who have a different cultural background from the Bugis and Makassar cultures. The relationship social interactions between students are not only intertwined in rented houses or boarding houses. But also in campus academic activities, including: during lectures in class, group and class discussions, doing assignments, discussions outside class and joint involvement in campus activities. They no longer carry the identity attributes of their respective regions of origin but are able to mingle together as part of the big family in Makassar.

Although it does not rule out the possibility, the feeling of shared destiny in living in the overseas area is still attached. However, this does not foster the emergence of primordialism which can lead to disintegration of the nation. This feeling of shared destiny arises in certain situations such as: lack of money, lack of food, borrowing and borrowing lecture materials, and borrowing lecture assignments, studying together in taking exams, exchanging information in adapting to lecturers.

Academic activities on campus also involve social interaction between students in cooperation, discussion, and communication. For this reason, a high tolerance attitude is needed considering the different cultural, religious, ethnic and linguistic backgrounds, so that SARA (Ethnic, Religious, Racial and Intergroup) conflicts do not occur. The division of group assignments in class was made randomly so that each student could get to know one another, so they could get to know their cultural characteristics. Besides that, it will also foster an attitude of solidarity and cooperation that can have a Multiculturalism view.

3.2 *Societal Problems of Multicultural Education in Indonesia*

Multiculturalism and education are interconnected concepts with inherent implications that are inseparable. Within multiculturalism, study material plays a crucial role in shaping educational practices. Multicultural education strives to promote awareness, understanding, respect, and open-

mindedness towards diversity in communities to minimise conflicts arising from a diverse and varied society. Multiculturalism emphasises cultural diversity within the framework of equality and should not be associated with ethnic diversity or ethnic culture, which are characteristics of a pluralistic society.

In learning activities, teachers develop a multicultural-oriented climate that promotes social and cultural justice for students. In this regard, the teacher needs to transform himself into a multicultural person who has a multicultural-based learning design that is not solely cognitively oriented. There is a need for breakthroughs, it is important to change the educational paradigm, so that the discourse on multicultural education gets an adequate portion. This is important, considering that multicultural education is believed to be a real solution to the conflicts and disharmony that often occur in Indonesian society. Preferably, multicultural education is treated as an approach to advancing education comprehensively and as a whole. This is the paradigm that must be understood by every element of education, so that the implementation of multicultural education in education and schooling does not require complicated procedures, but what is needed is awareness, willingness, commitment and enthusiasm to make changes in a more positive direction.

The academic activities of the Sociology education study program are carried out in class lectures. Besides that, there are also other activities that support student academics such as professional development, namely Classroom Action Research Training, Sociology Learning Model Development Training. Meanwhile, to foster the spirit of defending the country and forming a strong mental character, activities are held in the form of a Jamboree which is managed by the Student and Alumni Unit.

To support academic activities, students on campus are provided with supporting physical facilities such as: classrooms, libraries, microteaching labs, Language lab, opened spaces with hot spot areas, cafes, basketball courts and LCDs. Meanwhile, to facilitate academic access, there is a website, WA groups, Facebook groups, and blogs owned by each lecturer of sociology education. Student social interaction inside class is universal, in which not every student carries an ethnic identity. Their usual academic problems are related to low-grade point averages (GPA or IPK), blank grades and ways to fix bad grades. While non-academic problems are related to financial difficulties, conflicts with parents, and conflicts with close friends. These problems can affect their learning motivation. Therefore, academic advisors are expected to act as mentors who are able to motivate and provide solutions to the problems they are facing.

Lecturers' effort to prepare themselves as a multicultural education teacher is to transform themselves into multicultural people. The teacher can start by answering questions about his identity and his attitude towards students who are diverse in ethnicity, religion, socio-economic background, and abilities. In this stage, the teacher must find an answer and confirm a commitment to treat students fairly regardless of ethnicity, religion, or background. Furthermore, the activities are undertaken in the sociology education student's community in the form of Field Trips and research on the Kajang Tribe, Entrepreneurship, Out Bonds, and Social Service. The work plan in the community is based on students' hobbies and interests, so it is incidental. Interaction between students on campus is not only in the classroom during the lecture process, but also outside the classroom, waiting for the change in lecture time. They can discuss and work on assignments together in the campus gazebos, Warung Upipi and the Foodcourt of Megarezky while having lunch. Moreover, many NGOs and communities in Makassar are formed by students, lecturers, and multicultural activists. Their activities also vary: learning guidance, training, mentoring, social service, discussions, seminars, publishing books or magazines, out bonds, skills training, scholarship assistance or education funds. The library is a place to do assignments, look for lecture literature or to read books. During the final semester exams on campus, it is very crowded compared to normal days. This is because students who are usually not active in college are present on campus.

They realize that as prospective teachers, professionals must be able to be role models for their future students. For this reason, when studying for education, prospective teachers must be able to cultivate the values of national and multicultural character, so that national disintegration does not

occur. Because the field of education is an effective and efficient means of transferring knowledge and cultural values. Through interaction between students on campus, they can learn how to respect each other, mutual cooperation or cooperation, responsibility, discipline and social solidarity.

3.3 Educational Development to the Other Multicultural Activities

Forms of educational development and other multicultural activities, namely through field trips and research on the *kajang* tribe, entrepreneurship, out bonds, and social services. Students of the Sociology education study program have high cultural diversity, so through art performance activities, they can show dance or music that is typical of each region. Thus, they can get to know each other's culture each region which can increase the cultural repertoire. Meanwhile, through bazaar activities students can sell food and drinks as well as handicrafts typical of their respective regions, so they can get to know and learn about other cultures.

The problems of the adult Indonesian nation, the most serious of the issue of SARA (Ethnicity, Religion, Race between Groups), which has become a national issue. Events that occurred, such as bombings at churches, mosques, malls, and offices, brawls between schools, inter-ethnic conflicts, brawls between students, looting of motorcycle gangs, inter-ethnic conflicts, are part of the SARA (ethnic, religious, inter-group) issue. This is due to the absence of a spirit of unity and unity and the loss of tolerance or mutual respect between one another. Therefore, the younger generation, especially students, must be responsive and concerned about these social problems as the driving force for national change.

How to enhance education multiculturalism is promoted in formal education and through non-formal education provided by NGOs (community social institutions). Several NGOs and communities have been established in Makassar by students, lecturers, and intercultural activists. Their activities include learning guidance, training, mentorship, social service, talks, seminars, publishing books or periodicals, outbound activities, skills training, and scholarship aid or education money. These activities are often well-coordinated and follow a schedule. A variety of religious figures, community leaders, writers, humanists, politicians, and professionals collaborated to achieve the goals and objectives of their community.

3.4 Multicultural Education in Fostering National Character

Multicultural education can also foster national character, because can help students to feel "Indonesian". This can be seen in students interacting with various students who have different cultures, ethnicities, religions, races and ethnicities indirectly they can get to know each other and learn the culture of each region, so as to foster enthusiasm nationalism. Multicultural education is very important given to students of sociology education who are prospective teachers. This is because multicultural education can equip students how to interact with students and between teachers, foster national and multicultural character for students, preserve national culture, develop empathy and tolerance, and develop an attitude of mutual cooperation or cooperation, in this way of sociology lecturers can be an example for their students, especially in developing national and multicultural character.

Deep multicultural education for formal education can be developed through an integrated curriculum, namely multicultural education in its delivery. It can be included in various courses or subjects according to the characteristics of each field of science. Therefore, the delivery is packaged in accordance with the study of the field of science, so there is no longer the assumption that those who are entitled to deliver multicultural education are those from the social sciences group, but those from the natural sciences group can also convey. Meanwhile, multicultural education is a moderate scientific discipline that has become quite a hot topic of discussion in academic circles, as an educational concept that was born in Indonesia in the 21st century shows that it is sufficient to have an educational discourse in society that has a future progressive nature (Cahyono, 2017).

Various results of studies supported this study stated that the urgent need for more ethnic minority teachers in Flemish schools is shown by the ease and frequency with which ethnic minority instructors implement methods of multicultural teaching (Agirdag et al., 2016). Teacher education as a learning problem, whereas, education reform identifies the issue in teacher education as a policy problem (Walton-Fisette & Sutherland, 2018). Nation-states like China can adapt their education and citizenship curricula in the age of globalization as the primary agenda-setters and selectors, preserving and passing down their national cultural heritage to future generations while fostering cultural diversity in a multicultural society (Law, 2013). With the rapid progress of information and communication technology having a negative impact, therefore multicultural education in this case seeks to provide an understanding to the public (Lee et al., 2020), especially students so that they know about multicultural values, namely the attitude of accepting, appreciating, and respecting all forms of differences. So that undesirable conditions such as radicalism, racism, and discrimination do not occur (Danurahman et al., 2021). By arguing that reframing multicultural education as a praxis could encourage more coalitions within and beyond schools (Shannon-Baker, 2018). The effects of racism and racial injustice on native people and their communities have not been mitigated by multiculturalism, which has also not altered existing racial hierarchies and privileges (Saldívar, 2018).

3.5. The Awareness of Multiculturalism in Indonesia

In the Indonesian context, awareness of multiculturalism needs to be instilled in the life of the nation and society. In this context, there is recognition and inter-ethnic tolerance, which leads to the establishment of cooperation and trust to create a peaceful and democratic life. As a multicultural nation, Indonesia must have an awareness of multiculturalism so that the ethnic groups living in this region establish healthy and dynamic interactions and communication in order to create a democratic, harmonious and peaceful society. The world of education is the starting point for reconstructing multicultural culture in a democratic society. Teachers' efforts to prepare themselves as a teacher of multicultural education is to transform oneself in order to become a multicultural person (Paul-Binyamin, I., & Reingold, 2014). The lecturer can start by answering questions about his identity and his attitude towards students who are diverse in ethnicity, religion, socio-economic background, and abilities. In this stage, the lecturer must find an answer and confirm a commitment to treat students fairly regardless of ethnicity, religion, or different backgrounds (Sudrajat, 2014), and cultural diversity (Ward et al., 2018; Aswat et al., 2022).

Moreover, barriers found in the development of multicultural education, namely the awareness of students to have familiarity with other students who are different is still lacking. This is because each student does not know each other. Besides that, this familiarity activity can strengthen brotherhood and family ties, so that they can have awareness as part of one family. Familiarity activities can also be used as a means to disseminate study program plans, institutional policies, academic activities on campus, strategies for attending lectures, other academic information.

Thus, the way to strengthen multicultural education in tertiary institutions can be carried out with the consistency of higher education policy makers to require multicultural education to be included in the study curriculum. Besides that, in the delivery of multicultural education material, it is not only theoretical and delivered orally, but must arrive at the level of application accompanied by examples or concrete evidence. Additionally, the development of pride in one's ethnic group can be facilitated by using multicultural education as a strategic tool. A diverse society like Indonesia promotes a knowledge of multi-ethnicity, multi-religion, and multiculturalism, which calls for a new creation of justice, equality, and a democratic society. This makes multicultural education extremely relevant to that society (Akhiruddin, et al., 2021).

The implications for multicultural education theorists and policymakers in universities with few ethnic minority students, policymakers (and teacher or lecturers education programs) should stress the value of multicultural education in order to challenge underlying assumptions about ethnic and cultural dominance that frequently go unnoticed and unquestioned as well as to "raise awareness" of

Indonesian in multicultural education in growing awareness nation (revitalization) for students courses in sociology education.

4. CONCLUSION

Studying multicultural education helps students comprehend and appreciate the diversity of culture, language, ethnicity, religion, and race within the Indonesian nation, contributing to national character development. Therefore, they may cultivate a mindset of tolerance and recognise the unique diversity present in each pupil. Students can acclimatize to their environment and engage both in class and beyond the classroom. Lecturers can include national and intercultural character values into their lecture topic, making it relevant to students' daily lives. Students should exhibit critical thinking and intelligence when dealing with issues related to SARA (ethnicity, religion, race, and inter-group dynamics) to avoid being readily aroused by them. Universities with a low number of ethnic minority students should emphasise the importance of multicultural education in raising understanding of Indonesian culture across the nation. It is recommended that multicultural education be integrated into the study program curriculum in higher education to promote the growth of education multiculturalism. Furthermore, students are provided with opportunities to engage in innovative multicultural activities.

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