
INTERNALIZATION MULTICULTURAL EDUCATION FOR THE PREVENTION OF CHILDREN'S PROBLEM AGAINST THE LAW

Fatwa Nurul Hakim¹, Drajat Tri Kartono², Argyo Demartoto³

hakim.fatwa@yahoo.com¹
Universitas Sebelas Maret^{1,2,3}

ABSTRACT

Children are next generation of nations need to get education can be used as capital to continue development. Ironically cases of children facing the law is increasing. Implemented school education does not character changes for children. So that the curriculum is needed in which there is knowledge of mutual respect, tolerance and understanding culture between communities. This study aims to reveal the internalization of multicultural education in schools in order to prevent the case of children facing the law. The method used in this study using descriptive qualitative which is intended to deepen the multicultural education is applied and implemented by the students. Data were collected by in-depth interviews with teachers, students involved in criminal cases, the Foundation for Child Protection and parents. Data analysis using descriptive interpretation detail in to the data that have been collected and then done the interpretation, information data that has been collected in the analysis with descriptive interpretative technique that is done interpretation (interpretation) of the object based on data obtained then taken conclusion. The results of this study reveal that the curriculum of moral character development in children is minimal. The child's output at school is merely a value, not looking at the elements of character, behavior and feelings.

Keywords: Internalization, Multicultural Education, Children's Problems against the Law

INTRODUCTION

Children's Problems against the Law (ABH) is increasingly increased, both children as perpetrators and children as victims. The emergence of various news that provide the fact that there has been neglect of children, both by society and family, there has not been a serious step coupled with political commitment to overcome poverty, be it family, community, school and state. Quoted from republika.co.id on Friday 27 April 2018 happened brawl involving SMK Tri Dharma and another school. There are two students of SMK Tri Dharma 4 who were injured, each got a stab at the waist and stomach. In addition to the events that still remain in our minds that how ten children who are still in elementary school was found playing a round of money around the airport area. Because of their actions that then was accused of playing gambling, exposed clause of criminal acts and must undergo trial. The child involved this crime then proceeds in court to be held accountable for his actions.

Based on data from the Indonesian Child Protection Commission (KPAI) in 2016 there are 1002 Children facing with Law. Referring to ABH data from the Directorate General of Corrections, Ministry of Justice and Human Rights, it can be seen that the number of ABH has increased. In February 2015, there were 3.507 prisoners, consisting of 781 children (762 boys,

19 girls), while the number of child inmates is 2.726 (2.669 boys, 57 girls). While in March 2015, there were 3.559 prisoners, 894 children (875 boys, 19 girls), and the number of child inmates is 2.655 (2,620 boys, 45 girls).

Concern of various elements need to be done from family, school and peers to control child behavior. Schools as a place to study for children need to be arranged in such a way that the curriculum is not only academic, but also put forward the strengthening of character in children. Education is something that is very vital to human life, especially for the establishment of the character a civilization and the progress of a nation. Education is one of the most effective media to produce a generation that has a view that is capable of making diversity as part of a unifying nation. Indonesia has a dark history associated with conflict and violence, ranging from the Ambon, Papua, Aceh, and various other cases. If red threads are searched for cases occurring in Indonesian soils, from some conflicts and violence, "religion" is considered to be one of the factors contributing to the conflict. Although there is no religion that teaches violence moreover conflict, but fact can't turn a blind eye to see the fact that religion is often impressed with the face of violence. In the era of modernization as nowadays, the world of education is growing rapidly.

Growing cross-cultural understanding is absolutely necessary in multiethnic and multicultural Indonesian society. The way that can be done through education in the family, socialization of values in society both through social interaction and the media, and through multicultural education, namely education that can facilitate learners in understanding learning materials without any constraints of cultural background (Bryant, 1996) and an understanding of diversity and respect for differences, as well as how to behave and act in multi-ethnic multicultural situations (Matsumoto, 1996). The dimensions contained in multicultural education have five, namely content integration, knowledge construction, prejudice reduction, pedagogic equity, and empowering school culture (Banks, 1994). Multicultural education should be integrated into various subjects as well as courses and systems applied in an educational institution.

The concept of multicultural education is essentially to increase the learner's sensitivity and communicative competence and flexibility and innovation in the context of this inevitable globalization. All this aims to participate as a citizen of the world. Therefore, the education system should be able to provide education that is multicultural and sensitive to the challenges of globalization of the world.

The concept of multicultural education is often understood in various ways and definition itself is debated. In general, this concept is seen in two matters relating to learners, students and college students. First, its meaning refers to international education, which transcends national border through the exchange students, that is studies abroad. Another more comprehensive and profound meaning is education that aims to prepare learners to be active and participate in a global world with a provision of cross-cultural understanding.

Understanding of global change is driven and deepened through an understanding of culture, language, environmental situation, relationships, geography, and world history. Therefore, multicultural education in general includes:

1. Knowledge of custom and cultures of other countries
2. Understanding global and international issues

3. Skills in working effectively in a global environment and capability in using various sources in the world
4. The ability to communicate in multiple languages
5. Development of respect for culture and others

Multicultural education is also a part of international development, where college students can learn through programs in university lectures. This education also aims to prepare college students working abroad and can active take part in international developments.

In a world that changing rapidly and where cultural, political, economic and social movements challenge traditional ways of life, education has a very important role to promote social cohesion and the existence of peace. Through programs that encourage dialogue between students from different cultural, belief and religious backgrounds, education can provide meaning and contributions that are essential to sustain community sustainability and tolerance.

Multicultural education is a response to the challenge of globalization to provide quality education for all. The formulation of this research problem is how the Internalization of multicultural education in handling Children Against the Law. The purpose of this research is to know the internalization of multicultural education in handling Children facing with the Law.

RESEARCH METHODS

This research using qualitative method with phenomenology study to deepen the multicultural education applied by school in handling of children facing with law. The phenomenological approach can learn the form of experience from the point of view of the person who experienced it directly, as if we experienced it ourselves. Phenomenology not only classified every conscious action done, but also including predictions of future action. Selection of informants with theoretical sampling to select informants according to information needs. The informants of this research are ABH, ABH family that educate children at home, the community around ABH, the school where ABH is studying and peer group. Data collection with in-depth interviews (*in depth interview*). Data analysis used descriptive interpretive miles and hubberman.

RESULT AND DISCUSSION

Urgency of Multicultural Education in Indonesia

Multicultural education to reduce the potential conflict

Multicultural education is absolute applied in the learning process of students in Indonesia. Various cases of dispute that shed blood due sentiment to ethnic, race, group, and religion, occur in various parts of the world, includes Indonesia.

Multicultural education hinted that students individually study together with other individuals in an atmosphere of mutual respect, mutual tolerance, and mutual understanding. In the context of the spirit of pluralism each must take part in creating a peaceful life. These values must be personally to the students, so it's hoped the spirit

recognizes humanitarian values apart from the background of individual differences, not only in schools but also in the family and community.

Multicultural education is very important in order to minimize and prevent conflict in some areas. Through multicultural based education, students' attitude and mindset will be more open to understand and appreciating diversity.

With development of multicultural-based education model is expected to be one of the effective methods to reduce conflict. In addition, multicultural education can instill at once change the minds of learners to truly sincerely appreciate the diversity of ethnic, religion, race, and intergroup (Tilaar, 2008 dalam *Pembaruan*).

Multicultural teaching education program aims to learners more know plurality and appreciate the diversity. Educational institutions are not only a place for learners to learn but also should evolve, because the institution is also learning. Educational institutions are part of the community. Therefore, the need to develop yourself and learning interminable.

An attitude of respect for diversity, should also be instilled in schools and universities. Actually, schools and colleges are the place to eliminate the different types of prejudices aimed in make learners Split. Educational institutions should be free of discrimination, "he said.

To avoid a conflict such cases that have occurred in several regions in Indonesia, it was time to look for solutions appropriate preventive and effective. One is through multicultural education.

Expected changes in the context of multicultural education does not lie in numbers or statistical justification and cognitive oriented ansich as commonly assessment success of education in this country. However, more than that, the creating comfortable life, peaceful, tolerant in public life, and not always conflict arise caused by cultural differences and race intolerance.

In fact, there are some who say that the results of multicultural education can't be determined with certain time standards. Thus, in the context of world education in Indonesia it is time to pay great attention to multicultural education. Indirectly, this may provide a solution for a number of social problems facing by Indonesia nation in the future.

Students are not uprooted of cultural roots

Besides as a means of reducing the potential for conflict, multicultural education is also significant in fostering students not to be uprooted from the roots of culture that he had before, when he was facing with social-cultural reality in the era of globalization.

The era of globalization today, intercultural meetings are a serious threat to students. To address the global reality, students should be provided with awareness of diverse knowledge, so that they have broad competencies in global knowledge, including cultural aspects. Given the diversity of cultural reality in Indonesia and outside Indonesia. Students in the era of globalization is certainly need to be given material about the understanding of many cultures, or multicultural education, so that students are not uprooted from the cultural roots.

According to HAR Tilaar, multicultural education has become a demand that can't be bargained in building a new Indonesia. Multicultural education has not been studied

seriously in education in Indonesia. But when viewed legally, actually the Law on National Education System 2003 has provided an opportunity to elaborate further on the concept of multicultural education, especially in article 4, paragraph 1, which regulates the principle of providing education that takes into account cultural values highly diverse society. Education in Indonesia does not have sufficient experience in terms of multicultural education. Therefore it needs to be examined from various aspects of what is actually multicultural education, whether philosophy, methodology, content, and challenges in its implementation. It is better if we take from the experience of countries that have applied multicultural education in a pluralistic society as well as open world globalization era nowadays.

Multicultural reality in Indonesia is a wealth that can be a capital to develop a cultural strength. In addition, also as extraordinary wealth, which no one else has. Thus, it is clear that such wealth should we keep and preserve.

As the foundation of the National Curriculum Development

In doing curriculum development as a starting point in the learning process, or to provide some material and content of the lesson that must be mastered by students with a certain size or level. Multicultural education as the cornerstone of curriculum development becomes very important,

Future curriculum development based on multicultural education can be undertaken based on the following steps:

1. Changing the curriculum philosophy from the current philosophy to the philosophy that is more in line with the goals, mission, and function of each level of education and education unit. For basic level education, conservative philosophies such as essentialism and perennialism must be transformed into a philosophy that emphasizes education as an effort to develop the humanitarian abilities of learners, both as individuals and as members of the national and world society. Progressive curriculum philosophies such as humanism, progressivism and social reconstruction can serve as a cornerstone of curriculum development.
2. The curriculum theory of the content should change from the theories that define the content as a substantive aspect containing facts, theories, generalizations to the understanding including the moral values, procedures, process and skills that the younger generation must possess.
3. Learning theories used in the future curriculum to pay attention to social, cultural, economic and political diversity can not only base themselves on the psychological theory of learning that places students as social, cultural, political beings who live as active members of society, the nation and the world that must be uniformed by educational institutions.
4. The learning process developed for students should also be based on processes that have high isomorphism levels with social reality. it means, the learning process that relies on individualistic learning students should be abandoned and replaced by group learning and group competition in a positive situation. In this way, differences between individuals can be developed as a group power, and students are used to living with different cultures, social, intellectual, economic and political aspirations.

5. The evaluation used should include all aspects of the competence and personality of learners, in accordance with the objectives and content developed. The evaluation tool used should vary according to the nature, purpose and information to be collected.

Indonesia as a pluralistic country, in terms of religion, tribes, class, and local culture, it is necessary to drawing up the concept of multicultural education so that it becomes a handbook to strengthen national identity. Character education lesson needs to be done with perfected by incorporating multicultural education, such as local culture among the regions into it, so that the younger generation is proud as Indonesian.

Governments together with experts and teams of educational experts need to develop the concept of multicultural education to be incorporated into the educational curriculum. Thus, the younger generation has national resilience and identity, and in turn the threat of national disintegration can be prevented. Therefore, multicultural education needs to be incorporated into the educational curriculum, from elementary school to university so that the generation of Indonesia has a national identity. In this way it is expected that the young generation has a national identity that is not easily divisible, and able to compete in the era of free trade and the era of globalization as it is today.

Multiculturalism in Religious School Environment

Multiculturalism is a society's need to be able to help each other, love for others, improve the degree and health, and the intelligence of the nation and people. Therefore, in order to breach the understanding of multiculturalism, it must be cultivated through a strategic way through education.

Multiculturalism is an option or risk that should be taken by the decision of the people of Indonesia to survive in the future. Multiculturalism is a risk that needs to be taken in fostering the people of Indonesia. From the concept of multiculturalism is taken rational decisions, democratic, understand the development of appropriate liberalism, recognition of cultural diversity of society and nation of Indonesia, the freedom of religion and worship in accordance with his beliefs, as well as build a multicultural society of Indonesia, and maintain unity and unity and a determination to build another world, a world free of poverty and the recognition of the human rights of all Indonesians`

The life of the people and the nation of Indonesia is endowed with the reality of various ethnic cultures as it is claimed in the state symbol "Bhineka Tunggal Ika." The symbol of the country is not something that has become but becomes. Therefore Bhineka Tunggal Ika is the historical understanding of Indonesian society and nation because it shows the past condition, the present matter, and the task to make it happen in the future. Indonesian diversity is then recognized, acknowledged and confirmed in the 1945 Constitution which guides the life of the Indonesian nation as a whole and which is valid to this day, as the realization of the abstract formulation of recognition, recognition and assertion of diversity, in the development of various documentation programs , understanding and preservation of various cultures of the Indonesian nation as seen in various development programs during the New Order. This process is an endless process of continuity, because it is a task of every member of Indonesian society consisting of ethnic

types to resolve to build a united society. Multiculturalism is a fundamental problem, which is sustainable, and that determines the death of the Indonesian nation.

In the era of multiculturalism, multicultural education should be a transformational process, not just a process of tolerance. This means that multicultural education is not just about teaching different cultures of different ethnic and religious groups and supporting appreciation, comfort, tolerance to other cultures. As a transformational process, multicultural education is present as a process through all aspects of education tested and criticized and rebuilt on the basis of the ideal of equality and social justice; helping the development of all people of all cultures to be active in the face of the injustices that befell them or others; construct a self-recognized and self-confident identity; develop ways of interacting with others. In that context, multicultural-oriented religious education also feels the need for a progressive approach that can be adapted to direct its entire program in educational transformation.

The idea and discussion of multicultural religious education, even in certain respects can be said to be quite sensitive. As is known, the controversy occurred concerning the implementation of religious education as contained in Article 12 paragraph 1 point a which reads, "Every learner in each educational unit is entitled to receive education according to the religion that is followed by and educated by educators who are religious". Controversy about religious education occurs when Muslims on the one hand support religious education with religious teachers, but Christians on the other side refuse. Now the controversy is not heard anymore, but it is clear that this problem is still like "bara dalam husam", which can burn at any time, let alone this issue sometimes appear suddenly, both in national and international forums.

Religious education (theology) is taught simply to strengthen the faith and attainment to heaven without accompanied by awareness of dialogue with other religions. This condition makes religious education very exclusive and intolerant. Yet in today's era of religious pluralism, religious education must reorient the paradigmatic philosophy of how to build a more inclusive, pluralist, multicultural, humanist, dialogical-persuasive, contestual, substantive and social-social understanding of the diversity of learners.

The pluralist, inclusive religious paradigm means accepting pandapat and other insights that have a divinity and humanity base. A multicultural understanding of diversity means accepting a diversity of cultural expressions containing human values and beauty. The humanist understanding is to recognize the importance of humanitarian values in religion, meaning that a religious person must be able to implement humanitarian values; respecting the human rights of others, caring for others and trying to build peace for all humanity.

The dialogical-persuasive paradigm puts forward dialogue and peaceful ways of looking at disagreements and differences in spiritual understanding rather than performing physical actions such as terror, war, and other forms of violence. Contextual paradigm means applying critical thinking in understanding religious texts. A substantive religious paradigm means being more concerned with and applying religious values than just seeing and glorifying religious symbols. While the paradigm understanding of active social active religion is not only a tool of personal fulfillment of spiritual needs alone. But the most

important thing is to build togetherness and solidarity for all people through real social actions that can improve the welfare of mankind. By building a more humanist, pluralist, and contextual religious paradigm, it is hoped that the universal values that exist in religions such as truth, justice, humanity, peace and the welfare of mankind can be upheld. More specifically, so that harmony and peace between faithful people can be awakened.

The Role of Teachers and Schools in Building Religious Schools

The role of teachers in this case includes; first, a teacher / lecturer should be able to behave democratically, neither in his attitude nor his speech is discriminatory. Secondly, teachers / lecturers should have a high awareness of certain occurrences that have to do with religion. Thirdly, the teacher / lecturer should explain that the core of religious teachings is to create peace and prosperity for all humanity, then bombing, military invasion, and all forms of violence is something that is forbidden by religion. Fourth, teachers / lecturers are able to provide an understanding of the importance of dialogue and deliberation in solving various problems related to cultural, ethnic, and religious diversity (streams).

In addition to teachers, schools also play an important role in building a pluralist and tolerant educational environment. Steps that can be taken include; first, to build a sense of mutual understanding early on between learners who have different beliefs then the school must play an active role encouraging interfaith dialogue with the guidance of teachers in the school. This kind of interfaith dialogue is one of the most effective efforts to enable learners to become accustomed to dialogue with followers of different religions; secondly, the most important thing in the application of multicultural education is the curriculum and books of students used, and applied in schools.

Development of Religious-Based Multicultural Education Material

In order to build an inclusive religious school there are several religious education materials that can be developed with a multicultural ambience, among others:

1. The material about faith by providing understanding and planting attitude when interacting with people of different religions, so that as early as possible has embedded the attitude of tolerant, inclusive of the learners.
2. The legal material on the laws of government contained the concepts of nationalism, as in Islam exemplified in the time of Prophet Muhammad, friend or caliph afterwards. That the Prophet Muhammad manages and leads a multi-ethnic, multicultural, and multi-religious society of Medina. The condition of the Medina community at that time was not much different from the Indonesian people, who were also multi-ethnic, multi-cultural, and multi-religious.
3. Moral material that focuses its study on good-bad behavior, it is important for the laying of the basics of nationality. For, the sustainability of a nation depends on morals / morals, if a nation belittles morals, the nation extinct.

In order for a multicultural education of this nuance can be effective, the role of Islamic religious teachers is very decisive. In addition to always developing teaching methods that are varied, not monotonous. And more importantly, religious teachers also need to exemplify.

4. The material of religious culture, material derived from historical facts and realities can be exemplified by the practices of social interaction applied by the bearers of religion, as in Islam exemplified the Prophet Muhammad when building the society of Medina. From the historical side of the process of building Madinah done Prophet Muhammad found the facts about the recognition and appreciation of the value of pluralism and tolerance.

The material sourced from the religious messages and facts that occur in the environment as described above is a minimal grid in order to provide an understanding of the diversity of humankind and to generate a positive attitude in interacting with different groups. In the process of education, the material is tailored to the level and level of education. That is, the sources of reading and language used are tailored to the intellectual level of learners in each level of education. For the advanced level of education, material is selected by presenting historical facts and more concrete messages as well as providing comparisons and contemplation of current reality in society today.

Multicultural-oriented religious education is not a thing taken for granted, but it requires a systematic effort so as to truly create a society that can coexist in a society structure. Various efforts including orientation and approach in learning is a concrete idea in realizing religious education that is multicultural. But there is a very important thing in realizing multicultural education, namely the ability of teachers to knowledge of diversity and religious social issues. Therefore, before entering the realm of content, students, and social, the question is the ability of teachers in menultformasikan religious education multicultural. Although the teacher is not the holder of the otiritas, the teacher as a facilitator should be able to design the learning and facilitate the needs of the students, including the need for diversity knowledge, whether cultural, ethnic or religious. Thus in this case there must be structural cooperation between teachers and government as policy makers national.

CONCLUSION

Education in Indonesia needs to Strengthening the character of students so that children's actions do not violate the rules that lead to criminal acts. Multicultural education is absolute applied in the learning process of students in Indonesia. Various cases of dispute that shed blood due to ethnic, race, religion, and community sentiments occur in various parts of the world, include Indonesia. Multicultural education implies that students individually study together with other individuals in an atmosphere of mutual respect, mutual tolerance, and mutual understanding. Multicultural reality in Indonesia is a wealth that can be a capital to develop cultural strength. In addition, also as extraordinary wealth, which no one else has. Thus, it is clear that such wealth should we keep and preserve. Multicultural education needs to be incorporated into the education curriculum, from elementary school to university so that the

output of children in school is not merely a value, does not look at the elements of character, behavior and feelings.

ACKNOWLEDGEMENT

The author express their gratitude to the Principal of SMA Muhammadiyah 3 Yogyakarta City, teachers, students, ABH families who educate children at home, the community around ABH, the school where ABH is studying and peer group and mentor in the arranged this paper.

REFERENCES

- Abdillah, U. (2001). Politik Identitas Etnis. Magelang : IndonesiaTera
- Banks, J.A. (1994). An Introduction to Multicultural Education. Boston : Allyn & Bacon.
- Bryant, N.A. (1996). Make The Curriculum Multicultural. *The Science Teacher*, 63 (2), 28-31.
- Freire, P. (2000). Pendidikan pembebasan, Jakarta, LP3S.
- Ma'Hady, E. (2004). Multikulturalisme dan Pendidikan Multikultural.
- Matsumoto, D. (1996). Culture and Psychology. California : Brooks/Cole Publishing Co.
- Mendatu, A. (2008). Strategi Meningkatkan Kompetensi Guru dalam Melaksanakan Pendidikan Multikultural.
- Siahaan, H. (2002). Sinophobia dan Eksklusivisme: antara Mitos dan Realitas, dalam Dari Samudera Pasai ke Yogyakarta: Persembahan Kepada Teuku Ibrahim Alfian, Jakarta : Yayasan Masyarakat Sejarawan dan Sinergi Press, 479-490.
- Suryadinata, L. (1999). Etnis Tionghoa dan Pembangunan Bangsa. Jakarta : LP3ES.
- Stavenhagen, R. (2006). "Education for a Multikultural world", in Jasque Delors (et all), Learning: the treasure within, Paris, UNESCO.
- Tilaar, H. A. R. (2002). *Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif untuk Indonesia*. Jakarta, Grasindo.
- Tilaar, H.A.R. (2008). *Pendidikan Multikultural Tanamkan Sikap Menghargai Keberagaman*. Dalam Suara Pembaruan, 2008.