

# RELIGION AND LANGUAGE: MULTICULTURAL EDUCATION IN INDONESIA DURING THE COVID-19 PANDEMIC

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## ABSTRACT

Multicultural education in the perspective of religion and language contains various characteristics to empower people's peace and freedom in life. During the Covid-19 pandemic. The diversity of religion and language used as a means of community communication reflects the culture, culture, lifestyle, level of competence of the multicultural education of the speakers. This research focuses on the phenomenon of multicultural education during the COVID-19 pandemic in Indonesia, which shows a variety of religions, languages, and various issues around them, which require attention to be studied. This study aims to show the findings of the characteristics of community multicultural education in the perspective of religion and language, which often occur and have a wide impact on the nation and religion. This research was conducted with a descriptive qualitative approach, which relies on primary and secondary data collected through electronic media, which were analyzed, reduced, verified, until meaningful research results were found. The results of this study indicate 3 main sub-issues; (1) multicultural education in the perspective of religion and language (diversity of religion & variety of languages); (2) multicultural education in Kindergarten to Higher Education educational institutions is oriented to the values of orientation, equality, and togetherness; (3) the strategy of multicultural education as an effort to avoid conflict, is implemented from the quality of family, school, and community education.

**Keywords:** Multicultural Education, Religion, Language, Tolerance

## 1) INTRODUCTION

Religion, which has been supposed to be the basis of strength for human life, and language as a means of communication in multicultural education, has become a source of various problems in society during the COVID-19 pandemic. Religions that are widely adopted by the Indonesian population are Islam, Christian, Catholic, Hindu, Buddha, '*Aliran Kepercayaan*', and '*Konghucu*' (Kementrian Agama RI, 2021), Language is a part of life, forming the soul of the speaker. Indonesia is the largest archipelagic country in the world, consisting of 16,771 islands, stretching from Sabang to Merauke (Dirjen PRL 2020), and 17.18 Regional languages, and multicultural/multireligious education is given to children, students, students, and the community to realize moral values. Each religion and ethnic group has different norms or customs. These norms are applied in people's lives, so as to form a person who is obedient and does not act recklessly in carrying out an activity. Multiculturalism in the perspective of religion and language occurs at the level of religious harmony, the values of 'tolerance', 'equality', and

'cooperation' are developed (Penyusun, 2020). These three aspects are fought for by its adherents for its integrity in a nation.

Study of the relationship between religion and culture (Marzali, 2017), language function (Wiratno & Santosa, 2014), Multicultural education during the COVID-19 pandemic has been seen as an issue that is specific to social needs, and unique, while this study tends to be broader both in terms of religion, language, and multicultural education. Cultural diversity is commonly valued, managed, maintained, and positively valued. Diversity is also a universal value, a community asset that needs to be preserved and developed. Sources in religion (sacred texts), are sources that are believed to be true, interpreted, read, understood, and implemented in their daily lives (Haryanto, 2018). The diversity of religions and regional languages can be a threat to the unity of the Indonesian state which has a wide area and various cultures.

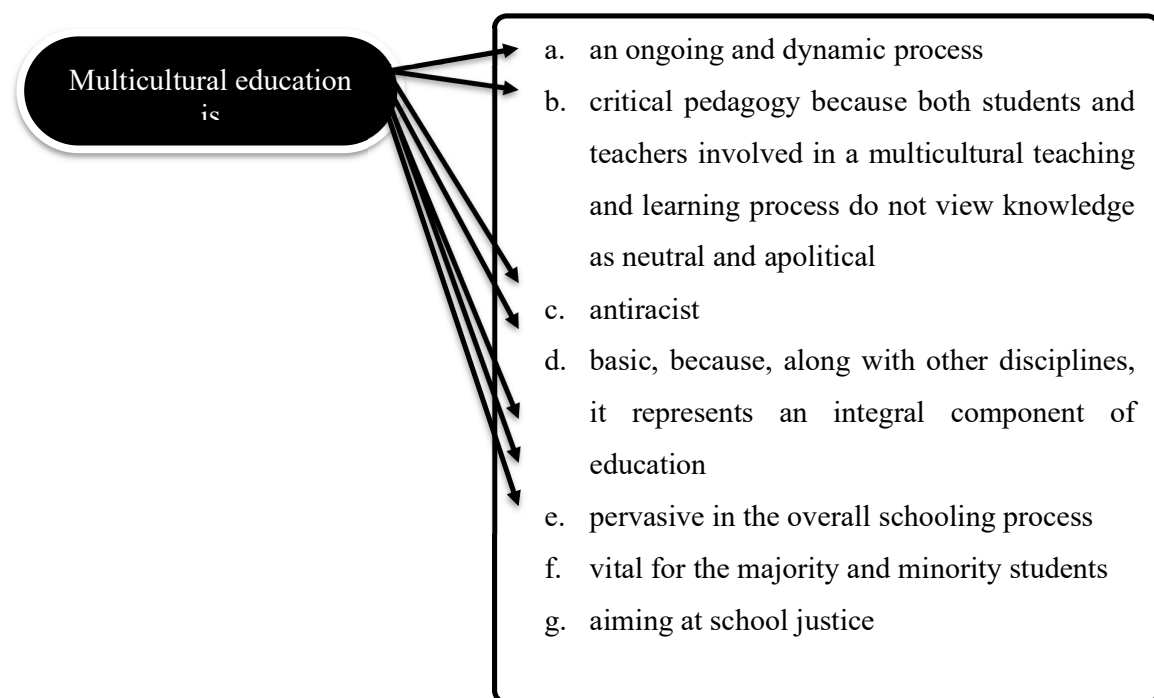
This paper is a response to the limitations of previous studies by specifically showing that this is aimed at multicultural education from a religious and linguistic perspective during the COVID-19 pandemic in Indonesia. In addition to showing a variety of religions, various regions, portraits of multicultural education at the Kindergarten to Higher Education levels, there are also strategies to strengthen multicultural education starting from the family, school, and community. Communities can live together peacefully and comfortably even in the midst of families, schools, and communities of various religions and languages. Multicultural education is also a heritage education that is free from bias. The freedom to explore religious perspectives, and the language inspired by these goals, can make people more sensitive to the plurality of ways of life, different ways of analyzing experiences and ideas, and ways of looking at history around the world. In accordance with the research conducted (Uyu Mu'awwanah, 2020) that multicultural education should be part of the curriculum in education. Given the importance of multicultural education, it is taught to the community from kindergarten to university education so that they are able to apply it when they are in society.

This paper is based on the argument that multicultural education not only shows aspects of diverse religions, languages, education levels and conflicts that are very likely to occur, but also pays attention to strategies to improve the quality of multicultural education in the surrounding environment, as an effort to avoid conflict. Indonesia is a pluralistic country that has a diversity of religions, and languages that must be considered, believed to be true, enforced obligations and responsibilities, and implemented with maximum quality together. The concept of religion has developed, and there are three categories of religion (religion), namely revealed religion, natural religion, and local religion (Marzali, 2017). While language is used as a communication tool, it includes three main functions, namely ideational functions, interpersonal functions, and textual functions. These three functions are called metafunctional functions, and they represent different realities. For each individual, religion and language become self-identity in a pluralistic environment. During the COVID-19 pandemic, cases of lack of multicultural education in the form of tolerance, equality, and cooperation between individuals are very concerning, and religious conflicts are increasing throughout the world (survei Pew Research Center, 2014), manifested in the form of violence or intimidation (Dwnesia, 2014). This phenomenon must be addressed in a comprehensive, accurate, and effective manner.

Existing studies have shown that multicultural education is a mere talent of ideas (Arslan & Rață, 2013), but the process of inculcating a way of life that respects each other, is tolerant, of the diversity of religions, languages, and cultures of life in a pluralistic society. Multicultural education in question is not just a transfer of knowledge but also a transfer of value. This transfer of value is intended as the inheritance of ethical-religious-humanist values from the previous generation to the next generation. Multicultural education really glorifies humans because it has a point of view that covers all aspects of human life (Izzah, 2020).

The attitude of religious promodialism can hinder the occurrence of social and national integration, so this attitude must be balanced with the existence of tolerance and high tolerance between followers of their religion. The condition of religious diversity that is embraced by the community can describe the potential wealth of society with a pluralist and multicultural type. However, religious diversity can make people feel uncomfortable because they do not know and understand other religions. It encourages prejudice, antipathy based on generalization errors, then directed at groups of people or individuals.

Multicultural education can be categorized into three levels: (1) ideas and awareness of the importance of cultural diversity; (2) education reform movement; and (3) appropriate multicultural education process (Hanum, n.d.). Multicultural education that emphasizes the same right to life above all differences, an attitude of tolerance. Renewal Movement to exchange ideas, knowledge, and more. The process of multicultural education takes place continuously and in the long term. The teaching and learning approach is based on democratic values that encourage pluralism, comprehensiveness, intercultural exchange, so that different cultures can live together. Along with the development of science and technology, scientists or researchers are required to develop and improve the quality and productivity of science professionally and accurately in accordance with increasingly rapid developments and technology. put forward, (Arslan & Rață, 2013) that the character of multicultural education is actually an attitude of "caring" and an effort to understand differences, or "recognition" from society, as follows.



**Figure 1. Characteristics of Multicultural Education**

Multicultural education is oriented towards intellectual, social and national character development that is free from racism and bigotry. The same thing was explained by Sleeter and Grant at (Arslan & Rață, 2013)), multicultural education goals:

\*to acquire the skills, attitudes and knowledge necessary for increasing an individual's ability to function effectively within a multicultural environment;

- \*to develop the ability for seeking information about the economic, political, and social factors of various cultures;
- \*to foster the affirmation of all cultures;
- \*to provide individuals with opportunities for experiencing other cultures and recognizing them as a source of learning and growth;
- \*to build an awareness of an individual's cultural heritage that provides a basis for personal identity; and
- \*to increase tolerance and acceptance of different values, attitudes, and behaviors.

Multicultural religion and language can occur in a level of harmony that is developed by the values of 'tolerance', 'equality', and 'cooperation' (Penyusun, 2020). Tolerance indicators represent the dimensions of mutual acceptance, respect/appreciation of differences. Equality, reflecting the desire to protect each other, provides equal opportunities by not prioritizing superiority. Furthermore, cooperation describes the active involvement of joining other parties and providing empathy and sympathy to other groups in social, economic, cultural and religious dimensions.

This paper is based on the argument that various languages often cause problems in education and community character development during the COVID-19 pandemic. The Indonesian and regional languages used in various multicultural education during the COVID-19 pandemic actually gave rise to attitudes, conflicts, resistance due to the misunderstanding of the people who use text language as well as on social media, or electronic media that are separated from their context. The language used in multicultural education is not only the national language, but also a variety of regional languages that are often combined or widely used in formal and non-formal communication. Along with the development of the national language and the variety of regional languages used at the same time, it often triggers misunderstandings or miss-understanding. Indonesian is a language that is still developing, along with the development of science, technology, culture and regional languages, which are much more diverse and difficult to understand by people who speak different languages, other languages in this world.

Indonesia is a pluralistic nation that has abundant natural wealth, which is also rich in a variety of regional languages from various islands, tribes, and races. Multicultural education in Indonesia has a significant effect on pluralist attitudes (Baldah, Sumawa & Yuniarto, 2016). Thus, multicultural education is considered important to be implemented in everyday life in order to prevent conflicts in society (Baldah et al., 2016). Principles of multicultural education (Handika, 2020), taught regardless of the background of the students, and differences in religion, language, culture and so on are not obstacles to fostering a sense of brotherhood. However, over time, many problems have arisen in Indonesia, related to aspects of conflicts between religions, races, ethnicities, and various violent conflicts, power struggles, and other conflicts, which show that the role of education is weak in instilling morals during the Covid-19 pandemic.

The Covid-19 pandemic first appeared in Wuhan, China in December 2019 (Carteni et al., 2020; Du et al., 2020). Covid-19 is spreading very fast in almost all countries around the world (Alzahrani et al., 2020; Annas et al., 2020; Consolini & Materassi, 2020; Prior et al., 2020). COVID-19 is categorized as an infectious disease that threatens humans, especially those with a low immune system (Dousari et al., 2020). COVID-19 causes acute respiratory syndrome, fever, pneumonia, headache, cough, loss of sense of taste or smell which often leads to death (Siegler et al., 2021; Antonio Maria et al., 2020). Sudden attacks and rapid transmission make COVID-19 have an impact on all aspects of human life (Nahid et al., 2021).

## 2) METHODS

This research was conducted with a qualitative approach sourced from primary data and secondary data. Primary data sources are obtained from various electronic media news showing multicultural education in Indonesia published through the official government website. Meanwhile, secondary data were obtained from journal articles discussing multicultural education in Indonesia. Data that has been found from various electronic media, both web and research journals, is then collected, reduced, verified, and continuously analyzed inductively and continuously until the end of the research. The data analysis process takes place through three stages; data reduction as a process of organizing data in a more systematic form by categorizing data according to data categories. Data display is carried out as an effort to display the research results in the form of a table which is then narrated according to the data table. The next stage, data verification is carried out as a data conclusion stage, which is analyzed using content analysis techniques.

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## 3) RESULTS

The multicultural education experienced by the Indonesian people as a whole is reflected in the fact that it is very heterogeneous. The size of the population, the size of the island, the diversity of religious and linguistic cultures, levels of education and multicultural values from the lowest education (Kindergarten) to the highest education (University) Indonesian society is a country that has the potential for extraordinary cultural diversity. Religions and beliefs recognized by the Indonesian government (Islam, Christian, Catholic, Hindu, Buddha, *'Aliran Kepercayaan'*, and *'Konghucu'*). For more details, the following is a data display with a table.

**Table 1: Religion and Beliefs in Indonesia (June2021)**

Religion	People	(%)	Coding
Islam	236, million People	86,88	Highest /1
Christian	20,4 million People	7,49	Second
Catholic	8,42 million People	3,09	Third
Hindu	4,67 million People	1,71	Fourth
Buddha	2,04 million People	0,75	Fifth
<i>'Aliran Kepercayaan'</i>	102,51 million People	0,04	Sixth
<i>'Konghucu'</i>	73,02 million People	0,03	Lowest/7
Total number	272,23 million People		

(Source: Ministry of Home Affairs)

Currently, Indonesia's population is 272.23 million as of June 2021 (Dir General of Population and Civil Registration) Ministry of Home Affairs. The data illustrates that the majority of Indonesia's population is Muslim (236.53 million people / 86.88%), Muslim. Second, as many as 20.4 million people (7.49%) are Christians. Third, 8.42 million people (3.09%) are Catholic. Fourth, as many as 4.67 million (1.71%) are Hindus. Fifth, as many as 2.04 million people (0.75%) are Buddhists. Sixth, as many as 102.51 thousand people (0.04%) adhere to the belief system, and as many as 73.02 thousand people (0.03%) are Confucian. In detail, the tendency of people to embrace religion from all provinces in Indonesia, see the table below.

**Table 2. Provinces and Religions in Indonesia 2021(RI, 2021)**

No	Province	Islam	Christian	Catholic	Hindu	Buddha	Konghucu	Kepercayaan	Total
1	Aceh	5.176.308	64.300	5.101	98	7.444	0	261	5.253.512
2	Sumatera Utara	9.810.473	4.066.305	647.325	16.346	361.402	559	5.626	14.908.036
3	Sumatera Barat	5.411.932	80.812	46.246	93	3.638	8	265	5.542.994
4	Riau	5.366.531	581.673	63.430	739	133.744	2.175	1.400	6.149.692
5	Jambi	3.321.255	113.544	19.855	510	34.736	676	1.188	3.491.764
6	Sumatera Selatan	8.030.200	79.965	49.643	40.319	67.504	67	81	8.267.779
7	Bengkulu	1.953.891	33.087	8.092	4.184	2.180	11	133	2.001.578
8	Lampung	8.675.884	129.162	82.941	127.903	27.397	54	1.621	9.044.962
9	Kep Bangka Belitung	1.248.691	29.114	18.782	1.193	66.705	28.348	1.650	1.394.483
10	Kepulauan Riau	1.530.708	234.745	47.678	932	143.755	3.266	304	1.961.388
11	DKI Jakarta	9.213.730	945.089	432.086	20.216	399.005	1.483	253	11.011.862
12	Jawa Barat	44.374.684	833.418	293.613	17.017	98.780	11.688	3.514	45.632.714
13	Jawa Tengah	35.577.909	601.959	357.113	15.648	53.578	1.540	6.856	36.614.603
14	DI Yogyakarta	3.382.421	89.020	166.964	3.419	3.155	95	413	3.645.487
15	Jawa Timur	39.554.069	686.516	278.384	107.971	74.186	2.302	2.647	40.706.075
16	Banten	10.296.096	286.723	134.829	8.292	136.183	1.994	4.693	10.868.810
17	Bali	425.981	65.962	33.352	3.682	28.635	470	99	4.236.983
18	Nusa Tenggara Barat	5.118.846	13.534	9.819	128.600	16.654	38	86	5.287.577
19	Nusa Tenggara Timur	511.281	1.962.768	2.906.404	6.030	448	82	39.405	5.426.418
20	Kalimantan Barat	3.251.481	623.839	1.203.137	2.998	330.638	13.093	1.889	5.427.075
21	Kalimantan Tengah	1.907.034	429.481	81.420	155.345	2.763	194	978	2.577.215
22	Kalimantan Selatan	3.922.388	53.689	21.421	23.252	12.412	258	9.145	4.042.565
23	Kalimantan Timur	3.155.252	275.706	156.595	8.311	15.535	329	378	3.612.106
24	Kalimantan Utara	477.919	133.424	38.957	338	4.216	137	3	654.994

No	Province	Islam	Christian	Catholic	Hindu	Buddha	Konghucu	Kepercayaan	Total
25	Sulawesi Utara	832.936	1.673.635	116.895	15.525	3.957	464	1.706	2.645.118
26	Sulawesi Tengah	2.333.910	491.915	26.437	109.308	4.339	52	3.514	2.969.475
27	Sulawesi Selatan	8.175.141	700.287	154.199	63.652	21.661	91	2.349	9.117.380
28	Sulawesi Tenggara	2.519.582	44.900	16.070	50.065	2.188	22	112	2.632.939
29	Gorontalo	1.157.969	17.489	1.049	4.018	977	9	20	1.181.531
30	Sulawesi Barat	1.286.405	231.072	17.602	21.160	478	32	7.147	1.563.896
31	Maluku	982.019	729.181	126.638	5.765	395	75	10.156	1.854.229
32	Maluku Utara	985.460	322.498	6.470	121	150	138	12	1.314.849
33	Papua Barat	436.971	621.351	87.607	1.164	957	29	75	1.148.154
34	Papua	664.575	3.000.104	669.185	3.341	2.355	2.220	4.813	4.346.593

The data sources in table 2 above illustrate that Indonesia has 34 provinces, in each province there are large numbers of adherents of Islam, Christian, Catholic, Hindu, Buddha, 'Aliran Kepercayaan', except for Aceh there are no *Konghucu*. Condition of adherents of religion: Islam is the largest in West Java (44,374,684 out of 45,632,714 people) in Indonesia; The largest Christian from North Sumatra (4,066,305 out of 5,626,14); The highest Catholic in East Nusa Tenggara (2,906,404 out of 5,426,418); The highest Hindu in Bali (3,682,484 out of 4,236,983 inhabitants); The tallest Buddha in DKI Jakarta (399,005 out of 11,011,862 inhabitants); The highest Confucianism in Kep. Bangka Belitung (28,348 of 1,394,483 inhabitants); and Beliefs in East Nusa Tenggara (39,405 out of 5,426,418 people). All of these data illustrate the clarity of the level of heterogeneity in all provinces in Indonesia, the pluralism of religious adherents reflects their society.

The richness of regional languages in Indonesia (<https://labbineka.kemdikbud.go.id/bahasa/daftarbahasa>) is very large (718 regional languages from 34 provinces). The language used in the daily life of the people is said to be full of the culture they use that language. The national language (Indonesian) is a symbol of nationality, the language of instruction that unifies the nation. Regional languages, regional languages are widely used by people who speak an area, often not understood by other regional communities, so that it often causes miss-understanding/interpretation to listeners/readers who are still poor in certain language vocabularies. Regional languages are also taught in schools other than certain religions above, but all of them are limited; volume, learning materials and individual competencies. There are many levels of education from kindergarten to the highest level of Higher Education in Indonesia, here is a portrait that illustrates clarity, see table.

**Table 2. Multicultural Education in Indonesia**

No	Education	Multicultural Education (Religion and Language)	Coding	
	Kindergarten	Learning in Kindergarten, based on the 2013 Curriculum, namely, interdisciplinary thematic and transdisciplinary thematic learning designed in five important values: acceptance of different personal/self-identities; acceptance of the diversity of life within the framework of Bhineka Tunggal Ika; acceptance of cultural differences; acceptance of differences in work or profession; and acceptance of religious differences (Kasmiati, 2021)	Acceptance of difference Equality	of
	Primary school	The planting of the concept of diversity in schools is made based on religion. Diversity education is strongly influenced by the ideology of the school, the views of teachers, the views of parents and the program of the school (Feriyanisya et al., 2021)	Diversity Education Equality	
	Islamic Elementary School	The implications of multicultural education in Islamic elementary schools, show the values of multiculturalism: harmony, togetherness, and brotherhood (Wahyudi, 2021)	Cooperation	
	Junior high school	The value of multiculturalism is instilled; tolerance, communication, tolerance, cross-cultural, mutual cooperation. The school plays the role of academics, facilitators, and enforcers of the rules (Setiawan et al., 2021)	Tolerance Cooperation	
	Islamic Junior High School	Implementation of multicultural education in the form of; intracurricular, extracurricular, and habituation activities. Multicultural elements instilled in Islamic State Junior High School students; diversity of culture, religion, language so that students are able to respect each other even though they have different languages, ethnicities, religions and so on (Safitri, 2017)	Equality Tolerance	
	Senior High School	The values of multicultural education are applied in a democracy, humanism and pluralism. Students are able to have a point of view, see concepts, issues, themes, and problems from several perspectives. Students can compete, argue, and start to dare to see things from a different perspective (Hani, 2020)	Tolerance Equality Cooperation	
	University	The values of multicultural education are implemented by the lecturers, in Civic Education, the Basic concepts of Democracy, Islam and Democracy, as well as Human Rights, <i>Pancasila</i> , the Indonesian people with <i>Bhinneka Tunggal Ika</i> , the values of <i>Pancasila</i> (RAHAYU, 2014)	Equality	
	Public	Multicultural education in the community includes being ready for differences, critical, caring, social, unity, mutual respect and tolerance (Hasbullah & Nurhasanah, 2021)	Tolerance Cooperation Equality	

The data above illustrates how multicultural education in Indonesia is applied from pre-primary education (Kindergarten education) to university. Education is oriented to the process of forming attitudes, accepting difference or diversity, togetherness, equality, democracy, humanism, tolerance, and cooperation. Education continues to be carried out to form mental attitudes, respect others, respect human rights, and the values of Pancasila. Inculcating the values of tolerance, cooperation, and equality at every level of formal and non-formal education in everyday life, see table.



**Table 3. Implications of Multicultural Education in Indonesia**

No	Implications of Education	Link Data	Coding
1	Inter-religious tolerance in the midst of societal pluralism is very complex in Indonesia.	<a href="https://news.detik.com/internasional/d-4530664/indonesia-jadi-inspirasi-toleransi-beragama-dan-multikulturalisme-bagi-jerman">https://news.detik.com/internasional/d-4530664/indonesia-jadi-inspirasi-toleransi-beragama-dan-multikulturalisme-bagi-jerman</a>	Tolerance
2	Portrait of Tolerance during Eid Al-Fitr Along with Ascension Day of Isa Almasih	<a href="https://www.liputan6.com/regional/read/4557525/potret-toleransi-tatkala-idul-fitri-tiba-bersamaan-dengan-hari-kenaikan-isa-almasih">https://www.liputan6.com/regional/read/4557525/potret-toleransi-tatkala-idul-fitri-tiba-bersamaan-dengan-hari-kenaikan-isa-almasih</a>	Tolerance
3	Harmony Between Religions, The Main Element of National Harmony	<a href="https://kominfo.go.id/content/detail/36633/kerukunan-antar-umat-beragama-unsur-utama-kerukunan-nasional/0/berita">https://kominfo.go.id/content/detail/36633/kerukunan-antar-umat-beragama-unsur-utama-kerukunan-nasional/0/berita</a>	Cooperation
4	Religious Approach in Alternative Creating Harmony	<a href="https://www.liputan6.com/news/read/4166240/maruf-amin-pendekatan-keagamaan-jadi-alternatif-menciptakan-kerukunan">https://www.liputan6.com/news/read/4166240/maruf-amin-pendekatan-keagamaan-jadi-alternatif-menciptakan-kerukunan</a>	Cooperation
5	Equality of Worship, Governor Anies Inaugurates Puri Indah Indonesian Christian Church in Kembangan	<a href="https://jakartanews.id/2021/11/06/wuju-dkan-kesetaraan-beribadah-gubernur-anies-resmikan-gki-puri-indah-di-kembangan/">https://jakartanews.id/2021/11/06/wuju-dkan-kesetaraan-beribadah-gubernur-anies-resmikan-gki-puri-indah-di-kembangan/</a>	Equality
6	Religious Equality and Stream of Faith	<a href="https://mediaindonesia.com/opini/131929/kesetaraan-agama-dan-aliran-kepercayaan">https://mediaindonesia.com/opini/131929/kesetaraan-agama-dan-aliran-kepercayaan</a>	Equality
7	Cases of Violence Triggered by Diversity Problems in Indonesia	<a href="https://www.kompas.com/skola/read/2020/02/06/190000569/kasus-kekerasan-yang-dipicu-masalah-keberagaman-di-indonesia?page=all">https://www.kompas.com/skola/read/2020/02/06/190000569/kasus-kekerasan-yang-dipicu-masalah-keberagaman-di-indonesia?page=all</a>	Conflict
8	5 Biggest Religious Conflicts That Ever Happened in Indonesia. Is it still available now?	<a href="https://www.99.co/blog/indonesia/konflik-agama-indonesia/">https://www.99.co/blog/indonesia/konflik-agama-indonesia/</a>	Conflict
9	Language Conflicts in Indonesia (PAPUA)	<a href="https://www.kompasiana.com/shella_sabriani/5529373d6ea834d3158b458d/konflik-bahasa-yang-terjadi-di-indonesia-papua">https://www.kompasiana.com/shella_sabriani/5529373d6ea834d3158b458d/konflik-bahasa-yang-terjadi-di-indonesia-papua</a>	Conflict

The implications of multicultural education in Indonesia show the attitudes of children, students, society; tolerance, cooperation, equality, but also sometimes triggered by conflict. The attitude of tolerance represents the dimensions of mutual acceptance, respect/appreciation of differences. The attitude of equality reflects the desire to protect each other, provide equal opportunities by not prioritizing superiority. The attitude of cooperation describes the active involvement of joining other parties and giving empathy and sympathy to other groups in the religious, linguistic, social, or economic dimensions. Conflict occurs a necessity, because there is a conflict, a dispute between individuals or social groups due to differences in interests, perceptions, arguments.

#### 4) DISCUSSION

Variety of religions; Islam, Christian, Catholic, Hindu, Buddha, '*Aliran Kepercayaan*', and '*Konghucu*' are recognized as official religions and beliefs in Indonesia (Kementrian Agama RI, 2021). Religion is used as a guide, a power source of reference in the daily life of its adherents. To answer the problems of religious pluralism, such as respecting diversity or as a forum for

diverse perspectives from various groups, multicultural education is needed proportionally, and departs from the root of the problem that occurs. Terminologically, multicultural education is a process of developing all human potentials that respect plurality and heterogeneity as a consequence of the existence of religious diversity, as well as language or culture in building pious, moral, personality human beings, able to control themselves according to the teachings of their religion. When there is conflict between individuals, groups, or communities caused by religion or language, these people tend to group themselves according to their respective religions and languages. This phenomenon is known as religious primordialism with cognate languages.

Educators together with the Indonesian government prepare strategies and materials for multicultural education in the educational curriculum according to the level of education of the community. In each level of education, material is given and an adequate understanding is explained about the importance of tolerance, cooperation and equality. To answer the problems of religious pluralism, such as respecting diversity or as a forum for diverse perspectives from various groups, multicultural education is needed. Terminologically, multicultural education is a process of developing all human potentials that respect plurality and heterogeneity as a consequence of the diversity of culture, religion, language, customs, race, ethnicity, economy, and politics. This multicultural approach is to pursue cultural engagement, understanding and exchange between cultures, so that different cultures can coexist peacefully. Therefore, the implementation of multicultural education can be said to be successful if it is formed in each individual an attitude of living that is tolerant, not hostile, not in conflict, respecting differences, being proud of themselves and their environment, as well as other benevolent attitudes such as those found in religious differences, in particular.

Multicultural education has implications for the formation of the very diverse character of Indonesian society, able to answer complex problems at various levels of education, but also other new problems cannot be avoided. In Indonesia, the diversity of religions and adherents is very large. The data on the variety of religions and their adherents shows that the highest variety of religious adherents is from the religion of Islam, while the religious adherents are the least from the belief system, and the variety of languages is 718. Religious education in the curriculum is provided to increase understanding between religions, create a level of awareness, respect or tolerance between diverse religious communities, increase understanding of multiculturalism to the community. The very diversity of religions, languages and cultures is prone to SARA conflicts. In fact, religious education is sometimes still taught by denying the right to live in religion or other people's beliefs, without respecting other people's religions, people who have other religions are considered wrong, lost, and their right to life will be threatened. This condition is too difficult to solve, if all have not been able to control themselves, master their religious knowledge thoroughly and so on.

The implementation of multicultural education in Indonesia requires a strategy based on religion and the right language from the smallest environment, the family environment as has developed in many other countries, must be very diverse. Effective language-based strategies can be through communication, togetherness, sharing activities, affection, support, commitment (Yaqin, 2012). Multicultural education must lead to basic competencies that citizens must possess, such as developing social competencies to foster a better understanding of other cultural and religious backgrounds in society (Adhani, 2014). Sociologically, conflict is defined as a social process between two or more people (it can also be a group), in which one party tries to get rid of the other party by destroying it or making it powerless (Muspawi, 2014). The strategy of religion-based multicultural education in the family environment can be carried out as follows; (1) Preparing children to participate in the family, or inter-cultural society (Child-centered education); (2) Preparation of parents in introducing children to various cultures, religious values and virtues (morals and ethics); (3) Problem solving, social, values of

tolerance, togetherness, and equality. This primordialism is a form of excessive loyalty to its subnational culture, including regional languages (Zakky, 2018). Multicultural education strategies in the family in particular can be done by example, ethical and moral improvements, such as honesty, tolerance, respect, kindness, forgiveness, loyalty, and non-violence.

Educators (lecturers, teachers, parents, the community) are not only required to master and be professional in educating, but they must also be able to instill the values of multicultural education for the provision of the social life of students (democracy, humanism, pluralism, and religious values, which packaged in multicultural education). For educators who are required to continuously master increasingly diverse multicultural knowledge, provide solutions to problems of religious diversity, or language, it must be sustainable, cannot be solved in one time. For this, it is hoped that parents are also able to help equip their children not only in the fields they control, but they also integrate and instill religious values that contain virtue in them and introduce the diversity of religions that exist in their children's environment. This is because religious and other multicultural issues are closely related to the social life and environment around their children. That way, children as learning subjects can achieve success and reduce prejudice, discrimination, and other negative attitudes. In connection with this description, the researcher examines the importance of religious knowledge in everyday life, so the researcher will focus this research on religion-based multicultural education.

It turns out that multicultural education based on religion and language from the family, especially parents, has a strong influence on the education of children, the nation's generation. Differences that occur in the family should be managed, and developed properly. This diversity must be understood and managed proportionally, professionally, accurately, and effectively so that it becomes a great power that has the potential to provide benefits to all parties involved. If cultural differences, moral values in religion, and so on, are left unchecked and ignored, there will definitely be internal or external conflicts. Family-based multicultural education can help create a tolerant, inclusive attitude, not a rigid and exclusive attitude. This education can be packaged in multicultural education, because it involves tolerance in the diversity that exists in the life of the nation and state. Unfortunately, multicultural education, especially those based on religion, is still not given the right portion. Education should start from oneself, especially to parents, who act as educators for their family members. Then this behaviour can be transmitted to children from an early age, until children become accustomed to behaving in accordance with the religious, moral, and ethical values that apply in their family.

The concept of religious primordialism behaviour tends to stick to one's own religion, without respecting and doing justice to other people's religions, so that it can lead to prolonged conflicts. The low narration of the language owned by the individual results in the delivery of meaning being less communicative, resulting in misunderstandings and conflicts. The Indonesian state has a diversity of cultures, religions and ethnicities with their respective regional languages that are not easily understood by other people. This diversity has the potential for conflicts that can become large if not managed properly. This study will certainly have an effect on education, child development, and relationships between families, furthermore, the character of children formed will have an impact on health, applicable laws in the area, comfort and peace of life, to businesses and industries that develop in their country. So great is the influence of a multicultural family study based on religion, that this study is relevant for various professionals working in any sector, in improving the quality and strength of family members.

This study is limited to multicultural education in the perspective of religion and language during the COVID-19 pandemic. Multicultural education can be implemented through various ways and comprehensive approaches, and is realized in various fields of life and the environment. Multicultural education strategies can be carried out in the family, school, and

community environment. Multicultural education can be applied in family life from an early age and continuously regarding ethnic, racial, and religious differences. Character, national, ideological, and religious education has indeed been given a lot in universities. In the family environment, this education must provide knowledge, which is equally distributed among family members. Finally, it will form a person with virtue in the child, which in turn will benefit his social life. Religion-based multicultural education, such as understanding of diverse religious tolerance, is still very lacking, given the current number of conflicts in the name of religion.

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