Research Article

EDUCATION BASED ON MULTICULTURAL IN CONSERVATION OF NATIONAL LOCAL CULTURE IN GLOBALIZATION ERA

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ARTICLE INFO	ABSTRACT
Article History: xxxxx **Key words:** Education, Based, Multicultural	This article analyzes the importance of preserving the local cultural values of the archipelago in addition to facing the negative impacts of social change caused by globalization. The phenomenon that society now faces is a very basic social and cultural change. Acceleration of information wave globalization bring significant changes in society, both at the level of surface structure (attitude and behavior patterns) and deep structure (value system, life view, philosophy and belief). Changes occur because of inter-state cultural contacts that are interpreted by the dialectic of new values with old values that dominate each other, which allows homogenization and neoliberalization in all aspects of life including local cultural values that have been the guidance of society. This condition gives rise to spit and a sense of value because society is more glorifying modern value by marginalizing transcendental value. As a result there are various forms of deviation of moral values that are reflected in the style, style, and lifestyle of society. Therefore, the strengthening and inheritance of local cultural values needs to be done intensively in the younger generation.

INTRODUCTION

Education is part of future investment, public investment as well as state investment in order to promote and educate the life of the nation. Thus, in order to achieve these goals, education is always directed to answer some matters relating to issues of nationality and humanity. As it is known that the model of education in Indonesia is divided into two, namely religious education and national education. Current education tends to use dichotomous study methods. That is, religious education is different from national education. Religious education is more emphasis on the discipline that is normative, establish, and away from the reality of life. While national education is more inclined to reason or intelligence. Therefore, it is very difficult to find a truly comprehensive and integral educational concept. One of the factors of the emergence of the problem is the different view of human nature. The strength of different views of humanity leads to increasingly sharp differences in the theoretical plains, and even more sharply at the operational level. This phenomenon, becomes more apparent when the managers of educational institutions have a very strong attitude of fanaticism, and they assume that the paradigm is the most correct and the other is wrong, so should be straightened out. Human beings and education are two things that cannot be separated. Humans throughout his life carry out education. If education aims to foster full humanity in all aspects of humanity, then all aspects of human life must intersect with the spiritual dimension (theological), morality, sociality, emotionality, rationality (intellectual), aesthetic and physical.

But in reality, our educational process is still a lot menekannkan on the aspect of cognition only, let al one just the test values that become the standard of graduation, so that learners do not develop into a whole human. As a result, there will be a variety of bad acts such as the recent ones: brawl, war, ethnic cleansing, injustice, economic disparity, corruption, dishonesty, and so on.

Education as a process of human resource development in order to obtain social ability and optimal individual development provides a strong relationship between individuals and society and the surrounding cultural environment.[1] More than that education is a process of "humanizing human" where human beings are expected to understand himself, others, nature and cultural environment.[2] On the basis of this education is inseparable from the culture that surrounds as a consequence of educational objectives of sharpening taste, intention and work. Achieving these educational goals is a challenge all the time because one of them is cultural differences. The link between education and multiculturalism is the solution to diverse cultural realities as a whole-potential development process that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity.[3] Cultural plurality, as

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[1] Zahara Idris, *Dasar-dasar Kependidikan* (Padang: Angkasa Raya, 1987), page. 7

[2] Driyarkara, *Tentang Pendidikan* (Jakarta: Kanisius, 1980), page. 8

[3] Maslikhah, *Quo Vadis Pendidikan Multikultural:*

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found in Indonesia, places multicultural education very urgently.[4] Cultural diversity in Indonesia is a historical and social reality that no one can deny. The uniqueness of these diverse cultures provides the implications of their own mindset, behavior and personal character as a living tradition in society and the region. The traditions formed will vary from region to region. Intercultural struggle provides conflict opportunities when there is no mutual understanding and mutual respect for one another. The process to minimize this conflict requires multicultural educational efforts in the framework of empowering a pluralistic and heterogeneous society in order to understand and respect each other and to form an open character to the differences.[5]

Multicultural education is the process of developing all human potential that values plurality and heterogeneity as a consequence of cultural, ethnic, ethnic, and religious (religious) diversity. Multicultural education emphasizes a philosophy of cultural pluralism into an educational system based on the principles of equality, mutual respect and acceptance and understanding and a moral commitment to social justice.

Speaking of cultural issues can be understood as systems in society related to values, beliefs and behaviors. Local culture can not be separated from those things that are related to universal cultural elements, such as life view, art, religious system, literature, culinary, traditional ceremony, social organization, equipment, fashion, artifact, language, building, traditional medicine, and local customary law. Culture is a way of thinking and a way of feeling that expresses itself in the whole life of the set of people who make up society. In the world of culture, local culture is a learned and acquired thing with which one can adapt to the circumstances around him and this is dynamic with the passage of time. Not only that, the local culture is a whole whose composition patterns are related to knowledge, belief, art, morals, customs and other things that are usually done by each region.

With the above, then this paper discusses the importance of multicultural education as an effort to preserve the local culture of the archipelago. It is important to discuss to build the discourse about the importance of maintaining the existence of local culture of the archipelago. The current current of golbalization is so rapidly thrust upon local cultures and it is not uncommon to uproot it from its roots. Global cultural trends erode local wisdom that blends and becomes the spirit of local culture. The local culture of the archipelago is very thick with the values of customs should always be maintained and maintained with various efforts, especially through education.

The Concept of Education in the Era of Globalization

Globalization makes Western culture a world cultural trend. Western culture dominated by American culture laden with consumerism, hedonism and materialism into a global culture and a mecca for cultures in developing countries. This global culture sweeps the world marked by the hegemonization of lifestyle (life style). At the same time, the modern era has spawned many creations of various facilities to make it easier to meet human needs. The sophisticated facilities and equipment created by human beings drain new values from outside, that is the circulation and cultural exchange.

Globalization has approached all the people in any hemisphere with many positive and negative impacts. The positive side of globalization is on the advancement of informatics technology and communication technology. Negative impact if we only become the object of a current globalization without being able to do. Therefore it takes a lot of preparation, especially mental to face the era of globalization. In that era it takes the ability to capture and filter all incoming influences from different cultures.

Education perspective global or also called global education means education that equips global insight to equip students enter the era of globalization so that students are able to act locally based on global insight. Education that utilizes local and global advantages in economic, artistic, human resources (HR), language, information and communication technology, ecology, etc. into the school curriculum that ultimately benefits the development of competencies of learners that can be utilized for global competition. Global education is felt to be due to the progress of communication and transportation that the world perceives is getting narrower, the borders of the country become blurred, the universalization process is affecting various aspects of life.

Improving the quality of education for a nation, however, should be prioritized. Because the quality of education is very important, because only qualified human beings who can survive in the future. One way that can be done to improve the quality of education is with the management of education with global insights. A global perspective is a view arising from the awareness that in this life everything is always related to global issues. People are no longer able to isolate themselves from global influence. Humans are part of the movement of the world, therefore must pay attention to the interests of fellow citizens of the world.

The ability of human rationality, as a form of the shifting of thinking from the irrational to the rationality, makes it possible for humans to continue to create a change. These changes have shaped the thinking patterns that are then implemented against the realities of everyday life. Meanwhile, in the world of education, modernity is necessary, because the demands of the times, will change from time to time, become a very vital need, in order to achieve progress itself. Therefore modernization is a process of shifting attitudes and mentality that refers to a form of transformation from a less advanced or less developed to a better, on the other hand also revealed that modernization is the result of the advancement of science and technology that developed today, which results can be felt by all walks of life, from metropolitan cities to remote villages.[6]Education in the modern era is an illustration, of the importance of change, of looking at the development of knowledge and technology, for these two things, it is imperative that both governments, educators and the public (stakeholders) together to make modernization a demanding progress in education itself. Because essentially modernization itself, is seen as an effort to implement thinking in the more advanced educational context.

Reconstruksi Sistem Pendidikan berbasis Kebangsaan (Surabaya: JP Books, 2007), page. 748

4 M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan*, (Yogyakarta: Pilar Media, 2005), page. 3

5 H.A.R. Tilaar, *Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004), page. 9-10.

6 Irwanharyono.com, *Dampak Modernisasi Terhadap Dunia Pendidikan*, acessed on 16 January 2018.

Education has led learners, on the progress of thinking, maturity attitude, and trying to form noble morals. With education also the process of knowledge transformation and application of technology that has been taught during teaching and learning process, has made education as the spearhead of change itself, besides that also education has made a culture develop according to the demands of the times. Indeed culture is a model of human science, beliefs and patterns of behavior that one, culture then seen from aspects of language, ideas, beliefs, customs, moral code, institutions, technology, ritual art, ceremonies and other interrelated components. Cultural development depends on the capacity of humans to continue to study the culture and transform their knowledge to the next generation.[7]

Therefore the development and change of a culture in this era of modernity, will always be related to education. Education as a vehicle for the process of knowledge transformation of learners will make the capacity of human resources more advanced and developed. Education itself will always rub against global culture, where cultural assimilation often characterizes our educational style. In the context of culture, there are two major things that affect each other, namely the culture of sleep and also the western culture. One side of western culture has influenced eastern culture, but on the other hand the development and preservation of eastern culture also has a strong influence on the development of western culture.

With the rapid knowledge and technology, then as if the two cultures are mixed with each other, because with sophisticated technology as if the world has no limit. Both seemed to have merged which then gives its own color. However, it is necessary to underline, that the Eastern adat still has strong values and conditions of obedience to religion and belief, as a source and guidance in life. Religious values and beliefs in Eastern tradition are still firmly adhered to by its adherents, so that the introduction of westernization, especially among young people, is still a bit overwhelming, although some have embraced western culture.

Thus education in the modern era is a vehicle to be a strong control of learners, by teaching good eastern values, and taking better western cultural values, so the system of an education becomes a hope for all levels of society, to guide learners to have intellectual, emotional and spiritual intelligence. The integration of values is what must be imparted to the learners in order to develop and direct all of its potential, a necessity for educational personnel, so as to create a balance and harmony between worldly interests and *ukhrowi*.

The theory of globalization marks and tests the emergence of a global cultural system due to various social and cultural developments, such as the world satellite system, cosmopolitan lifestyle extraction, the emergence of global consumption patterns and consumerism, the emergence of international sporting events, the spread of tourism, the decline of state sovereignty nation, the emergence of a global military system (whether in the form of a peace keeping force, a multinational force or a regional defense pact and so on).
Globalization occurs in every country, no single organization or country can control it. The symbol of the global system is the breadth of the network. Akbar S. Ahmed and Hastings argue that globalization "in principle refers to rapid developments in communications technology, transformation, information that can bring distant parts of the world into a thing that can be easily reached.[8] Globalization increasingly leads to a form of "cultural imperialism" of the West towards other cultures. In a paper entitled Haritage, Culture and Globalization Amer al-Roubaie, an expert on globalization at the International Institute of Islamic Thuoght and Civilization, International Islamic University Malaysia (ISTAC-IIUM) notes: "It is widely understood that the current wave of global cultural trends mostly Western products, spread worldwide through the advantages of electronic technology and various forms of media and communication systems. Terms such as cultural imperialism, cultural cleansing, cultural dependency, and electronic colonialism are used to explain the new global culture and its effects on non-Western societies.[9] "The impact of globalization on Malay culture is more dominant on the threat aspect than the challenge and opportunity. Therefore, the Malay people must take the right attitude in responding to the flow of globalization.

Multicultural Education in the Era of Globalization

This diversity must be accepted as a reality. People who can not accept this reality are just trying to force themselves to live in prehistoric times, when humans are still living in groups of tribes that occupy certain places. For people who have an exclusive view of life it is hard to accept this fact when suddenly a group of strangers comes and lives in their ancestral land. In general, the challenge faced by education in the global-multicultural era is how education can present itself, whether it is able to educate and produce students who have high competitiveness (qualified) or even "barren" in the face of the onslaught of advances in the global era -cultural culture that is full of competition in various sectors, be it real sector and monetary.

Multicultural education aims to prepare learners with the necessary attitudes and skills in their cultural environments, other national and intercultural cultures. A learner from Irian Jaya for example, should not only be familiar with the culture of his own ethnic group, but also must be able to blend and be familiar with other ethnic cultures outside his group. Meanwhile, according to Musa Asy'arie, multicultural education is the process of cultivating a respectful, sincere and tolerant way of living to the diversity of cultures that live in the midst of plural society.[10] Thus, multicultural education becomes very strategic to be able to manage diversity creatively. As Paul Suparno pointed out that multicultural education can help learners to understand, accept and respect people of different ethnicities, cultures, and values.[11]Multicultural education[12] is

7. Amer Al Roubaie, *Globalisasi dan Posisi Peradaban Islam*, Majalah Islamia, Edisi 33, Jakarta: diterbitkan oleh Institute For The Study Of Islamic Thought and Civilization (INSISTS) dan Khairul Bayan, 2005, page. 13

8. Ahmad Qodri Azizy, *Melawan Globalisasi: Reinterpretasi Ajaran Islam*, (Yogyakarta: Pustaka Pelajar, 2004), page. 19.
9. Amer al-Roubaie dalam Adian Husaini, *"Wajah Peradaban Barat: dari Hegemoni Kristen ke Dominasi Sekular-Liberal"*, (Jakarta: Gema Insani Press, 2005), page. 20.
10. Musa Asy'arie, Pendidikan Multikultural dan Konflik Bangsa. Diakses secara online di http://www.kompas.com.
11. Paul Suparno, Pendidikan Multikultural. Diakses secara online di http://www.kompas.com.
12. From presentation above, presumably can be taken a conclusion that education of multikultural effort

put the changes of this age as the right thing, but not all forms of modernization either. If the people of Indonesia always accept the progress of this era without any filtering then the element of our original culture the longer it will fade and disappear, consequently this nation will lose its identity, of course we do not want it to happen.

The Challenges of Multicultural Education in In Conservation of Local Culture in Globalization Era

Multicultural education offers an alternative through the application of educational strategies and concepts based on the utilization of diversity in society. In fact, in-depth multicultural education has existed since the Indonesian nation existed. The philosophy of the Indonesian nation is the bhineka single ika, like mutual help, help, and appreciate among one another can be seen in chronological portrait of this nation which is loaded with the entry of various foreign tribes and continue berakulturasi with indigenous communities.

Multicultural education, is an education that always upholds values, beliefs, heterogeneity, plurality and diversity, whatever its aspects in society. The multicultural education approach also opposes business-oriented education. Furthermore, multicultural education is suitable for use in Indonesia because it acts as a fanatic resistance that leads to various types of violence. These values of multicultural education should be invested in national education systems.

In entering the era of globalization of education, especially Islamic education is faced with various challenges, both in the political, economic, even socio-cultural. The challenges faced by society, in fact, indirectly become the challenge of Islamic education in maintaining local culture. There are several challenges faced, namely; *First*, mass culture development caused by mass media progress, which is no longer local, but national or even global. This results in an increase in the heterogeneity of values in society. With the rapid and varied menu of information that hit the modern society, the more varied responses, responses, intruments, and references from the community. Through the development of the media community also easily access a variety of behavior patterns.

Second, Progress in industrial asphek has driven people to materialistic and consumptive attitudes. Every progress must be measurable by economic and material measures, both at the individual and social levels. Success and success directed by a person is determined by how far he can accumulate material things. *Third*, The increasing human rationality, as well as the human distance from religion. Among today's society, it has become the reality that the increasingly cultivated rationality of society has pushed people into critical societies that tend not to target the limits of the targets including the critical attitude to all aspects of religious teachings, when the religion can no longer be touched by their rationality, but surely religion began to be abandoned by adherents.[23]

According to Anita Lie, multiculktural education in the era of globalization in Indonesia faces three fundamental challenges, namely: *First*, the phenomenon of Hegemonization that occurs in the world of education due to the pull between the advantages and affordability. Learners are segregated in schools according to socioeconomic, religious and ethnic background. *Second*, the curriculum is still based on gender, social economic

status, local culture and geography. This shows an imbalance and bias that limits the multicultural awareness of learners. *Third*, teachers. Teachers' competence and competence in Indonesia are generally below the standard especially to manage multicultural learning.[24]

With these characteristics, the concept of education will reduce the vulnerability of the Indonesian nation to the potential for long-standing conflicts. Multicultural education is also shown in social justice, reducing the social inequality caused by the wrong developmental ways so far. In addition, the concept of multicultural education can also be said by liberating liberation. During this time education in Indonesia is the concept of restrictive education, hagemony and dominance inherent in conventional education of Indonesia. Educated like a robot, so far the next generation of the nation is forced to swallow the information without arguing and deny it. Just as the new ordeal uses education to perpetuate its power. These facts confirm the state's hegemony in educational policy and practice to be a precise context that sharpens the counter dis course for the educational vision of the ruler.

But globalization is so fast and makes the market as its main goal of making education itself a trading commodity. The commodification of knowledge goes in such a way that only certain classes are able to reach it. As happened in Indonesia today. Policies made by the government in increasing the distance of society to get access in getting a decent education. The emergence of Law BHP increasingly mepertegas how the role of the state in the intellectual life of the nation became a mere utopia. So the orientations of togetherness, prosperity and anti-hagemony in the concept of multicultural education is very difficult to apply.

Meanwhile, regarding the identity and existence of local culture in the midst of global currents of multiculturalism, here will be explained about multiculturalism. Basically, the root of multiculturalism is culture. Multiculturalism is a notion that emphasizes equality and equality of local cultures without ignoring cultural rights and existence. Because multiculturalism is an ideology and a tool or vehicle to improve the degree of humanity and humanity, the concept of culture must be seen in the perspective of its function for human life.

The building of these concepts should be communicated among scholars who have the same scientific concern about multiculturalism so that there is a common understanding and mutual support in the struggle for this ideology. Various concepts relevant to multiculturalism include democracy, justice and law, cultural values and ethos, togetherness in equal differences, ethnicity, ethnicity, ethnic culture, religious beliefs, cultural expressions, private and public domains, human rights, community cultural rights and other relevant concepts.[25]

Admittedly or not, with the flow of multiculturalism in this global era, the absorption of society, especially the people of global culture faster than the absorption of local culture, including local culture. The real evidence of the effects of globalization, among others, can be witnessed in the style of dress, style of language, informatics and communication

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[23.] Baharudin, *Pendidikan Islam dan isu-isu sosial*, (Yogyakarta: Kurnia Kalam Semesta, 2011), page. 1-2

[24.] Anita Lie, Mengembangkan Model Pendidikan Multikultural. Diakses secara on-line di http://www.kompas.com.

[25.] M. Nurwahid Abdulloh, *Multikulturalisme dan Problem Kebudayaan di Era Global*, dalam http://puspekaverroes.org/category/opini/, diakses 23 November 2017.

technology, and so forth. Little mini skirts are considered more beautiful than tight clothes. With a shift in time food tastes begin to shift from local cuisine to fast food that can be found in restaurants. Pizza, spageti, humberger, fried chicken are considered more fashionable than local food. Electronic media is always flooded with Mandarin films, Bollywood, Hollywood, Mexico, and so forth. Local shopping places do not meet the needs, so shopping tours abroad entrenched, although costly. Sophisticated communication tools with various models are surrounded by many communities, so the process of imitation of foreign cultures will continue.

As mentioned above that globalization leads to the spread of culture throughout the pulse of community life, so often the occurrence of cultural acculturation that deprives the noble values of indigenous cultures is reduced by foreign culture. Realizing the coming of foreign culture, the Indonesian people must be firm and steadfast and open and tolerant, in order to filter and take a foreign culture that is not contrary to local norms and culture. This is done to fill the void, promote and develop the local culture itself. Firm stance is necessary to avoid contamination of other cultural values that are contrary to the norms, ethics of local culture.

In this era of global multiculturalism the local people are faced with a very dilemmatic problem. On the one hand, they are known as a strong society holding on to traditions that share Islamic values. On the other hand, in terms of global life they are also encouraged to catch up on value-free science and technology. Whereas in the view of David C. Korten, the global era is a 21st century humanitarian nightmare, as they will be faced with three major crises: poverty, wrong environmental handling and social violence.[26] In reality, global-era multiculturalism is capable of determining the direction of cultural development and human civilization in the world. In the narrower socio-cultural sphere, one of the implications of globalization is the emergence of new patterns of a culture in its various forms and order. Culture with this new style often referred to as post-industrial, postmodern, or postmodern culture. The society in the third millennium has logical consequences on the situation that will lead us, as "citizens of the world," to think, to decisions, to act in a relatively fast rhythm. From that fact, it can not be denied that this kind of social reality is actually born because of a significant transformation on the core of culture itself, that is the pattern or way of thinking and the way of looking at the world.

Closing

Globalization which is characterized by the influence of technology, the influence of information media, and the influence of ideology, is felt by local people. The touch of global culture leads to socio-cultural change and the level of value in the local culture. Modernization and globalization have introduced new values within the local tradition. Local cultural system with local wisdom that has been used as a reference character formation by the community is not uncommon changes because of the influence of global culture, which can cause psychological unrest and identity crisis in some communities. Value gap is also experienced by modern society because it prioritizes the ability of reason compared with transcendental values and subject to the understanding of individualism, materialism, and capitalism resulting in the deviation of moral values reflected in the style, style, and lifestyle of society. The phenomenon of strengthening hedonism style and lifestyle is quite alarming for the preservation of local cultural values. Since the current globalization can not be avoided, inheritance of Balinese cultural values or local wisdom with global value uptake is suggested using tree theory theory, crystal theory, and bird cage theory. The biggest challenge facing multicultural-based education lately is the ability to preserve, preserve, and pass on local wisdom. The inheritance of the value of local wisdom is intended for the younger generation to protect themselves from the negative effects of modernization due to globalization.

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[26] Rosihan Arsyad, Mewujudkan Dunia Melayu Dunia Islam Raya Melalui Peningkatan Peran Pemuda, dalam Abdul Latif Abu Bakar, *Belia dalam Pembangunan Dunia Melayu Dunia Islam*, (Malaysia: Institute Kaijan Sejarah dan Patriotism (IKSEP), 2002), page. 133.