

## Potentials of Multicultural Education In Communal Conflict Areas

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This study focuses on understanding communal conflicts in Indonesia, which are triggered by stereotyping. Indonesians have undergone communal conflicts, especially in the late 1990s. The conflicts were mainly religious and ethnic, suggesting serious tensions in stereotyping between religious and ethnic groups. In this case, the paper seeks to underline the importance of multicultural education in the school context. Education is considered having a strategic role in building positive circumstances among people. Multicultural education is expected to minimize the possibility of building negative stereotyping of one person against another, which could cause conflict. This qualitative study incorporates a literature review of multicultural education and communal conflicts in the Indonesian context.

**Keywords:** communal conflict; stereotyping; multicultural education

## Introduction

Indonesia is in the shadow of religious and ethnic conflicts. The rising case of conflicts in society could trigger another conflict similar to those in the late 1990s. The Law has warned the shadow of this conflict on Social Conflict Management. In Article 5 of Law Number 7 the Year 2012, Handling of Social Conflicts states that conflicts can originate from issues relating to political, economic, and socio-cultural issues, inter-religious and ethnic conflict, village, city, and boundary disputes provinces, natural resource disputes between communities and among communities and businesses, and the unequal distribution of natural resources among the people<sup>1</sup>.

In the late 1990s, Indonesians experienced unforgettable communal conflicts because they included violence and non-violence involving various

religious and ethnic groups<sup>2</sup>. In 1995 and 1996, riots broke out in Situbondo, Tasikmalaya and other areas of Java<sup>3</sup>. These conflicts claimed many lives and damaged personal properties. In May 1998, riots were followed by racial violence against Chinese ethnic, especially in the capital city of Jakarta. The riots were mainly because of religious and ethnic motives, which suggested serious tensions stemming from stereotyping between religious and ethnic groups. Anti-Chinese stereotyping and sentiment became the motive for the riots<sup>4</sup>.

Communal conflicts motivated by the stereotyping of religion and communal ethnicity in Kalimantan

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<sup>2</sup> Jacques Bertrand, *Nationalism and Ethnic Conflict in Indonesia* (Newyork: Cambridge University Press, 2004).

<sup>3</sup> I Hariyanto, ed., *Melangkah Dari Reruntuhan; Tragedi Situbondo* (Jakarta: Grasindo, n.d.).

<sup>4</sup> Jemma Purdey, *Anti-Chinese Violence in Indonesia* (Honolulu: University of Hawai'i Press in association with Asian Studies Association of Australia, 2006).

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<sup>1</sup> "Undang-Undang Republik Indonesia Nomor 7 Tahun 2012 Tentang Penanganan Konflik Sosial," n.d.

involving the masses' clashes against the riots<sup>5</sup>

Apart from kinship, primordial problems, economic problems, and social mobility<sup>6</sup>, another

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<sup>5</sup> Edi Patebang and Eri Sutrisno, *Konflik Etnis Di Sambas* (Jakarta: Institut Studi Arus Informasi, 2000); Giring, *Madura Di Mata Dayak Dari Konflik Ke Rekonsiliasi* (Yogyakarta: Galang Press, 2000); Heru Cahyono, ed., *Konflik Kalbar Dan Kalteng; Jalan Panjang Meretas Perdamaian* (Yogyakarta: Pustaka Pelajar bekerjasama dengan Pusat Penelitian Politik LIPI, 2008); Sri Yanuarti and Lembaga Ilmu Pengetahuan Indonesia, eds., "No Title," 2000; Uray Husna Asmara, "Tragedi Pertikaian Antar Etnik Melayu-Madura Di Kalbar," in *Laporan Penelitian. Konflik Dan Kedamaian Sosial Di Tanah Air* (Jakarta: UIN Syarif Hidayatullah Jakarta, 2000).

<sup>6</sup> Gerry Klinken, *Communal Violence and Democratization in Indonesia; Small Town Wars* (London and New York: Routledge, Taylor & Francis Group, 2007); Henk Schulte Nordholt and Gerry Klinken, eds., "Politik Identitas Etnis Di Kalimantan Barat," in *Politik Lokal Di Indonesia* (Jakarta: Buku Obor bekerjasama dengan KITLV-Jakarta, 2014); Cahyono, *Konflik Kalbar Dan Kalteng; Jalan Panjang Meretas Perdamaian*; Bertrand, *Nationalism and Ethnic Conflict in Indonesia*; Riza Sihbudi and dkk, *Kerusuhan Sosial Di Indonesia: Studi Kasus Kupang* (Mataram, Dan Sambas. Jakarta: Grasindo, 2001); Syarif Ibrahim Al-

factor that triggers conflict according to these authors is stereotyping. Stereotyping arises from how a person or group of people from a particular ethnicity categorizes people from another race. This stereotyping is something that comes from the perspective of the group itself and will also be influenced by the norms that exist in the group, and may also be influenced by the knowledge, theories, and ideologies spread by a group<sup>7</sup>. So when we discuss how stereotyping

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Qadrie, "Faktor-Faktor Penyebab Konflik-Konflik Komunal Saat Ini Di Indonesia: Identitas Dan Kesadaran Etnik, Serta Integrasi Ke Arah Disintegrasi Di Kalimantan Barat," in *Konflik Komunal Di Indonesia Saat Ini* (Jakarta: INIS dan PBB UIN Syarif Hidayatullah Jakarta, 2003); Taufiq Tanasaldy, "Ethnic Geography in Conflicts: The Case of West Kalimantan, Indonesia," *Review of Indonesian and Malaysian Affairs* 43, no. 2 (2009): 105-30; Asmara, "Tragedi Pertikaian Antar Etnik Melayu-Madura Di Kalbar."

<sup>7</sup> Patricia M Brown and John C Turner, "The Role of Theories in the Formation of Stereotype Content," in *Stereotypes as Explanation; the Formation of Meaningful Beliefs about Social Groups*, ed. Craig McGarty, Vincent Yzerby, and Russell Spears (Cambridge: Cambridge University Press, 2004), 84.

can occur, there are at least three possibilities, such as first, the stereotypes can be formed as a reflection of someone's direct observation of the group behavior; second, stereotypes can be someone's reflection on expectations and the breadth of knowledge about how a person or group of people thinks about a person or groups of people outside the group; third, the formation of stereotypes as a combination of someone's observations, hopes, and knowledge about a group<sup>8</sup>.

Stereotyping is likely formed from the educational experience that someone gets from the social environment, where a person grows and develops in diverse religions and cultures, experiences communication between religions and ethnicities, and is educated with all of them<sup>9</sup>.

This means, when someone biologically looks the same as another one, then they will grow and develop with different socio-cultural

situations and conditions. Next, they become different from one another, including their stereotyping of a group. That is because the experience of a person and group of people is formed by the social circumstances and conditions that surround them. As a *tabula rasa*, an analogy from John Locke, that the mind (human) at birth is a "blank paper" with no rules for processing data, data added and the rules for processing are formed only by the experience of the sensory devices<sup>10</sup>.

Multicultural education is expected to minimize the construction possibility of negative stereotyping in one person against another and cause conflict. Thus, education has a strategic role in building positive stereotyping for one person against another. Therefore, multicultural education is relevant to building multicultural awareness, which influences someone's stereotyping of others.

As far as the literature search that the authors have

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<sup>8</sup> Brown and Turner, 68.

<sup>9</sup> A.Larry Samovar, E.Richard Porter, and R.Edwin Mc Daniel, *Communication Between Culture* (Boston: Wadsworth, 2010), 326.

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<sup>10</sup> John Locke, *An Essay Concerning Human Understanding* (United States: Pomona Press, 2007).

done, studies on the importance of multicultural education relating to efforts to minimize conflict have been carried out. Like the study conducted by James A. Banks and Cherry A. Mc.Gee, H.A.R Tilaar, Choirul Mahfud, Ayami Nakaya, and Ervjola Selenica<sup>11</sup>. So it can be said, the study by the author is

only complementary to the previous studies.

The focus of this study is the communal conflicts in Indonesia, which are triggered by the stereotyping problem. However, there is a new side to this study, mainly because this study builds an assumption that the triggering factors for communal conflict in Indonesia are kinship, primordial revenge, economic problems, social mobility, and stereotyping. Because communal conflicts in Indonesia originated from the stereotyping problem, multicultural education also finds its relevance. It underlines the importance of multicultural education to be actualized in the social environments of education, especially schools.

## Method

This study is a qualitative study following the procedure of Norman K Denzin and Yvonna S. Lincoln<sup>12</sup>, incorporating a literature review study on

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<sup>11</sup> Ayami Nakaya, "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia," *International Journal of Multicultural Education* 20, no. 1 (2018): 118-37, <https://doi.org/10.18251/ijme.v20i1.1549>; James A Banks, ed., *Multicultural Education: Issues and Perspectives*, 7th ed. (Hoboken, N.J: Wiley, 2010); James A Banks and Cherry A.McGee Banks, eds., "No Title," in 2004. *Handbook of Research on Multicultural Education*, 2nd ed. (San Francisco, CA: Jossey-Bass, n.d.); Choirul Mahfud, *Pendidikan Multikultural* (Yogyakarta: Pustaka Pelajar, 2006); H A R Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional* (Jakarta: Grasindo, 2004); Ervjola Selenica, "Education for Whom? Engineering Multiculturalism and Liberal Peace in Post-Conflict Kosovo," *Southeast European and Black Sea Studies* 18, no. 2 (2018): 239-59, <https://doi.org/10.1080/14683857.2018.1474583>.

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<sup>12</sup> Norman K Denzin and Yvonna S Lincoln, eds., *Handbook of Qualitative Research* (Thousand Oaks: Sage Publications, 1994).

social psychology and multicultural education approaches. The social psychology approach refers to Craig McGarty, Vincent Yzerby, and Russell Spears to explain conflicts stereotyping<sup>13</sup>. While its relation to multicultural education, the authors refer to the concepts presented in books written by James A. Banks and Cherry A. McGee Banks, Ayami Nakaya and H.A.R Tilaar<sup>14</sup>.

## Results and Discussions

### Stereotyping as a trigger of communal conflicts in Indonesia

As a social creature, an individual will meet with other individuals, interact, communicate, and socialize. Socializing individuals influence the attitudes of

others in existing situations, and other individuals may be involved; thus, he identifies himself in the case, responds implicitly, and regulates his explicit reaction in his way<sup>15</sup>.

Stereotyping is one factor causing communal conflicts in Indonesia. As happened in the late 1990s, in this context, the self-categorization theory can be understood. Based on this theory, a personal and cultural experience that is a dimension of one's personality is related to classifying someone into a group. Stereotyping reflects a relationship between personality traits or characters and their division into social categories<sup>16</sup>.

All categorization is based on an interaction between stimuli data and knowledge, added to the motives, goals, and needs of people who perceive (perceiver)<sup>17</sup>.

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<sup>13</sup> Craig McGarty, Vincent Yzerby, and Russell Spears, eds., *Stereotypes as Explanations: The Formation of Meaningful Beliefs about Social Groups* (Cambridge: Cambridge University Press, 2004).

<sup>14</sup> Nakaya, "Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia"; Banks and Banks, "No Title"; Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*.

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<sup>15</sup> George Herbert Mead, *Mind, Self, and Society: From the Standpoint of a Social Behaviorist*, ed. Charles W Morris, vol. 1 (Chicago: Works of George Herbert Mead, George Herbert Mead, 2000).

<sup>16</sup> Brown and Turner, "The Role of Theories in the Formation of Stereotype Content," 68.

<sup>17</sup> Brown and Turner, 74.

In simply, the process of forming stereotypes is determined by the existence of an individual categorization. In the categorization, the fit concept is an important consideration for an individual in forming a stereotype. This fit concept is considered the core of the theory of self-categorization. This theory proposes that individuals have some categorizations that become prominent or are deemed significant because of several prototypes because the categorization is appropriate or suitable (fit) in a social context<sup>18</sup>.

There are two kinds of fit concepts in this categorization process. Those are comparative fit and normative fit<sup>19</sup>. The close fit relates to the comparative relationship between stimuli as a distributor of the meta-contrast principle. It means that the categories formed must be suitable with

differences in comparisons between groups. At the same time, the normative fit is related to the background of one's knowledge and theories to be adjusted with the data. So the role of data is an essential thing in the content formation, in which the contents reflect the actual comparison and contextual aspects of the stimulation reality. However, the perceiver's role is also very significant because of categorization, and the search for similarities and differences are guided by a person's needs, motives, and goals. When someone compares differences between groups, this should make sense in the relationship of knowledge and theory used in stereotyping so that the comparative and normative fit runs in interaction to determine the content of the stereotype.

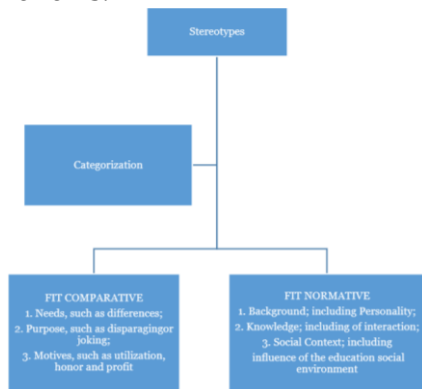
Relating to communal conflicts of religious and ethnic background in Indonesia, such as riots in the late 1990s in Situbondo, Tasik Malaya, Jakarta, North Maluku, and West Kalimantan, were triggered by stereotyping. In stereotyping that triggers

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<sup>18</sup> W.Stephen Littlejohn and A.Karen Foss, *Encyclopedia of Communication Theory* (United States of America: SAGE Publications, Inc, 2009), 871.

<sup>19</sup> Brown and Turner, "The Role of Theories in the Formation of Stereotype Content," 74-75.

conflict, there is a categorization process that involves close fit and normative fit. Based on this, there are themes and labeling that include the close fit and normative fit categories. Themes and labels in the comparative fit category are a theme of needs that have different labels: goals that have a disparaging and joking label, as well as motives that have the label of utilization, honor, and profit. As for normative fit, a background theme has a personality label: the knowledge that has an interaction label, and a social context that has an educational, social environment label. It can be illustrated in a chart, as follows:



*Figure 1.*  
The Process of Stereotyping

Therefore, the way a person categorizes others, both in terms of the process and the content of stereotypes, is influenced by the self-categorization formed on each of them, which involves fit comparative and fit normative<sup>20</sup>. Ryszard Kapuscinski explained how the limited knowledge of a person or group of people about “other people” can lead to negative stereotyping. Before and after the age of enlightenment, European views on non-European societies were different. Before the age of enlightenment, non-European societies were stereotyped as being so different from their point of view, like a terrifying monster. Then, at the age of enlightenment, when humanism spread as an ideology of European society, many of them began to approve and change stereotyping in non-European societies as human beings alike. However, it does not mean this is equal. Stereotyping has only changed from those which previously did not consider non-European societies as

<sup>20</sup> Brown and Turner, 84.



humans, subsequently became a group of people who could be enslaved, colonized, weak, poor, and backward<sup>21</sup>.

When discussing how stereotyping religion and ethnicity can be formed, there are at least three possibilities: First, stereotypes can be formed as a reflection on a person's direct observation of a group's behavior; second, stereotypes can be one's reflection on the expectations and breadth of one's horizons about how a group behaves; and third, the formation of stereotypes may also be a combination of one's observations, hopes, and knowledge about a group<sup>22</sup>. This stereotyping is formed from observations, hopes, and knowledge about a group. Someone receives social information in the form of categories obtained through a fit process that can include comparative fit and normative fit. A prototype describes the contents of the

category, and if the prototype defines itself (for example, an in-group prototype and not a prototype from an out-group), then someone is likely to internalize the prototype so that the prototype acts as a basis for self-perception, judgment social, attitudes, beliefs, and behavior<sup>23</sup>.

Certain religious or ethnic groups then generalize the experience of interacting with other religious or ethnic groups as a basis for their self-perception, social judgment, attitudes, beliefs, and behavior towards other religious or ethnic groups, and vice versa. However, in this context, they not only find group differences and stereotypical content based on their own experiences, but they also learn differences from outside themselves and from various social sources.

In the case of communal conflict in West Kalimantan, for example, some criminal cases by ethnic immigrants, such as attempted theft, ill-treatment, assault, and even murder, as previously inventoried by Munawar M.

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<sup>21</sup> Ryszard Kapuscinski, *The Other* (London and New York: Verso, 2008).

<sup>22</sup> Brown and Turner, "The Role of Theories in the Formation of Stereotype Content," 68.

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<sup>23</sup> Littlejohn and Foss, *Encyclopedia of Communication Theory*, 871.

Saad, then became the source of stereotypes<sup>24</sup>. This stereotyping becomes a kind of collective knowledge like “embers in the husk”, triggering a conflict<sup>25</sup>.

Based on the review above, the social environment of education in the family, community, and school in this context contributes to the formation of stereotypes. The social environment of education is a realm where interactions between religions and ethnicities occur going forward. In this realm also found communication processes between religions and ethnicities. In introducing this article, it has been mentioned how the possibility of religious and ethnic stereotyping is formed from one's experience of the social education environment, where a person grows and develops in diverse cultures, experiences inter-ethnic communication, and is educated with all of them<sup>26</sup>.

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<sup>24</sup> Munawar M Saad, *Sejarah Konflik Antar Suku Di Kabupaten Sambas* (Pontianak: Kalimantan Persada Press, 2003).

<sup>25</sup> Patebang and Sutrisno, *Konflik Etnis Di Sambas*, 167–69.

<sup>26</sup> Samovar, Porter, and Daniel, *Communication Between Culture*, 326.

From the authors' research findings in the field, for example, there is a few Malay ethnic families in West Kalimantan. They do not want to marry or marry off their offspring with offspring of Madurese ethnic families. It is only because there is stereotyping in West Kalimantan Malay ethnicity that positions the Madurese ethnic group as ethnic who are hot-tempered, have a complicated personality, like to fight, and so on. The stereotyping of the Madurese in some Malays is also more problematic, as a timid ethnic group that does not want to take risks<sup>27</sup>.

Religious and ethnic stereotyping are formed from a person's experience in the social environment of his education. This means, when someone biologically looks the same as someone, they grow and develop with different socio-cultural situations and conditions. They become different from one another, including their

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<sup>27</sup> Information was obtained for example from the authors' interviews with some informants, February 2019 in Sambas and Pontianak for research purposes.

stereotyping of a group. Social circumstances form the experience of a person and group of people and conditions that surround them, as a *tabula rasa*, an analogy from John Locke, that the mind (human) at birth is a “blank paper” with no rules for processing data, data added and the rules for processing are formed only by the experience of the sensory devices<sup>28</sup>. The social environment of education in this context provides important experiences for a person and his character, including how he perceives others, has stereotypes<sup>29</sup>.

In shaping stereotypes of religion or society in the social education environment,

there are at least four theories: First bottom-up, this level is also called information-rich, which considers that people produce stereotypes of information and facts about a group or it can be assumed that the distinction between groups is clearly seen because of the availability of much information so that it becomes the basis of forming stereotypes, without making or using assumptions about group differentiation. Therefore, it can be said that this is the most apparent reason for the formation of the stereotype and perhaps the most commonly understood to present this process. When these stereotypes afflict members of their groups, self-enhancement applies (when a person prefers positive social identities rather than negative ones), and judgments emerge as evaluation. This is under the principle of social identity theory that when someone sees something that is the same or equal, the group will see their groups positively in a different arena. In a stereotype formed bottom-up, information and data are obtained through the process of learning or experiencing,

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<sup>28</sup> Locke, *An Essay Concerning Human Understanding*.

<sup>29</sup> Syamsul Kurniawan, *Pendidikan Karakter Di Sekolah: Revitalisasi Peran Sekolah Dalam Menyiapkan Generasi Bangsa Berkarakter* (Yogyakarta: Samudra Biru, 2017); Syamsul Kurniawan, “Konsep Dan Implementasi Pendidikan Karakter Di Lingkungan Keluarga, Sekolah Dan Masyarakat,” *At-Turats* 6, no. 1 (2012): 15–27; Syamsul Kurniawan, *Pendidikan Karakter: Konsepsi Dan Implementasinya Secara Terpadu Dalam Keluarga, Sekolah, Perguruan Tinggi Dan Masyarakat* (Yogyakarta: Arruzz Media, 2013).

when people are introduced to some information, when it is used as a basis for stereotypes that are made, certainly based on the groups' interests. This is under the principles of close fit and meta-contrast, which are then elaborated in self-categorization theory which assumes that the better and clearer the group differences, the more they will be used as the basis of the formation of the stereotype. Second, a bit of "bottom-up," which is stereotypes formed through a bottom-up," does not require much information for a stereotype. Little information and, although not clear, can be the basis for stereotype formation. It should be noted in this context, the contents of the stereotypes are most likely informed by what one knows, such as from one's group and evaluative ly likely to be distinguished from attributes in other comparisons from outside the group. Third, a bit of "top-down" that there is sufficient information to construct or suspect a person or group. It means, even though there are very little information and knowledge, a person can produce stereotypes based on

these pieces to differentiate others (such as from which region they come from or their family background). Fourth, neither up nor down; in this context, stereotypes are produced with no clear or tangible data or information about what distinguishes a person or other ethnic group from a person or group<sup>30</sup>.

As explained earlier, the categorization process is central to stereotyping and emphasizes the fit role in this process<sup>31</sup>. From the overall description based on the information that the authors got from the informants about the process of forming stereotypes, then the description in this context shows how the fit concept is highly considered in the individual. This can be seen from the extent to which comparative fit is needed for

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<sup>30</sup> Russell Spears, "Four Degrees of Stereotype Formation: Differentiation by Any Means Necessary," in *Stereotypes as Explanations: The Formation of Meaningful Beliefs about Social Groups*, ed. Craig McGarty, Vincent Yzerby, and Russell Spears (Cambridge: Cambridge University Press, 2004), 131-50.

<sup>31</sup> Brown and Turner, "The Role of Theories in the Formation of Stereotype Content," 73.

ethnic groups to measure differentiation. In the experience of communal conflicts in Indonesia, the problem may lie because someone or a group of people who believe in a religion or are born from a certain ethnicity, feel different from someone who believes in another religion or ethnicity.

The communal conflict occurred in West Kalimantan, Dayaks, and Malays as indigenous people who felt different from Madurese. The reasons above were also because of a strong urge to maintain their identity as indigenous ethnicities on Borneo Island. For some of them, the Borneo Island is an area now inhabited by a variety of people with various ethnic backgrounds; do not diminish their existence as indigenous ethnic groups on Borneo Island. The differences between indigenous and migrant ethnic groups (e.g., Dayak and Malay in West Kalimantan), can provide Dayaks or Malays ethnic as indigenous ethnic and native sons whose rights are respected by migrants ethnic. According to the authors, the emergence of Dayak or Malay

ethnic identities by emphasizing various distinctions towards immigrant ethnicities, including the Madurese, is an effort or as a response to the complexity of the problem and ethnic identity in a multiethnic community model on the Borneo Island. Likewise, trends can be found in other communal conflict cases in Indonesia, such as those in the late 1990s in Situbondo, Tasik Malaya, Jakarta, and North Maluku.

### **Multicultural education and the importance of actualizing the model in the school social environment in Indonesia**

The formation of stereotypes and character also influences, formed from social and culture in particular social and cultural circles<sup>32</sup>. For example, in a family, a child is a master copycat who monitors whatever source of learning he gets from his parents and makes it as a model for him

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<sup>32</sup> Kurniawan, *Pendidikan Karakter: Konsepsi Dan Implementasinya Secara Terpadu Dalam Keluarga, Sekolah, Perguruan Tinggi Dan Masyarakat*, 28.

and then becomes his character<sup>33</sup>. Likewise, when a child goes to school and socializes in the community, the social environment of education influences stereotypes.

Multicultural education is important to be actualized to prevent and minimize conflicts, especially conflicts caused by problems of stereotyping between religions or ethnicities. Based on the experience of communal clashes with religious and ethnic backgrounds in some regions of Indonesia in the late 1990s, this stereotyping has triggered conflicts and causes the importance of the social environment of education, especially schools, implementing multicultural education. Through actualized multicultural education in schools, it is hoped that attitudes and mindsets will be more open to understanding and valuing diversity<sup>34</sup>.

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<sup>33</sup> Agus Wibowo, *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban* (Yogyakarta: Pustaka Pelajar, 2012), 121.

<sup>34</sup> Melita Prawitasari, "Responding to Racial

However, a series of communal cases have occurred in Indonesia in the late 1990s, as if to show how the actualization of multicultural education in Indonesia has been unsuccessful and filled with problems; not to say that it failed. Melita Prawitasari, for example, detailed some indicators of the reasons for the success of multicultural education in its actualization in Indonesia: first, teachers in schools are less familiar with multicultural education models that require them to be familiar with their culture, local culture, and students' culture; second, teachers in schools do not master the outline of the material structure being taught and cannot adapt it to the students' ethnic cultures; and

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Discrimination in Indonesia Through Multicultural Education," *Advances in Social Science, Education and Humanities Research (ASSEHR)* 147 (2018): 206, [https://doi.org/10.2991/icsse-17.2018.47.](https://doi.org/10.2991/icsse-17.2018.47;); Zainal Arifin, "Pendidikan Multikultural-Religius Untuk Mewujudkan Karakter Peserta Didik Yang Humanis-Religius," *Jurnal Pendidikan Islam* 1, no. 1 (2012): 97, <https://doi.org/10.14421/jpi.2011.1.1.89-103>.

third, the low ability of teachers to prepare instruments that can stimulate students' interests, memories and reintroduction into their respective cultural assets in learning experiences that accept the state of cultural heterogeneity<sup>35</sup>.

This is under the assumption of H.A.R Tilaar which emphasizes multicultural education as an educational model that does not require the growth of fanaticism or fundamentalism of religious and ethnic. Every community knows, builds positive stereotyping and values differences. Likewise, multicultural education also means not wanting xenophobia (hatred of goods or strangers)<sup>36</sup>. Alternatively, in other words, multicultural education must be able to realize a model of students who can learn to live together in heterogeneous conditions<sup>37</sup>.

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<sup>35</sup> Prawitasari, "Responding to Racial Discrimination in Indonesia Through Multicultural Education," 207.

<sup>36</sup> Tilaar, *Multikulturalisme : Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*, 185-90.

<sup>37</sup> Arifin, "Pendidikan Multikultural-Religius Untuk

According to James A. Banks, there are several important aspects of multicultural education. Referring to its actualization in America, the first is education integration in the curriculum (content integration), an effort to integrate multicultural teaching and where or what part of the integrated curriculum is placed. The curriculum's contents relate to the problem of how to reduce various prejudices in the treatment and racial behavior of certain ethnicities and in what material stereotyping can be expressed. In connection with this, a study of various types of culture from ethnic groups is needed, the relationship with the ethnic studies movement since the 1960s in the United States. Included in this movement is writing and collecting history from each ethnic group in the community.

The second is knowledge construction that students study the history of Western social development and its treatment and the reactions of

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Mewujudkan Karakter Peserta Didik Yang Humanis-Religius," 92.



other ethnic groups. Historical material contains positive and negative things, which are important to be known by students to understand the conditions of society.

The third is a prejudice reduction. As well known, these social prejudices have been consciously or unconsciously established since childhood. Therefore, in the social environment of children's education, it is important to consider in association with fellow stereotypes that manifest in the form of positive or negative prejudices. In intensive inter-group relationships, bad prejudices can be eliminated and close cooperation and mutual respect can be fostered. Ceremonies commemorating heroes, regardless of religion and skin color, instill positive attitudes towards certain religious and ethnic groups. These values are included in the curriculum without changing the structure of the curriculum itself. Finally, the knowledge possessed by students is then transformed into actions, for example in commemorating the holidays of each ethnic group in the

school social environment or community;

The fourth is the pedagogy of equality between people (equity pedagogy). In this context, students in schools are given the understanding that unfair attitudes in society cause marginalized ethnic groups. Therefore, a pedagogy that pays attention to groups of poor people who do not get the same opportunities compared to groups of children from the middle class or upper class is needed. Likewise, according to Banks, there is a link between children's intelligence and social life. The development of their intelligence usually hampers children from poor communities. Therefore, it needs to pay closer attention to the students' socio-economic improvement, mostly from forgotten ethnic groups;

The fifth is empowering school culture. Those four approaches from Banks all lead to empowering school culture. If multicultural education approaches are implemented, then naturally a strong school culture will be born in dealing with social problems in society. Schools



at this level must be an activator in changing the structure of a unequal society because of poverty or exclusion in the culture of “mainstream” society<sup>38</sup>.

According to Ayami Nakaya, what Banks proposed, shows how textbooks and teachers who apply multicultural education models can integrate multicultural content and can help students understand prejudice construction, authentic culture, social discrimination, and equality among ethnic groups. Thus it means that students are directed to develop positive stereotyping in their relationships. However, according to Nakaya, the concept of multicultural education that aims to resolve conflicts as proposed by Banks must be developed based on situations that apply

to the students’ social identity needs in Indonesia<sup>39</sup>.

Tilaar also believes that Banks’s ideas about multicultural education should be adjusted to Indonesia’s conditions and needs. According to Tilaar, in designing and actualizing multicultural education models in Indonesia, it is necessary to refer to the following principles: the first is “right to culture” and local cultural identity. Multicultural education in Indonesia must be directed towards the realization of civil society amidst the strength of global culture; the second is Indonesian culture. Indonesian culture is a *weltanschauung*, which means it must be followed by every human being and every Indonesian microcultural identity. As a *weltanschauung*, it is a new value system. As a new value system, it requires a realization process through a process in national education. Therefore, in a strengthening trend in religious or ethnic identity, it

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<sup>38</sup> James A Banks, “Multicultural Education: Historical Development, Dimensions, and Practice,” in *Handbook of Research on Multicultural Education*, ed. James A Banks and Cherry A. McGee Banks, 2nd ed. (San Francisco, CA: Jossey-Bass, 2004).

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<sup>39</sup> Nakaya, “Overcoming Ethnic Conflict through Multicultural Education: The Case of West Kalimantan, Indonesia,” 119–20.

is necessary to emphasize the new value system that we will realize: the Indonesian-value system; the third is a normative multicultural education. The goal of normative multicultural education is to realize Indonesian culture owned by a nation-state, but not to make the concept of normative multicultural education a compulsion by eliminating the diversity of local cultures; the fourth is multicultural education as a social reconstruction. One problem arising from the development of regionalism, ethnic identity, the right to culture of individuals, and an ethnic Indonesian nation led to disharmony in the pluralist nation life.

Therefore, multicultural education does not require religious or ethnic fanaticism or fundamentalism because each community has recognized and respected differences. Multicultural education, according to Tilaar also does not require xenophobia as the authors have emphasized before. The fifth is that a multicultural approach in Indonesia requires new pedagogy. Because traditional pedagogy

limits the educational process in public spaces called schools, which are conditions of intellectualism, a new pedagogy should be needed. The pedagogy needed is, according to Tilaar, such as the pedagogy of empowerment and the pedagogy of human equality in diverse cultures (pedagogy of equity). The pedagogy of empowerment first means that a person recognizes his own culture and then, that culture is used to develop Indonesian culture within the Indonesian nation-state. In this effort, the pedagogy of equality between individuals between ethnic groups is needed, and does not discriminate between ethnic and religious origins; the sixth is that multicultural education aims to realize the vision of Indonesia for the future and ethics of the nation. In the Decision of the People's Consultative Assembly of Republic of Indonesia in 2001 number VI and VII concerning the vision of Indonesia for the future and national life apply to the concept of multicultural education. Concerning this, according to Tilaar, it is necessary to consider

reviving character education, especially at the level of basic education<sup>40</sup>.

The six principles proposed by Tilaar above should be used as a reference in designing and actualizing schools' multicultural education models in Indonesia. Why is multicultural education essential for us to actualize? It is because of the condition of Indonesia as a heterogeneous country in terms of religion and ethnicity. Indonesia is very vulnerable to conflict. The experience of communal conflicts with religious and ethnic backgrounds in several regions of Indonesia in the late 1990s was valuable, how stereotyping can be a big problem because it always triggers conflict. The image of conflict because of this stereotyping problem should be the reason for the importance of the social environment of education, especially schools, in applying a multicultural education model. Multicultural education is

very relevant in producing students who later live in a heterogeneous society, are respectful of differences, and living in harmony<sup>41</sup>.

## Conclusion

In the late 1990s, Indonesians experienced unforgettable communal conflicts. Communal conflicts refer to violence and non-violence involving various religious and ethnic groups. In 1995 and 1996, riots broke out in Situbondo, Tasikmalaya, and other areas of Java. This conflict claimed many lives and damaged personal properties. The riots were mainly because of religious and ethnic motives, which suggested severe tensions stemming from stereotyping between religious and ethnic groups. In May 1998, riots were followed by racial violence against Chinese ethnic, especially in the capital city of Jakarta. Anti-Chinese stereotyping and sentiment

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<sup>40</sup> Tilaar, *Multikulturalisme: Tantangan-Tantangan Global Masa Depan Dalam Transformasi Pendidikan Nasional*, 185-90.

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<sup>41</sup> Prawitasari, "Responding to Racial Discrimination in Indonesia Through Multicultural Education," 206; Arifin, "Pendidikan Multikultural-Religius Untuk Mewujudkan Karakter Peserta Didik Yang Humanis-Religius," 97.

became the motive for the riots.

Communal conflicts motivated by the stereotyping of religion and ethnicity also occurred outside Java, such as in North Maluku and West Kalimantan in 1997 and 1999, while the latest conflict was equally massive. The communal conflicts that occurred in Kalimantan involved the masses against the riots, tried to cause heavy casualties, among in terms of casualties, a variety of damaged houses and public facilities, and aiding refugees.

Apart from being related to kinship, primordial problems, economic problems, and social mobility, another factor that triggers conflicts, according to the authors, is stereotyping. Stereotyping arises from how a person or group of people from a specific ethnicity categorizes a person or group of people from another ethnicity. This stereotyping comes from the group's perspective and influenced by the norms that exist in the group and may also be influenced by the knowledge, theories, and ideologies. This stereotyping is formed from observations, hopes, and

knowledge about a group. Someone receives social information in the form of categories, in which the category is obtained through a fit process that can include close fit and normative fit. A prototype describes the contents of the category, and if the prototype defines itself (for example, an in-group prototype, and not the out-group prototype) then someone is likely to internalize the prototype so that the prototype acts as a basis for self-perception, social judgment, attitudes, beliefs, and behavior.

This stereotyping of religion and ethnicity is also formed from the educational experience that someone gets from the social environment. This means, when someone biologically looks the same as someone, they grow and develop with different socio-cultural situations and conditions. They become different from one another, including their stereotyping of a group. That is because the social circumstances form the experience of a person and group of people and conditions that surround them, as a *tabula rasa*, an analogy from John Locke, that

the mind (human) at birth is a “blank paper” with no rules for processing data, data added and the rules for processing are formed only by the experience of the sensory devices.

In this context, the social environment of education, including schools, provides potential essential experiences for a person and his character, including how he perceives others, has stereotypes.. In this realm, there are at least four information processing models that are stereotyped. Those are with much information (bottom-up), enough information (a bit of “bottom-up”), little information (a bit of “top down”), and poor information (neither up nor down). The emergence of religious and ethnic stereotyping, which triggers conflict, can result from interaction and communication between ethnic groups or can also be because of the innate factor of one’s character.

Based on the experience of communal conflicts of religious and ethnic background in several regions of Indonesia in the late 1990s,

which according to the authors, were triggered by the problem of stereotyping, this causes the importance of actualized multicultural education models in the social environments of education, especially schools. Its application in schools can refer to Banks’ proposals that have been adjusted based on situations relevant to the social identity needs of students living in Indonesia. In this change, the considerations given by Nakaya and Tilaar can be complementary according to the author.

Recognizing the condition of Indonesia as a heterogeneous and conflict-prone country in terms of religion and ethnicity makes multicultural education find its relevance. This multicultural education is essential to be actualized to prevent and minimize conflicts, especially conflicts caused by problems of stereotyping between adherents of a religion and or ethnicity. Through actualized multicultural education in schools, it is hoped that attitudes and mindsets will be more open to understanding and valuing diversity, and the

potential for conflict can be minimized.

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