

Amplifying The Character Education And The Multiculturalism For a Nationalism Building

Titis Thoriquttyas;

Lecturer at Dept. of Tarbiyah, STAIN Kediri;

Pos-el: titisthoriq@gmail.com

Nita Rohmawati

University of Proklamasi, Yogyakarta

Abstract:

In recent decade, the number of mass - violence, discrimination and disintegration in the national scale are increasing so that it needful the immediately solution, one of the ways through the education. Lately, the character education and its implementation on multicultural society become the national and global issues. It closely related to the real challenges which faced by the society today about the student population in Indonesia becomes more culturally diverse. From the brief explanation above, this paper is focused on the multiculturalism, the nationalism, the character education and Islamic education. Furthermore, this study aims to uncover and explore the model of character education on Islamic education and its significance potentially with Indonesia's multicultural ideals. In concluding, the researcher believed that the multicultural spirit is able to shape by the formulation of character education.

Key words:

Multiculturalism; Character Education; Nationalism

INTRODUCTION

Indonesia is undeniable one of the most diverse countries in the world. Its plurality encompasses more than 300 ethnic group, 700 living languages, six officially recognized religions and many other faith practices and beliefs that are formally acknowledged by the state. The nation of Indonesia was born in a symbolic event that took place in 1928 when young people from different parts of the archipelago gathered to proclaim an oath, known as "*Sumpah Pemuda* (The Youth Pledge), as one land, one nation and one language". It is not surprising, therefore, if the slogan of the Indonesian state is "*Bhinneka Tunggal Ika* (Unity in Diversity)". The

slogan is an indication of the dream of the Indonesia's founding fathers that the diversity of the country should become the source of social and cultural richness rather than conflict and disintegration.

The languages diversity is one example of the forms of cultural diversity that occur in Indonesia. In Indonesia, there are about 700 different languages and it can be more than that amount when calculated at the same time with the accents and dialects are also very diverse¹. If this diversity is not incorporated into the awareness frameworks through the values of multi-

¹ M. Ainul Yaqin, *Pendidikan Multikultural Cross - Cultural Understanding*, (Yogyakarta: Nuansa Aksara, 2005)

culturalism, it will become the seeds of conflicts horizontally and vertically within society.

The diversity on identities and ethnicities pattern in our nation is the signal for global citizen that Indonesia as the multicultural nation. As the latest report from BPS (*Biro Pusat Statistik*; The Central Bureau of Statistic), shows the percentage of religions in Indonesia as described Muslim is 87,18%; Christian 6,96%; Catholic 2,91%; Hindu 1,69%; Buddhist 0,72%; Confucianism 0,05% and others is 0,13%. The data is also supported by the annual report released by the Centre for Research and Development of Religious Education and Religion (*Puslitbang*) Ministry of Religious Affairs in 2013 which shows Islam as a religion that embraced by the majority of the Indonesian population on a national scale, although in the local scale Islam is not the majority religion in each province (such as in Nusa Tenggara Barat, etc.).

The diversity on religions, cultures and languages background becomes the significant discourse on education topic. Every year, students come from different family backgrounds and they come to the school in order to study how to learn, how to understand and how to live together under a single platform, namely education. While, the student population in the Indonesia becomes diverse culturally, it needs imperative action to provide multicultural education which relevant with the establishment of character building. Currently, character education becomes the global topic in Indonesia and its implementation on multicultural society.

The thorough study on multicultural discourse in Indonesia can be regarded as a historical paradox. This is because Indonesia has the historical back-

ground as a plural society², but the multicultural discourse became promoted on the late 1990s; when the riots based on the differences of tribe, religion and race in several cities. In Indonesia, multicultural discourse does not get a place as an important study yet seriously; that means the idea of multicultural education could be categorizing into something new, even it still led to controversy in the practical level³.

Talking about the character education issues in multicultural society, it could not be realized without the high attention on the educational process. The educational process becomes the best ways to promote the character education especially in multicultural society, as like Indonesia.

Islamic teaching is reflected from the learning process on Islamic education and it caused by the cores of Islamic education are Islam as the religion and education as the learning material. However,

² From the ethnical dimension, there is Malay and Melanesia Tribe which it further formed a hundred the dominant tribes others and 1072 of derivatives tribe. From the language dimension, there are more than 148 spoken languages in the whole of Indonesian Archipelago. From the dimension of local political history, there are a hundred system of the ancient tribal kingdom which it influentially on the social stratification system and customs at that places. It excluding about the diversities on religion dimension which spread into the whole of Indonesian Archipelago that have the significant communication and networking in the inside or outside the nation. See Ridwan Lubis, *Meretas Wawasan & Praksis Kerukunan Umat Beragama di Indonesia*, (Puslitbang Departemen Agama RI, 2005)

³ The discourse about multicultural education in the national context can be categorized into the new discourse, is about seven years ago and when this age compared with the similar discourse in the international context got the momentum point since three decades ago. See Sulalah, *Pendidikan Multikultural: Didaktika Nilai Universalitas Kebangsaan*, (Malang: UIN Maliki Press, 2011)

currently the stigma on Islamic education, as the learning lesson, is a religious – based education. Islamic education is often perceived as a teaching and learning system which patterned by dogmatic, doctrinaire and close – minded, especially on the multicultural issues⁴. In the one hand, Islamic Educational sometimes reveals its exclusivity in order to response to the differences that occur in the community. It exclusivity become the challenge in the development of multicultural education that is consistent with the reality, because all of religions have two dimensions generally; the universal dimension (inclusive side) and the particulars dimension (exclusive side)⁵, so that to articulate both of these dimensions requires in – depth scientific effort.

Basically, Islam has had historical and textual experiences have been discussing about the diversities as the *sunna-tullah* in every human civilization. Some principles about the importance of multicultural understanding and it appreciation for the diversities can be found in the several verses of Quran, it can be elaborated as follows:

- 1) Islam as a universal religion and it is for all ethnic groups, race or class. There is no monopoly to embrace into Islam. The principle contained in Qs. Al Anbiya: 107
- 2) Islam is respectful to other religions and beliefs, so that Islam prevents and prohibits coercion to embrace a particular religion, included Islam itself. The principle contained in Qs. Al Baqarah: 256⁶

⁴ Amin Abdullah, *Pendidikan Agama Era Multikulturalis Multireligius*, (Jakarta: PSAP, 2005)

⁵ Charles Taylor, *Multiculturalism and the Politics of Recognition*, (Princeton: Princeton University Press, 1992)

⁶ “There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong Path. Whoever disbelieves In *Tāghūt* and believes In Allāh,

- 3) Islam considers that the diversities in human life are natural. The differences on genders, ethnics and nations should to recognize as the blessing of Allah in order to respect and appreciate each other.

The importance of character education in Islamic Education is supported with the national mandate for Religious (Islamic) Education, Indonesia Language and Civic Education as the main of lesson learning to develop the national character building.

The development of national character building could be started from how to transform the multiculturalism issues become the nationalism discourses. Spirit of nationalism is the important feeling for every Indonesian citizen especially in the context of multicultural society.

The root of Indonesian nationalism was based on a strong willingness that emphasizes the importance of common goal. In addition, the recognition as well as respect for the differences is the binding of nationalism. This awareness clearly appears on the motto “*Bhineka Tunggal Ika* (Unity in Diversity)” which emphasizes the importance of unity goals as well as the diversities toward nationalism. In this ethical principle confirms the importance of the state's commitment to give opportunity for pluralism idea, in addition to achieve the goals of prosperity and justice as the form of Indonesian nationalism destination.

Thus, it is could be understood that Indonesia as a multiethnic and multicultural nation – state which is containing the problems of cultural legitimacy because it was born through the national political revolution. As a result, the pres-

Then He has grasped the most trustworthy handhold that will never break and Allāh is All-Hearer, All-Knower”. *Qs. Al Baqarah: 256*

ence of Indonesia is the collective result from almost all regions and ethnic groups surrounding it.

In this context, the seriously and immediately efforts are needed to transform a multicultural awareness into a national identity towards the realization of the unity of Indonesia. This new awareness applies to all national components that have the same role to format Indonesia as a nation – state. Thus, all of Indonesian citizen have the equal right to live and enjoy the result of national development equitably and evenly. Once again, this consciousness must be transformed into Indonesian national identity, both as political and cultural awareness.

The multicultural awareness could be realizes through implementing the character education, particularly about nationalism spirit. In the reality, Indonesian citizens become more diverse today but they will get the unity feeling on nationalism sense as a single community, namely Indonesia, when they could to arise its feeling in their live and it started with the education.

METHOD OF RESEARCH

Based on the background and purpose of the study, I attempt to achieve the following three objectives: First, I will briefly lay out the theoretical core of the paper with regard to the relationship between character education and Islamic Education. Second, I will give an empirical portrait of multiculturalism and the character education by identifying Lichona's ideas. Lastly, I will examine the intersection of character education and nationalism in multicultural society. In this paper, I seek to account for how and why the Indonesia state responses the multiculturalism through the Islamic education. I suggest that the sociological and historical

idea of the Indonesia nation is a key for understanding the politics of multiculturalism.

In this paper, I will take the multidisciplinary approach to analyze this topic in order to get the comprehensive's research finding. Well understanding on the multiculturalism issues, which is concerned on Islamic education which supported by the depth understanding on educational issues, involved its curriculum, learning process and teacher-student, are needed in this research. As for the source of the data in this study is primary data, in the form of data obtained from sources (journals and books). While secondary data is reference in the literature in the form of concepts, theories, laws, statutes, documents, and other passive data relating to the cases that are the focus of study.

The paper is based on library descriptive research. Where research to dig up information as perfect as possible from major data sources are used as research subjects. So the results of this study can map and describe how the multiculturalism could be disseminating through Islamic Education particularly for nationalism building.

DISCUSSION

Character Education: its Theory and Implementation.

The character is a way of thinking and behaving that characterizes each individual to live and work, both in the scope of the family, community, nation and state. According to Musfiroh, character refers to a set of attitudes, behaviors, motivations, and skills. Terminologically, the character is defined as human nature which depends on factors own life. Character is a spiritual quality, morals or manners that characterizes a person or group of people. Characters also can be

interpreted as the morals and manners of nation⁷.

Meanwhile, Lichona defines the meaning of the character education is, "Character education is the deliberate effort to help people understand, care about, and acts upon ethical values". This argumentation also supported by John Santrock's idea about the character education as follow:

"Character education is a direction is an approach to moral education that Involves teaching students basic moral literacy to prevent them from engaging in immoral behavior and doing harm to themselves or other⁸".

In addition, Lichona has pointed out, "down through history, in countries all over the world, education has had two great goals: to help young people become smart and to help become good". As stated by Thomas Lichona about the existence of character education below:

"Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. Good character consists of knowing the good, desiring the good, and doing the good, habits of the mind, habits of the heart, and habits of action. All three are necessary for leading a moral life; all three make up moral maturity. When we think about the kind of character we want for our children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within⁹".

Based on the above opinion, it can be explained that the character education has

three main points which it correlate each other, are moral knowing, moral feeling, and moral action¹⁰.

Each of these areas can be further developed into the sorts taxonomy. Moral knowing contains six levels. (1) Moral knowing starts with moral awareness, which is the simple recognition of moral issues in our everyday situations of life. (2) Knowing moral values involves knowledge of the moral heritage of one's society—a sort of ethical literacy. This knowledge also involved application to specific situation. (3) The next step of moral knowledge is perspective taking, which is closely related to the movement from egoism to utilitarianism. (4) Moral reasoning consists of understanding the meaning of being moral and why we should be moral. (5) Decision making focuses on choosing moral behavior from within a specific situation. (6) Finally, self knowledge is the last and most difficult step of moral knowing. Being aware of one's strengths and weakness takes considerable time and reflection.

Moral feeling also has six parts or levels¹¹. (1) Conscience has two sides. The first and cognitive side is knowing what is right. The second is a sense of obligation to do what is right. One can have the cognitive knowledge but lack emotional desire. (2) Self esteem is a prerequisite to respecting others. When we value ourselves, we are less likely to abuse others or ourselves, or to tolerate abuse of ourselves or others. (3) Empathy is an identification with or vicarious sense of another's situation. It is empathy that allows us to take another's perspective. (4)

⁷ Imam Suprayogo, *Pengembangan Pendidikan Karakter*, (Malang: UIN MALIKI Press, 2013)

⁸ John Santrock, *Multicultural Education: A caring - centered, reflective approach*, (NY: McGraw - Hill, 2001)

⁹ Thomas Lichona, *Education for Character: How Our School Can Teach Respect and Responsibility*, (NY: Bantam, 1991)

¹⁰ Sulalah, *Pendidikan Multikultural: Didaktika Nilai - Nilai Universalitas Kebangsaan*, UIN Maliki Press: Malang, 2012)

¹¹ Thomas Lichona, *Education for Character: How Our School Can Teach Respect and Responsibility*,... 1991)

Loving the good is the highest form of character. A genuine attraction to the good, a desire to be a genuinely good person serves as motivation toward good character. (5) Self-control is important to mention in the section on moral feeling. Emotion can overwhelm reason. Self-control helps us to act ethically even under the pressure of other emotions. (6) Humility is a neglected moral virtue. It is the affective side of self-knowledge. It includes the concept of being open to correction and a genuine desire to correct our failings.

Moral action consists of only three parts and is, to a large extent, the outcome of the other two parts of character. (1) Competence is the ability to turn moral cognition and feeling into effective action. It can be considered the active application of moral knowing and feeling. (2) Will is related to purpose. What one perceives as the right course of action is also often the most difficult. It can take real will power to act in a morally correct fashion. (3) Habit is the willful application of moral knowing, and feeling in a competent fashion. Persons of good character often act in a moral fashion seemingly as a matter of course and without thinking of the "right" thing to do.

Discussing about the character education issues on Islamic education, it means that the ways how to internalize the character education on that lesson. In the practical field, the character education could be expanding on Islamic education through three points explained above, such as moral knowing, moral feeling and moral action. These points should be supported by the habituation process and its purpose to strengthen the awareness of these feelings in order to make it well – preserved.

Taking the character of honest on Islamic education, as the example of character education, have some stages to internalize it in the school. *Firstly* is the educator introduce, explain and describe what is the honest character briefly to student. The educator should to explain it clearly in order to make the students understand well about the honest character and it could be delivered by giving the example or illustration about the honest attitude. *Secondly* is the educator tries to internalize the meaning of honest character to the heart of students. This is the difficult stage on the character education steps, because the educators have to able to internalize its character not only on the memorizing step but also on the awareness step. It could be realized through the giving of stimulus about honest attitude in the school. *Thirdly* is the moral action in order to give the opportunities to student practice and implement it in daily live. The educators should to allocate the schooling time to practice the honest character through some activities. In this stage; moral action, the educators have to control and evaluate their student's attitude continually. In addition, in moral action stage, the educators have to support it by the habituation process. The urgency of habituation process could be reflected from the Vygotsky's statement below:

"If a man continuously bad words, think thoughts, does bad actions, his mind be full of bad impressions and they will influence his thought and without his being conscious of the fact. He will be like a machine in the hands of a man thinks good thoughts and does good works, the sum total of these impressions will be good and they, in similar manner, will force him to do good, and even in

*spite of himself. When such is the case, a man good character is said to be established*¹²

The purpose of habituation process is giving the maximal opportunities to implement the good character which supported by the environment¹³. The existence of school and family's environment become the essential supporting factor to establish the good character for the students.

Multiculturalism and Character Education: a Reformulating process.

Until today, the conventional education be dependent on the three main pillars which support the process and product of national education, as follow "how to know", "how to do" and "how to be". *First*, "how to know" is emphasize on the learning and teaching process itself and the function of education itself is to increase the knowledge based on the particular standard. *Second*, "how to do" is the formal learning institutions educate the student to do something through providing the life skill generally and the last is "how to be" which focused on the process to transform the student becomes the good citizen in the society. Although there are two pillars which emphasize on providing the life skill but it related with the framework thinking of student. Basically, the conventional education does not educate as well teach yet about "the together living skill" in the plural community religiously, culturally and ethnically. Here is the significance of the fourth pillars in order to complete the three pillars

¹² Vygotsky, *Multicultural education in a pluralistic society*, (NJ: Pearson Education Inc, 2002)

¹³ As Persons argument which strengthen by Merton's idea that every the proper human action or repeatedly action will influence a social system in the community. See, Margaret Paloma, *Sosiologi Kontemporer*, (Jakarta: Rajawali Press, 1992)

others, is the pillar of "how to live and work together with other".

Multiculturalism is simply understood as the recognition that the society is diverse and pluralistic. In the fact, there is no single country that contains only a single national culture. In the word, there is 10 - 15% of the nation state that can be classified as the homogeneous state ethnically¹⁴. Thus, multiculturalism is a *sunnatullah* that cannot be rejected for every global citizen in this world. Someone will realize about their existence as the most authentic figure when facing with something or someone else. That is the concept of otherness in multiculturalism perspective.

The phenomenon of plurality and diversification are seen as the natural laws (*sunnatullah*) that will never change till the last. It is the laws and the undeniable facts of life, so tolerance on differences and mutual respect is the key to live in heterogeneous and multicultural society.

The above verse contains at least three major principles associated with living in the multicultural or heterogeneous society. *First*, the principle of "plural is usual". *Secondly*, the principle of "equal is usual". *Third*, the principle of "modesty in diversity"¹⁵.

In line with the concept of multiculturalism, multicultural education attempts to equip ethnic and cultural groups with an understanding of the uniqueness cultures of other ethnic groups¹⁶. As Banks observes:

¹⁴ Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural*, (Jakarta: Erlangga Press, 2005)

¹⁵ Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural*,... 2005

¹⁶ E. Lee, Taking Multicultural and Anti Racist Education Seriously, in *Rethinking Schools: An Agenda for Change*, (NY: New Press, 1995)

"Multicultural education is the policies, program, and practices employed in schools to celebrate cultural diversity. It builds on the assumption that teaching and learning are invariably cultural process. Since schools are composed of students and educators from a wide variety of cultural backgrounds, the best way for the educational process to be most effective for the greater number of students is for it to be multicultural¹⁷".

Multicultural education further aims to eliminate cultural stereotypes and reduce the discrimination that some minority groups face in the schools and in the wider society. Dickerson stated about the definition of multicultural education as:

"multicultural education is a complex educational system that includes the efforts to promote cultural pluralism and social equality; planning the programs that reflect the diversities of the entire territory of the school environment; staffing the patterns that reflect the diversities of society, which is not biased through teaching materials, curriculum inclusive; ensuring the equality of learning resources and programs for all students and at the same time is equality on academic achievements for all students"¹⁸.

Dickerson argument above is supported by the idea of Banks and his notion about the multiple identities as:

"Every child comes to school with an ethnic identity whether these identifications are conscious or unconscious. This identification must be recognized and respected by the teacher. It must be the basis for the learning activities in the classroom. The point here is to acknowledge differences rather than ignore them. It is equally critical that the children recognize and

appreciate their own ethnicity and learn to appreciate those of the other children in the class. This recognition of individual ethnic identities is the beginning point; it is a connector of both the teacher to the student and the students to each other¹⁹.

Taking the multicultural issues on character education it means that how to implementing the diversities awareness which realized through the model of character education in each students. This the effort could be realized by the integration simultaneously among three components which elaborated by Lichona and it focused on the multicultural issues.

The diversities awareness should be grown up first for the educator, because they are the main figure of learning process, although the learning model is student - centered learning. The diversities background of students should be aware by the educator before he/she teach and deliver the learning material. Through the character education, the students are expected to be the good citizens who has the open - mindedness, tolerance and further is the nationalism spirit which departed from the cultural or religion diversities itself.

Character Education and Nationalism in multicultural society.

Wuryano states that the character can be formed through the formation stages of mindset, attitudes, actions, and habituation²⁰. The characters are the values that underlie human behavior based on the norms of religion, culture, law or constitution, customs, and aesthetics. If associated with education, character education is the deliberate

¹⁷ A.J. Banks, *Cultural Diversity and Education: Educations, Curriculum and Teaching*, (Boston: Allyn and Bacon, 1994)

¹⁸ Sandra Dickerson, *The Blind Men (Women) and the Elephant: A case for a comprehensive Multicultural Education Program at the Cambridge Rindge and Latin School*, (NY: Routledge, 1993). See as comparative idea, M. Gollnick, *Multicultural Education in a Pluralistic Society*, (New Jersey: Pearson Education Inc, 2002)

¹⁹ James A. Banks, Cherry A. McGee Banks, *Multicultural Education: Issues and Perspective ,Handbook of Research*, (America: University of Washington, 1993)

²⁰ Masnur Muslich, *Pendidikan Karakter: Menjawab Tantangan Krisis Multidimensional*, (Jakarta: PT Bumi Aksara, 2011)

effort for students to know, to care and to internalize these values so that learners behave as *insan kamil*.

The development of character education model - based multicultural society should to apply some principles; such as integrative, compact, and consistent²¹. *First*, the integrative principle is how to integrate multiculturalism - based character education into all school activities, both of curricular activities, extracurricular, and personal development. In addition, integrating process also included into program planning, implementation, and evaluation. Therefore, all of school activities; started from the learning process inside classroom and extracurricular activities or personal development outside classroom, always colored by the multicultural - based character education.

Second, the compact principle is that all components of education in schools, including parents and educators, have similar views about character education in order to implement multiculturalism - based character education. Educational components that played the important role in the implementation of character education, among others: teachers, principals, staff, school committee, parents, and community. The compactness can be achieved when there is inter - components communication actively and constructively.

Third, the consistent principle is all components of education have a consistent attitude in implementing multicultural education in the school. The equal treatment as well as recognition to all students regardless of social status, religion, and ethnicity should be applied consistently.

Three of these characteristics are complementary to realize multiculturalism - based character education awareness simultaneously in the school. Therefore, these characteristics should to implement in the practical discourse through several stages and it will be elaborated briefly below.

- 1) The model of multiculturalism - based character education should to begin from ourselves. This principle emphasizes that it must start from the recognition of self identity. Establishing the self awareness that learners are part of the national community becomes the important point. Sense of pride as Indonesian citizens should be the fundamental thing to establish nationalism awareness.
- 2) The model of multiculturalism - based character education should be developed so that learners do not develop the tribal ethnocentric attitudes and otherwise, build the nationalism awareness of living in Indonesia. By developing non - ethnocentric attitude, the hatred and ethnic conflict can be avoided because of the unity feeling. The model of multicultural - based character education aims to build non - egocentric awareness that favoring the group and degrading other groups. Awareness of the unity feeling despite from different social groups is an important thing to be managed as the bridge of nationalism. This awareness could be reflected from the values of *Pancasila* as the ideology of Indonesia state
- 3) The multiculturalism - based character education have to develop through integrative ways. The curriculum of multicultural - based character education has to reach all of contents. Multicultural education curriculum should be integrated into all subjects, such as language, social science, natural science, physical education, art, and other subjects.

²¹ Tilaar, *Multikulturalisme: tantangan global Masa depan dalam Transformasi Pendidikan Nasional*, (Jakarta: Grasindo, 2004)

- 4) The multiculturalism - based character education should to result in attitude changing through habituation process. Instructional practices designed in learning atmosphere that appreciate on the diversity values , tolerance, and common goal to love the nation and state. In order to achieve such an atmosphere, learning activities should be focused on the process; for example, involving role playing, simulations, discussions, cooperative learning, and participatory learning.
- 5) The multiculturalism - based character education have to involve social and historical reality from the condition of each religion, ethnicity, and tribes. Contextualization of multicultural education should be implemented locally, nationally and globally. The pride on local wisdom has to expanding to be the living values. Nationalism awareness should be the common goal of national education system. Awareness as global citizens which uphold the international values on peace need to be developed. This contextualization has significance meaning to expand the respectful feeling, tolerance, and appreciating for diversities in the social group and nation.

The internalization effort of character education and multicultural values in teaching process is done implicitly (through *hidden curriculum*)²². For example, when students learn about the lesson of Islamic Education, in this learning process students are expected to find and understand the values of cooperation, tolerance with others who have the different background in order to accommodate these differences and reflect it into the condition and situation of Indonesia today.

²² Fathul Muni'im, *Pendidikan Karakter: Konstruksi Teoritik dan Praktik*, (Yogyakarta: Ar Ruz Media, 2011)

Through a constructivism approach, students are give the freedom to search for the data and the role of teacher as a facilitator and he/she always give emphasis that what was found by the students into new knowledge, or whatever is taught by the teacher in the classroom is something real in the field. Furthermore, through this approach students have the social skills as an intellectual education that includes reasoning or thinking skills as well as action skills (*Problem Solving*).

CONCLUSION

Until recently, the issue of character education particularly in multicultural society is focused primarily on the establishment of good personality and virtuous attitude in the cultural, religion and social diversities. Today, with the rapidly increasing interconnections among all citizens in the world, particularly as we face global issues related to the human rights, discrimination and tolerance awareness, the scope of character education and multicultural education must be broadened to include global perspective.

Finally, in concluding the character education's model in multicultural society based on Islamic Education perspective, I further recommend the followings:

- a. Revitalize the *Pancasila* as Indonesia's social imaginary. In response to the growing radicalism and cultural - social disintegration, interfaith activists, religious leaders and academics are now calling for the Indonesian society to "reclaim", "revive" and "return to" *Pancasila*. All these signify the hope that re - actualization of *Pancasila* can ultimately re - uniting the people, restoring the values of tolerance and

upholding respect for the differences in Indonesia's multicultural society.

- b. Promote the awareness of multiculturalism through education. This point could be started by introducing the character education model which focused on the tolerance and diversities appreciating. The utilizing of character education's learning model is expected able to reduce and eliminate the negative stereotype based on the cultural, religion and social differences. Practically, the implementation of character education should to appropriate with the idea of Thomas Lichona about three pillars of character education; as follow moral knowing, moral feeling and moral action. In addition, these points have supported by the habituation process in order to make these good character embedded in each students.

Utilize the existence of Islamic Education as learning and material lessons. The core of Islamic Education, actually, is about preaching and spreading the Islamic values through the educational platform. The contents of Islamic values here, it means about the efforts to establish peaceful live; to spread the social; religion and cultural equality; to preach about the tolerance; and to aware and appreciate the differences. *Wa Allâh a'lam bi al-Shawâb.**

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