

The Socialization of Multiculturalism Values Based on Abdurrahman Wahid's Thoughts in History Learning to Create Student Cultural Equality

Siti Zya Ama
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
siti0074pasca.2017@student.uny.ac.id

Taat Wulandari
Graduate School
Universitas Negeri Yogyakarta
Yogyakarta, Indonesia
taat_wulandari@uny.ac.id

Abstract-This article aims to describe the importance of the socialization of multiculturalism values in history learning to realize the cultural equality of students. The State of Indonesia is a country that consists of various diverse cultures. Not only bringing positive values, life with a diverse culture in Indonesia can also lead to various problems that must be faced by the community. For example, a series of conflicts that occurred in Indonesia, both vertical and horizontal conflicts. Therefore, knowing and understanding multiculturalism is very important to create student cultural equality. This article focuses on the urgency in learning history that must socialize the values of multiculturalism, which are integrated with conflicting events that occurred in the past. The research method used is descriptive qualitative with literature study. The socialization of the values of multiculturalism in history learning is a process of introducing and giving an understanding of the values of multiculturalism in history learning. The results of this study indicate that the values of multiculturalism must first be socialized, showing the importance to students. There are several ways used to socialize the values of multiculturalism. First, efforts are made to apply to students the importance of the basic values of multiculturalism in history learning for their interests. The second way, an empirical approach, the approach that builds awareness about the democratic values of the practice of experience. In addition, there are approaches that can be practiced for the socialization of multiculturalism values, namely learning by doing and the introduction approach.

Keywords: *socialization, multiculturalism, learning, history, equality, culture*

I. INTRODUCTION

Indonesia is a country that consists of various diverse cultures, namely multicultural countries. Every region in Indonesia has a culture with its own identity, uniqueness, rights and existence. According to Yaqin, the State of Indonesia is one of the largest multicultural countries in the world. This is based on Indonesia's vast and varied socio-cultural and geographical conditions. The number of islands in the country of Indonesia is 13,000 islands, ranging from large islands to small ones. Its population is more than 200 million people with 300 tribes who speak 200 different languages [1].

Cultured life with a variety of interesting positive values, namely the life of a nation that is rich in culture and the values in it. However, not only bring positive values, life with a diverse culture can also lead to various problems that must be faced by the Indonesian people. For example, it can lead to national disunity and a degradation of humanity to mutual recognition of the rights of others.

In terms of beliefs, the Indonesian population also adheres to a variety of religions, namely Islam, Catholicism, Protestant Christianity, Hinduism, Buddhism, and Confucianism. Then, in terms of beliefs, the population of Indonesia also includes adherents of diverse beliefs. However, diverse beliefs lead to problems which must be confronted by the Indonesian Nation, namely the death of 517 streams of trust in all over Indonesia calculated from 1949 to 1992. The example was obtained from the testimony of Agung Soeparman as the Indonesian Attorney General's Office quoted from Kompas by Baso [2].

Diverse culture in Indonesia has an important role in the formation and life of the nation. Diverse national life patterns have existed since the beginning of Indonesian independence, namely by the motto of *Bhinneka Tunggal Ika*. The spirit of continuing the struggle for national life with a pattern of cultural diversity can be realized with multiculturalism. Therefore, knowing and understanding multiculturalism is very important to build awareness of cultural diversity and realize cultural equality.

Multiculturalism is a concept that emphasizes the equality of local cultures without ignoring the rights and existence of other cultures. In language, multiculturalism is formed from the words *multi* (many), *culture*, and *ism* (view). Essentially, the word contains recognition of the dignity of people who live in communities with their own unique cultures [3]. In the national context, multiculturalism is a concept in recognizing cultural diversity, race, ethnicity, religion, and so forth.

A nation filled with diverse cultures (multicultural) is a plural nation. Whereas a multicultural nation is a nation which the ethnic or cultural groups can coexist peacefully. Coexist means not to diversify diverse cultures, but rather coexist with diverse cultures. This is manifested by the willingness to respect other cultures and realize cultural equality with one another. Thus, cultural equality is able to reduce vertical and horizontal conflicts in plural societies, where the demand for recognition of the existence and uniqueness of culture, groups, and ethnicity cannot be denied.

Basically, multiculturalism is a concept and tool used to realize the equality of human culture by increasing the degree of humanity without ignoring the rights and existence of other human cultures. The parameter of the degree of humanity is to humanize human beings, that is, by providing fundamental rights as humans. The basis and parameters described are different from what happened in Indonesia. The diversity that exists precisely raises

humanitarian problems. The problems faced by the Indonesian people also varied, ranging from the destruction of places of worship, environmental destruction, corruption of people's rights, collusion, nepotism, violence, and poverty.

Concrete examples of humanitarian issues in Indonesia are as follows. In 1965, there were mass killings of the followers of the Indonesian Communist Party or Partai Komunis Indonesia (PKI). In 1993-2000, there was an ethnic war between Madurese and Dayaks. In 1998, there was violence against Chinese ethnic in Jakarta. In 1999-2003, there was a war between Islam and Christianity in North Maluku [4]. In 2018, there were bomb attacks on three churches in Surabaya. The series of conflicts that showed the loss of humanity certainly claimed lives and destroyed property of some of the people of the Indonesian people. Therefore, needed to realize cultural equality among the Indonesian population, especially in the field of education.

In the Republic of Indonesia Government Regulation 1989 Number 2 Chapter III Article 7 concerning the National Education System, it is stated that acceptance of a person as a student in an education unit is carried out by not distinguishing gender, religion, ethnicity, race, social position, and level of economic ability [5]. However, what happens in the educational environment has not been fully implemented in accordance with the provisions in the Government of Indonesia Regulation. In the 21st century the National Education System does have to face complex problems related to cultural diversity in preparing the quality of human resources who have multiculturalism awareness. The right effort to prepare the quality of human resources who are aware of multiculturalism and the only place that can run its function as a tool to create the foundation for a peaceful multicultural life is education.

Education is a process carried out to instill something into human beings [6]. The process of implanting something into humans can be done by holding activities on an ongoing interaction between development and life experiences, namely by learning. The learning process requires a learning model to optimize the interaction process created. According to Trianto, an innovative, progressive, and contextual learning model or what is more appropriately referred to as learning practice is an innovation born from a paradigm shift in education [7].

In the university environment, there is still a degradation of tolerance and democratic nation. In addition, there are still many students who have not been able to accept the reality that each individual or group has a cultural system and does not understand the values of multiculturalism. That is, inversely proportional to the role of college students that should be, who can realize changes towards improvement in the field of culture in people's lives.

The values of multiculturalism become a value that needs to be instilled into students to realize cultural equality effectively. Learning in college institutions can be used as a process of conveying multiculturalism values developed through the process of learning in lectures by lecturers in college institutions. In realizing the cultural equality of students, lecturers can instill the values of multiculturalism

into learning in the learning process in lectures, one of which is history learning.

Lecturers as leaders in realizing cultural equality must first understand the values of multiculturalism before implementing learning by developing multicultural models. This is done, so that the process of realizing student cultural equality can run well and is interesting. As Abdurrahman Wahid's view revealed, "If we have a leader who understands the importance of diversity. Then we will naturally be lucky. However, if we prioritize uniformity. Then inevitably we then deviate from the motto: "Bhinneka Tunggal Ika" "[8].

Abdurrahman Wahid is the 4th President of Indonesia. Most citizens know President Abdurrahman Wahid's figure with his pluralistic thinking. He is also a reformer figure in Indonesia with his unique, strange, rare and phenomenal thinking. In addition, he has a big role in fighting for the values of democracy, pluralism, humanism, and multiculturalism. All thoughts and values that Abdurrahman Wahid fight for is substantial matters in government and daily life as a state based on Pancasila.

Abdurrahman Wahid has the main thoughts that inspire his struggle and is more dominant in every action, namely the idea of equality. This can be seen from the way he gives meaning to democracy and upholds humanity. According to Baso, Abdurrahman Wahid in giving meaning to democracy is not limited to the issue of how to maintain it procedurally, but rather how we animate democratic values so that the process of dialogue or deliberation becomes the main thing in managing relationships and structuring a pluralistic culture so that there is an intertwined relationship to mutual benefit [9].

Humanism referred by Abdurrahman Wahid is humanizing humans. He upholds humanism to prevent violence and increase efforts for reconciliation and dialogue. He also has a great passion to provide a new understanding of the importance of upholding human values. No wonder he always condemned the actions even though the actions were in the name of Islam which carried out violence in solving problems, such as attacking entertainment venues, beating commercial sex workers. Various forms of violations of human values actually occur in many countries that consider themselves as fighters for human rights.

Abdurrahman Wahid upholds humanism to prevent violence and increase efforts for reconciliation and dialogue. According to Listoyono, Abdurrahman Wahid seemed to have a great enthusiasm to provide a new understanding of the importance of upholding human values. No wonder he always condemned the actions even though the actions were in the name of Islam which carried out violence in solving problems, such as attacking entertainment venues, beating commercial sex workers. Various forms of violations of human values actually occur in many countries that consider themselves as fighters for human rights [10].

The explanation above is an overall explanation of Abdurrahman Wahid's thoughts related to his struggle in fighting for his ideas. On Abdurrahman Wahid's thoughts which have been presented contain multiculturalism values

that can be applied and instilled in history learning, especially to realize the cultural equality of students. Supporting lecturers in learning history can use the thoughts of Abdurrahman Wahid to give students an interest in the history learning process that has the aim of realizing the cultural equality of students. Therefore, it is important to disseminate the values of multiculturalism in the process of learning history.

The socialization of the values of multiculturalism can be applied and instilled in history learning, especially to realize the cultural equality of college students. Based on this description by using a qualitative descriptive method with literature study, this article discusses the socialization of multiculturalism values based on Abdurrahman Wahid's thought in history learning to realize cultural equality in higher education. This article is expected to be able to bridge the history lecturers in college institutions in socializing the values of multiculturalism in history learning to realize the cultural equality of students.

II. RELATED WORKS / LITERATURE REVIEW

Relevant research is the result of research conducted by previous researchers which study objects that are relatively similar to the research to be conducted. This relevant research is important as a source of reference and comparison for researchers to conduct further research. This is done in order to find things that are new and different from the results of previous studies. The following are some relevant studies:

First, a thesis entitled "Nilai-Nilai Pendidikan Multikultural dalam berbagai Kegiatan Sekolah di SMA Negeri 2 Sleman". This thesis was written by Khoirunnisak, Master of Islamic Education, Graduate Program, UIN Sunan Kalijaga Yogyakarta in 2015. The thesis shows the school activities in 2 State Senior High School of Sleman that contain multicultural education values, have placed the values of multicultural education as a which is valued in every process of activity. 2 State Senior High School of Sleman is seen as giving appreciation for diversity, namely by means of tolerance between different religions, between Muslims and Non-Muslims. The relevance of the thesis in this research is the existence of multiculturalism values in the learning process. However, Khoirunnisak focused on examining the values of multicultural education. While researchers in this study focus on the socialization of multiculturalism values in history learning [11].

Second, a thesis entitled "Penanaman Nilai-Nilai Pendidikan Multikultural di Perguruan Tinggi (Studi Kasus di Universitas Islam Malang)". This thesis was written by Anam, Islamic Education Master's Program, Graduate Program, UIN Maulana Malik Ibrahim Yogyakarta in 2016. This thesis shows that in instilling the values of multicultural education is based on several principles. The principles are openness, tolerance, unity in diversity, and Islam rahmatan lil'alamin as a leader. Implementation of the planting of multicultural education values is carried out using activities that include multicultural knowing and multicultural feeling. In addition, the inculcation of multicultural education values has a positive impact, which can realize the attitude of student tolerance. The relevance of the thesis in this study is to equally instill the values of multiculturalism. However, Nurdiansyah focused on

examining the process of instilling multicultural education values. While researchers in this study focus on the socialization of multiculturalism values in history learning [12].

Third, a thesis entitled "Pengembangan Nilai-Nilai Multikultural dalam Materi Pendidikan Agama Islam terhadap Sikap Toleransi Siswa Kelas VIII di SMP Negeri 1 Kalasan". This thesis was written by Nurdiansyah, Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga Yogyakarta in 2013. The thesis explained that the multicultural values developed in the Islamic religious education material of VIII grade at 1 State Junior High School of Kalasan were attitudes openness, responsibility, tolerance, mutual respect, mutual trust, interdependence, non-violent reconciliation, acknowledgment of human rights, and give appreciation to cultural plurality [13].

The tolerance developed for students is mutual respect and not discriminating. The result of Kendall's Tau correlation analysis obtained a correlation coefficient of 0.556, which means that there is a substantial relationship. The results of the coefficient of determination indicate that multicultural values in the PAI material have an influence of 30, 9136% on the tolerance attitude of students of class VIII of 1 State Junior High School of Kalasan. The relevance of the thesis in this study is to equally instill the values of multiculturalism. However, Nurdiansyah focused on developing multicultural values in Islamic Education material. While the researchers in this study focus on the socialization of multiculturalism values in history learning.

Fourth, a thesis entitled "Pengembangan Nilai-Nilai Multikultural dalam Pembelajaran Pendidikan Islam di SMA Taman Madya Ibu Pawiyanat Taman Siswi Yogyakarta". This thesis was written by Juwita, Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, UIN Sunan Kalijaga Yogyakarta in 2017. The thesis contains multicultural values developed in the learning of Islamic religious education, which are tolerance, democracy, responsibility, and mutual appreciate [14].

Development of multicultural values in learning Islamic religious education by means of teachers instilling multicultural values in learning, providing activities to students related to multiculturalism, integrating multicultural values into learning, developing learning methods that are relevant in instilling values multicultural values, classroom management and facilities and learning media must support the learning process by instilling multicultural values, and the last way is the assessment of learning outcomes must be based on the abilities and potential of students. The relevance of the thesis in this study is to equally instill the values of multiculturalism. However, Juwita focuses on developing multicultural values in the learning of Islamic Education. While the researchers in this study focus on the socialization of multiculturalism values in history learning.

III. MATERIAL AND METHODOLOGY

The research method used is descriptive qualitative with literature study. Literature study is an important step of collecting data. Literature study in this study was conducted to gather theoretical basis for the socialization of

multiculturalism values based on Abdurrahman Wahid's thought. In this study rests on the thoughts of Abdurrahman Wahid.

The values of multiculturalism are values that form the basis of understanding that emphasizes the recognition of cultural diversity, religion, race, ethnicity, and ethnicity. The socialization of multiculturalism values takes place through a process of basic values from being socialized and showing its importance to the people. The basic values of multiculturalism which are based on the values that exist in Abdurrahman Wahid's thoughts emphasize the process of history learning to realize cultural equality. Students must know and understand the importance of multiculturalism. A process to appreciate diversity, which needs to be developed by students.

At the literature study stage in this article, the researcher tries and collects factual data about the material presented in learning history through lesson plans and syllabi used in college institutions. Historical material used as research material is a chapter on the history of thought, which in this case is more specifically about the thoughts of Abdurrahman Wahid.

Researchers obtained literature sources about Abdurrahman Wahid's thoughts in fighting for the values of multiculturalism. The values of multiculturalism are values that form the basis of understanding that emphasizes the recognition of cultural diversity, religion, race, and ethnicity. Based on Abdurrahman Wahid's thoughts, there are multiculturalism values that exist in his thinking. The values of multiculturalism are monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry and local wisdom / tradition.

IV. RESULTS AND DISCUSSION

A. Abdurrahman Wahid's Thoughts

The renewal of Abdurrahman Wahid was in the form of ideas that brought Indonesian citizens to animate what had been decided. Abdurrahman Wahid in his thoughts always protect his people and give rights to minority communities. Politicians see Abdurrahman Wahid as a fighter of democracy who is clever in fostering religious relations in Indonesia. Abdurrahman Wahid can build a very democratic relationship between the state and religion, even though these two things are difficult to synergize.

Indonesian people themselves do not all support the thoughts of Abdurrahman Wahid, many also do not support or disagree with his thoughts. Abdurrahman Wahid, who is famous for his controversial thoughts, made some people stay away and criticize him. However, in his thoughts which are sometimes considered wrong by society, in the end it is considered right. Basically, Abdurrahman Wahid is a reformer figure in Indonesia who expressed his thoughts to voice and fight for something related to inequality and human rights violations. As for some of Abdurrahman Wahid's thoughts, the main ones related to inequality and human rights are democracy, pluralism, humanism, and indigenization.

Abdurrahman Wahid's first thoughts were democracy and pluralism. Democracy, according to him, has the basic nature and the nature of derivation, namely the nature of

continuing from the essential nature. The main democratic values are freedom, equality, and deliberation. In democracy there is a basic value, namely freedom. Freedom according to him is individual freedom before state power [15]. Thus, there is a balance between the individual rights of citizens and the collective rights of the community.

The second basic value of democracy is justice. Justice is the opening of opportunities for everyone. Therefore, the autonomy or independence of the person concerned to regulate his life, in accordance with what he wants. Justice is an important issue; a person has the right to determine his own way of life. However, their rights must be respected, and opportunities and facilities and assistance must be given to achieve their will.

The third basic value of democracy is deliberation or *syura*. Deliberation according to Abdurrahman Wahid is a way to maintain freedom and justice. Therefore, deliberation is not democracy and democracy is not deliberation. Deliberations are conducted to guarantee the freedom of citizens, to develop freedom and uphold justice.

Abdurrahman Wahid also stated that democracy is not only a matter of how to maintain it procedurally, but how we live the values of democracy so that the process of dialogue or deliberation becomes the main thing in managing relationships and managing our diverse economy, culture, politics so that there is a relationship that emerges intertwined for mutual benefit [16].

The socialization of democratic values of Abdurrahman Wahid's thoughts can be carried out conveying the basic values that form the basis of democracy, namely freedom, justice, and deliberation. Then, explain Abdurrahman Wahid's views regarding democratic values implemented in Indonesia. Especially in Abdurrahman Wahid's view of the components of Indonesian society in the implementation of democracy [17].

Abdurrahman Wahid's second thought is pluralism. Based on the three basic values of democracy, Abdurrahman Wahid stated the importance of pluralism in Indonesia. Abdurrahman Wahid indeed rejects indifferent pluralism, an understanding of relativism which holds that all religions are the same. However, he respects nondifferent pluralism that recognizes and respects the existence of religious diversity. Therefore, he fought for his pluralism thinking based on the three basic values of democracy as explained earlier, namely freedom, justice and deliberation. In the religious field, Pancasila became the foundation for Abdurrahman Wahid. Pancasila guarantees freedom of religion, but it is not only limited to embracing religion. Rather it includes the role of religious social ethics in public spaces [18].

Abdurrahman Wahid's third thought was humanism. Humanism is humanizing human. Abdurrahman Wahid upholds humanism to prevent violence and increase efforts for reconciliation and dialogue. According to Listoyono, Abdurrahman Wahid seemed to have a great enthusiasm to provide a new understanding of the importance of upholding human values. No wonder he always condemned the actions even though the actions were in the name of Islam which carried out violence in solving problems, such as attacking entertainment venues, beating commercial sex

workers. Various forms of violations of human values occur in many countries that consider themselves as fighters for human rights [19].

Abdurrahman's fourth thought was indigenization. In early November 1999 when Abdurrahman Wahid was questioned by journalists regarding the relationship between religion and the state, Abdurrahman Wahid saw religion as "moral" or "ethical", and not as an ideology used to Islamize the state [20]. Indigenization Islam itself has the meaning of re-establishing our cultural roots, while still trying to create a religious community [21].

B. Multiculturalism Values Based on the Thoughts of Abdurrahman Wahid

The values of multiculturalism are values that form the basis of understanding that emphasizes the recognition of cultural diversity, religion, race, and ethnicity. Based on Abdurrahman Wahid's thoughts, it can be concluded that several multiculturalism values exist in his thinking. The values of multiculturalism are monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and local wisdom / tradition.

Obedience is the deepest awareness that God is the source of all sources and graces of life in the universe. Divine divinity is manifested in social, political, economic and cultural behavior and struggles in upholding human values. Humanity comes from the view of monotheism that humans are the most noble creatures of God who are trusted to manage and prosper the earth. Humanity reflects the nature of God. Glory in humans requires an attitude of mutual respect, to glorify humans means to glorify its creator. Conversely also, to humiliate humans means to humiliate God the creator.

Justice comes from the view that human dignity can only be fulfilled by the existence of balance, worthiness, and appropriateness in people's lives. While equality comes from the view that every human being has the same dignity before God. Equality requires fair treatment, equal relations, lack of discrimination and subordination, and marginalization in society.

Liberation comes from the view that every human being has a responsibility to uphold equality and justice, to break away from various forms of bondage. The spirit of liberation is only possessed by an independent soul, free from fear, and authentic. The brotherhood comes from the principles of appreciation or humanity, justice, equality, and the spirit of moving goodness. Brotherhood becomes the basis for advancing civilization.

Simplicity comes from a substantial way of thinking, attitudes and behavior is reasonable and proper. Simplicity becomes the concept of life that is lived and acted so that it becomes identity. Simplicity becomes a culture of resistance against excessive, realistic and corrupt attitudes. Abdurrahman Wahid's simplicity in all aspects of his life became learning and exemplary.

Chivalry stems from the courage to fight for and uphold the values believed in achieving the goals to be achieved. The struggle process is carried out by reflecting personal integration, which is full of responsibility for the process that must be followed, and the consequences faced, as well

as high commitment and *istiqomah*. The knighthood of Abdurrahman Wahid is to promote patience and sincerity in undergoing a difficult process and responding to the results achieved.

Local wisdom / tradition originates from socio-cultural values that are grounded in the traditions and best practices of local community life. Indonesian local wisdom includes the basic form of the state Pancasila, the 1945 constitution, the principle of *Bhinneka Tunggal Ika*, all civilized cultural values of the archipelago. Local wisdom is a source of ideas and a foothold in grounding justice, equality and humanity, and without losing the open and progressive attitude towards the development of civilization.

C. Cultural Equality

1) Cultural Concepts

According to anthropologists, culture is a mechanism, structure, and collective means outside the human self [22]. The term culture in Sanskrit, comes from the word *budhi* which means reason. Then it becomes the word *budhi* which means singular or *budaya* which means compound, so culture is interpreted as the result of human thought or *cal*. In addition, there are other opinions about culture that come from the words mind and power. *Budi* is reason, and power is endeavor. So, from these two words, culture is interpreted as a result of human reason and endeavor [23].

Culture in a broad sense has a meaning consisting of products of human action and interaction, including human creative works in the form of material and non-material. The non-material culture in question is a complex whole which includes knowledge, beliefs, arts, morals, laws, customs and abilities, and other procedures obtained by humans as members of society [24]. Based on several explanations of the concept of culture, it can be concluded that culture is a product of human reason and effort.

2) Cultural Elements

The cultural element is part of a culture that can be used by certain units of analysis. The existence of cultural elements, culture contains the meaning of morality rather than just the sum of the elements contained in it. Therefore, the existence of universal elements can give birth to a universal culture. The universal elements in culture are the religious system and religious ceremonies, the social organization system, the knowledge system, the livelihood system, the technology and equipment system, language, and the arts. Following below is an explanation for each cultural element [25].

The first cultural element is the religious system and religious ceremonies, which are human products as religious homo. Humans have sublime intelligence of mind and feeling, which has the notion that above their strength there is another supernatural power which can blacken their life. Therefore, fear and worship Him. Then from that born a belief that is now a religion. Humans who have the will and want to be realized by the Great, trying to persuade His creator with a religious system and religious ceremonies.

The second element of culture is the social organization system, which is a product of humans as *homo socius*. Humans realize that their bodies are weak. However, with his reasoning humans form strength by way of organizing

social organizations which are places to work together to achieve a common goal, namely to improve their welfare. In Indonesian society, it is generally like the cooperation system as a typical example. Whereas in modern society the arrangements are at the state or national level, even between countries.

The third element of culture is the knowledge system, which is a product of humans as homo sapiens. Knowledge can be obtained from one's own thoughts and from other people's thoughts. Human ability to remember what is known, then convey it to others through language that causes knowledge itself to spread widely. However, if knowledge is recorded. Then the distribution can be wider than before and can be carried out from one generation to the next.

The fourth element of culture is the livelihood system of life, which is a product of humans as homo economicus, making the level of human life in general continue to increase. At the level as a food gathering, human life is indeed the same as animals. However, in the level of producing rapid progress occurs. Starting from farming, then raising and cultivating, trading. The process is evidence that humans are increasingly able to meet their increasing needs.

The fifth element of culture is the technology and equipment system, which is the production of humans as homo faber. Humans are based on intelligent thinking and hands that can hold things tightly, humans can create and use a tool. The tools that humans create, use and use in order to better meet their needs than animals.

The sixth element of culture is language. Language is a product of humans as homo longuens. In the beginning, human language was realized in the form of signs (codes), which were then refined again with spoken language and eventually became written language. Languages that have advanced have a wealth of words (causa words) in large numbers so that they are more communicative.

The seventh element of culture is art. Art is the product of humans as homo esteticus. After humans can meet their physical needs, humans need to strive to meet their psychological needs. Basically, humans merely not only meet the needs of the stomach contents, but they also have the need to meet the eyes with the beauty and hearing with a sweet voice. All these psychic needs can be fulfilled with art. Art is placed as the last element of culture, because in general the six previous needs must be met first.

D. Cultural Equality

The term equality means understanding that there is fair treatment, equal relations, lack of discrimination and subordination, and marginalization in society as explained before in the basic values on which to base multiculturalism. Therefore, cultural equality is the same level of relationship between one culture and another.

The culture of a nation has a pluralistic reality, as said by Abdurrahman Wahid. A nation will not be able to develop if its level of plurality is small. However, if a nation which has a large number of cultural differences is institutionally suppressed. Then there will be damage to the values that exist in the culture itself, as a result the division

and actions that lead to anarchy become an alternative attitude to society when the recognition of his identity is inhibited [26].

Based on the explanation above it can be concluded that the effort to realize cultural equality is a common interest. Thus, accommodating equality in culture can be an effort to create an equal relationship between one culture and another. In line with what was explained by Mahfud that by realizing cultural equality can reduce the vertical and horizontal conflicts that exist in society [27].

E. Historical Learning

1) Learning Concept

According to Thobroni and Mustofa, learning is a process that is repetitive and causes changes in behavior that are done consciously and tend to be permanent [28]. The term learning is also explained by Mulyono that the term is an equivalent of the word instruction that comes from English, which means the process of making people learn. The purpose of learning is to help people learn and manipulate (design) the environment so that it makes it easy for people who learn. The scope of learning is the events carried out by the teacher, the events contained in printed materials, pictures, radio programs, television, films, slides, and can be the result of a combination through these materials [29].

Learning has an understanding as a process of interaction of students with educators and learning resources in a learning environment. Learning is a complex work. Therefore, it is necessary to consider carefully in planning and implementing it wisely. In the learning process, there needs to be a supportive environmental engineering system. The creation of an environmental system for engineering means preparing conducive environmental conditions for students. This condition can be in the form of several assignments, problems, a set of information / knowledge / skills that students need to master. Preparing conducive environmental conditions also means preparing good, appropriate and adequate learning facilities and infrastructure [30].

Based on some understanding of the term learning, it can be concluded that learning is a process that is carried out continuously, in order to achieve the objectives of learning itself. The purpose of learning is a change in mindset / paradigm and behavior. Changes obtained from the learning process are prepared in a comprehensive manner. Starting from preparing a set of knowledge to creating a conducive environment.

2) Historical Concepts

According to Suhartono, history is science. The term history itself is the science of the past associated with events and actuality in the past which is done by humans [31]. Therefore, history encompasses human excess in the community and has a unique nature.

The term history is also explained by Kochar, who put forward his opinion that history is a dialogue between past events and their development into the future. History tells about the development of human consciousness. Events that have a continuous nature or continuity with other events.

Basically, there are no events that have no connection at all with other events in the world [32].

Understanding history can then be divided into two, according to Kartodirdjo, namely understanding subjective and objective history. In a subjective sense, history is a historical story, historical knowledge, and historical picture. Thus, history in the subjective sense that is as a construct arranged for a story or description. As for the objective sense, history refers to an event or event itself, namely the historical process in its actuality [33].

In various references, history contains meaning which refers to the following matters. First, changes or events in reality all around. Second, the story of these changes, events, and reality events. Third, the science in charge of investigating changes, events that constitute the reality [34].

Based on the explanation of the historical term above, it can be concluded that history is a past event whose culprit is human. In addition, history in the process of events is continuity, i.e. a link with other events. The most important characteristic of history is its unique event.

3) *History Learning*

History learning according to Aman is a process by which students can actualize themselves according to their potential and realize their existence to participate in determining a more human future with others [35]. The importance of history learning also added by Widja that history learning has an important and fundamental role in relation to the objectives of learning history. Through history learning, moral judgment can also be done today as a measure to assess the past [36].

Historical learning in the learning process has an important role and is clearly seen not only as a process of transferring ideas. But also, as a process of maturing students to understand the identity, and personality of the nation through an understanding of historical events. Learning history should be oriented to the value approach. Facts from history are indeed important in learning history, but there are no less important, namely how to peel away the facts can be taken up the essence of the values contained therein. Thus, students will become more introspective as a result of understanding the values obtained from historical facts [37].

Based on the explanation of the understanding of history learning, in learning history there are three very important roles of learning history, namely the first is to realize its existence as a human being. Second, human moral judgment. Third, oriented to the value approach.

F. The Socialization of Multiculturalism Values in Historical Learning

The socialization of the values of multiculturalism in learning history can be used as an effort to realize the cultural equality of students. This is based on the basic values of Abdurrahman Wahid's thought. The values of multiculturalism must first be socialized, shown the importance to students. The ways that can be done to socialize the values of multiculturalism. First, efforts are made to apply to students the importance of the basic values of multiculturalism in learning history for their interests.

This method is a normative approach, namely by directly showing this and this.

The second way, an empirical approach, the approach that builds awareness about the values of multiculturalism from the practice of experience [38]. Students in learning history are invited to organize themselves, are invited to get used to doing collective work, jama'i work by applying the values of multiculturalism in it. The values of multiculturalism are monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and local wisdom / tradition. For example, students are invited to gain shared experience in diversity. This has become a multicultural-based historical learning process, because in it there are some of the most important components. Students understand and implement several values or implement first and then understand. The most important point is the realization of student cultural equality.

In addition, there are approaches that can be practiced for the socialization of the values of multiculturalism, namely learning by doing [38]. On the other hand, which is normative, there is also a civilizing nature. Cultivation is a process in which people actually do work. So the approach is introduction. People are invited to get to know values multiculturalism with no need to mention the invitation in the form of multiculturalism values. There's no need to build a project from the ground up either. Just show that this value is important for students in the process of learning history.

V. CONCLUSION

Multiculturalism is a concept that emphasizes the equality of local cultures without ignoring the rights and existence of other cultures. In language, multiculturalism is formed from the words multi (many), culture, and ism (view). The word contains recognition of the dignity of people who live in communities with their own unique cultures. In the national context, multiculturalism is a concept in recognizing cultural diversity, race, ethnicity, religion, and so forth.

The values of multiculturalism are values that form the basis of understanding that emphasizes the recognition of cultural diversity, religion, race, and ethnicity. Based on Abdurrahman Wahid's thoughts, it can be concluded that several multiculturalism values exist in his thinking. The values of multiculturalism are monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and local wisdom / tradition.

The socialization of the values of multiculturalism in learning history can be used as an effort to realize the cultural equality of students. The values of multiculturalism must first be socialized, shown the importance to students. As for several ways used to socialize the values of multiculturalism. First, efforts are made to apply to students, the general public about the importance of the basic values of multiculturalism in learning history for their interests. The second way, an empirical approach, the approach that builds awareness about the democratic values of the practice of experience. In addition, there are approaches that can be practiced for the socialization of the values of multiculturalism, namely learning by doing and learning approaches.

The results of this study are expected to disseminate the values of multiculturalism in history learning to provide general information about the socialization of multiculturalism values based on Abdurrahman Wahid's thought in history learning to realize the cultural equality of students. In addition, it can also be used as reference material and additional information for subsequent researchers who conduct research on the importance of the values of multiculturalism and the thoughts of reformer Abdurrahman Wahid. The socialization of the values of multiculturalism in every learning has an important meaning to achieve the goal of realizing the cultural equality of students.

REFERENCES

- [1] Yaqin, M. A., "Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan," Yogyakarta, Pilar Media, 2005.
- [2] Baso, A., "NU Studies: Pergolakan Pemikiran antara Fundamentalisme Islam dan Fundamentalisme Neo-Liberals," Jakarta, Gelora Aksara Pratama, 2006.
- [3] Mahfud, C., "Pendidikan Multikultural," Yogyakarta, Pustaka Pelajar, 2016.
- [4] Yaqin, M. A., "Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan," 2005.
- [5] Kemenristekdikti, "Peraturan Pemerintah RI Nomor 2 Bab III Pasal 7, Tahun 1989, tentang Sistem Pendidikan Nasional," 1989.
- [6] Muhammad, "Konsep Pendidikan dalam Islam," Bandung, Mizan, 1994.
- [7] Trianto, "Mendesain Model Pembelajaran Inovatif-Progresif: Konsep, Landasan, dan Implementasinya pada Kurikulum Tingkat Satuan Pendidikan (KTSP)," Jakarta, Kencana, 2010.
- [8] Mahfud, C., "Pendidikan Multikultural," 2016.
- [9] Baso, A., "NU Studies," 2006.
- [10] Rifa'i, M., "Gus Dur: Biografi Singkat 1940-2009," Yogyakarta, Garasi House of Book, 2012.
- [11] Khoirunnisak, M., "Nilai-nilai Pendidikan Multikultural dalam Berbagai Kegiatan Sekolah di SMA Negeri 2 Sleman," thesis, State Islamic University Sunan Kalijaga, Yogyakarta, 2015.
- [12] Anam, A. M., "Penanaman Nilai-nilai Pendidikan Multikultural di Perguruan Tinggi (Studi Kasus di Universitas Islam Malang)," thesis, State Islamic University Maulana Malik Ibrahim, Malang, 2016.
- [13] Nurdiansyah, A., "Pengembangan Nilai-nilai Multikultural dalam Materi Pendidikan Agama Islam terhadap Sikap Toleransi Siswa Kelas VIII di SMP Negeri 1 Kalasan," thesis, State Islamic University Maulana Malik Ibrahim, Yogyakarta, 2013.
- [14] Juwita, P. J., "Pengembangan Nilai-nilai Multikultural dalam Pembelajaran Pendidikan Agama Islam di SMA Taman Madya Ibu Pawiyatan Taman Siswi Yogyakarta," thesis, State Islamic University Sunan Kalijaga, Yogyakarta, 2017.
- [15] Wahid, A., dkk., "Agama, Demokrasi, dan Transformasi Sosial," Yogyakarta: LKPSM NU SIY, 1993.
- [16] Rifa'i, M., "Gus Dur: Biografi Singkat 1940-2009," 2012.
- [17] Wahid, A., dkk., "Agama, Demokrasi, dan Transformasi Sosial," 1993.
- [18] Wahid, A., "Prisma Pemikiran Gus Dur," Yogyakarta, Lkis, 1999.
- [19] Rifa'i, M., "Gus Dur: Biografi Singkat 1940-2009," 2012.
- [20] Musa, A. M., "Pemikiran dan Sikap Politik Gus Dur," Jakarta, Gelora Aksara Pratama, 2010.
- [21] Baso, A., "NU Studies," 2006.
- [22] Simatupang, L., "Teori Budaya," Yogyakarta, Pustaka Pelajar, 2012.
- [23] Widyosiswoyo, S., "Ilmu Budaya Dasar," Bogor, Ghalia Indonesia, 2009.
- [24] Munandar, M. N., "Ilmu Sosial Dasar: Teori dan Konsep Ilmu Sosial," Bandung, Eresco, 1989.
- [25] Widyosiswoyo, S., "Ilmu Budaya Dasar," Bogor, Ghalia Indonesia, 2009.
- [26] Wahid, A., "Prisma Pemikiran Gus Dur," Yogyakarta, Lkis, 1999.
- [27] Mahfud, C., "Pendidikan Multikultural," 2016.
- [28] Thobroni, M., & Mustofa, A., "Belajar dan Pembelajaran: Pengembangan Wacana dan Praktik Pembelajaran dalam Pembangunan Nasional," Yogyakarta, Ar-Ruzz Media, 2013.
- [29] Mulyono, "Strategi pembelajaran: Menuju Efektivitas Pembelajaran di Abad Global," Malang, UIN-Maliki Press, 2011.
- [30] Rahyubi, H., "Teori-teori Belajar dan Aplikasi Pembelajaran Motorik: Deskripsi dan Tujuan Kritis. Cigasong, Referens.
- [31] Suhartono., "Teori dan Metodologi Sejarah," Yogyakarta, Graha Ilmu, 2010.
- [32] Kochar, S. K., "Pembelajaran Sejarah Teaching of History," Jakarta, Gramedia Widiasarana Indonesia, 2008.
- [33] Kartodirdjo, S., "Pendekatan Ilmu Sosial dalam Metodologi Sejarah," Yogyakarta, Ombak, 1989.
- [34] Ali, M., "Pengantar Ilmu Sejarah Indonesia," Yogyakarta, LkiS, 2005.
- [35] Aman., "Model Evaluasi Pembelajaran Sejarah," Yogyakarta, Ombak, 2011.
- [36] Widja, I. D., "Dasar-dasar Pengembangan Strategi serta Metode Pengajaran Sejarah," Jakarta, P2LPTK, 2007.
- [37] Susanto, H., "Seputar Pembelajaran Sejarah: Isu, Gagasan, Strategi Pembelajaran," Yogyakarta, Aswaja Pressindo, 2014.
- [38] Wahid, A., dkk., "Agama, Demokrasi, dan Transformasi Sosial," 1993