

Fostering Diversity Attitudes Through the Internalization of Multicultural Values

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Abstract: The phenomenon of diversity is like a double-edged knife, on one hand, has a positive impact, namely, we have a wealth of diverse cultural treasures. But on the other hand, it has a negative impact because diversity can trigger conflict between community groups which in turn can lead to instability in various fields. However, this negative impact can be prevented through the internalization of multicultural values in the community as an anticipatory effort towards the impact of the existence of the West Java International Airport (BIJB) in Kertajati District, Majalengka Regency in collaboration with the Nurussyahid Foundation. Through the internalization of multicultural values, it is expected that individuals have the attitude of accepting other groups equally as a unit, regardless of cultural, ethnic, gender, language, or religious differences. The method used in this case is the provision of material, question and answer, discussion, and the application of the value internalization model, namely the values clarification technique and value analysis model.

Keywords: *diversity, internalization, multicultural values*

INTRODUCTION

The nation and the people of Indonesia are truly proud to have a diverse culture that can be used as a basis for implementing sustainable development. The cultural wealth possessed by the Indonesian people must be nurtured and developed as a basis for sustainable development. In ethnological research, for example, it is known that Indonesia consists of approximately 600 ethnic groups with their respective identities and different cultures (Alwasilah, 2012)

The most plural conditions of the Indonesian people both in terms of ethnicity, race, religion and social status make a tremendous contribution to the development and dynamics of people's lives. However, this condition also allows for clashes between cultures, races, ethnicities, religions and prevailing values in society as according to Huntington (1992) that one's cultural and religious identity will be the main source of conflict in the post-cold war world.

Several cases that led to conflict with racial groups often occurred in Indonesia which if left unchecked would undermine the Unitary State of the Republic of Indonesia (NKRI). The conflicts that occurred for example, such as the cases of Ambon, Sampit, Poso, Aceh, conflicts between FPI and the Ahmadiyya group, and so on have made us realize that if this is allowed, it is very possible for the disintegration of the nation. The tragedy of intergroup violence that exploded sporadically in the late 1990s in various regions in Indonesia showed how vulnerable the sense of togetherness was built in Indonesia, how thick the prejudice between groups was and how low multiculturalism values were.

This condition is possible to occur in the community of Bantarjati Village, Kertajati District as an effect of the presence of the West Java International Airport (BIJB). The presence of BIJB will be a magnet for foreign tourists and domestic tourists who have different backgrounds in terms of ethnicity, religion, and race and between groups. In addition, the presence of the airport will make Kertajati as a field to open the business to outsiders who have different backgrounds. This condition, if left unchecked, will present conflict between local communities and migrants. Therefore, to overcome or avoid conflict, one needs to tolerate the very things one abhors, dis-

agrees with, disapproves of or dislikes (Gibson, 2006; Sullivan and Transue, 1999; Sullivan et al., 1982; Vogt, 1997). Tolerance is said to be indispensable for any decent society. It has been recognized today as “crucial characteristic in a pluralist, multicultural communities which are seeking to be free of oppression, violence and discrimination.” (Bergen 2012, 112)

Through collaboration with the Nurussyahid Foundation researcher have carried out the development of multicultural values for the surrounding community. Fostering multicultural values seen as an effective way to minimize conflict and prevent a split in society. Multicultural education will direct the individual in addressing the realities of a diverse society, to always have an appreciative attitude and willingness to accept differences. Therefore, with multiculturalism, tolerance will be present in the midst of society, because intolerance there is no principle of mutual harm (Mill, 1859) and all social groups, ethnic groups have equality in status and rights (Fraser, 2002)

RESEARCH METHOD

This study uses the value internalization method. The value internalization method aims to present values that initially exist outside the individual or as knowledge to become a strong self-embedded principle. According to Hakam (2016), the process of internalization is essentially an effort to present something (value) that originally existed in the external world to be an internal property both for individuals or institutions.

The value internalization method used in this study is value analysis. According to Kosasih Djahiri (1985: 45), the value analysis approach is part of the Value Clarification Technique which is expected to lead to changes in student attitudes and behaviour. Thus, the target values to be achieved in this activity are (1) compassion (help, and care); (2) responsibility (discipline, and empathy); and (3) harmony of life (tolerance and cooperation).

FINDINGS AND DISCUSSION

Differences in the cultural background between migrants and local communities will lead to horizontal conflicts that will harm both parties, thus, providing an understanding of diversity such as respecting different backgrounds of the people, ethnicity, culture and religion (Ansori, 2019) can be the way to deal with harm that will merge in the friction between migrants and local. The attitude of diversity will be owned by the community when multicultural values can be conveyed to students through coaching activities. The target of coaching is teenagers because based on the psychological characteristics of the development of teenagers, they have the characteristic of being looking for identity and also including an unstable age (Santrock, 2012). So that these conditions require coaching in the formation of identity, as a vehicle to grow values, perceptions, and attitudes that are positive and also productive in living life in the future.

The implementation of the value internalization method to students to foster an attitude of diversity begins with the delivery of information to students. At this stage, it aims to provide knowledge about the condition of the Indonesian people who have 600 ethnic groups with their respective identities and different cultures. The condition of a very pluralistic Indonesian society makes a tremendous contribution, however, such conditions also enable the occurrence of inter-cultural, racial, ethnic, religious and values that apply in society. (Tilaar, 2014)

Therefore, it is necessary to instil an attitude that respects diversity towards differences through the formulation of multicultural values. In multicultural values contained the values of tolerance, multicultural explains that there are five dimensions in multicultural education. First is eliminate prejudice in the society. Second, the construction of science (knowledge

construction) which is realized by knowing and comprehending the existing diversity. Third, prejudice reduction arising from inter-cultural interactions within the educational culture. Fourth, human equity pedagogy that provides space and opportunity to different elements. Fifth, school empowering culture--school is seen as a social element of social structures (Banks, 1993).

After the delivery of the material is complete, there will be a question and answer activity in which a formulation of values is made. Value formulations delivered to students in the form of value standards such as right-wrong, bad-good, or bad benefits. Also conveyed the prevailing norms in society, laws, formulas or theorems of the Qur'an and hadith that are normative in nature. As an example in Al-Qur'an surah Al-Hujurat verse 13, the word *mindakarin au unsa* is an introduction to emphasize that all human beings have the same degree of humanity on the side of Allah and there is no difference between one tribe and another (Hanaf, 2017).

Meanwhile, to sharpen the participants' thinking patterns, coaching activities are presented with problematic stories (moral dilemmas). Given a moral dilemma solely to provide a stimulus that requires a response or solution that contains values from the participants, through the moral dilemma the participants provide several responses/solutions from various perspectives, in that way the insight and information on values will increase.

Through the valuable information conveyed to the participants, it is expected that the information will be responded to cognitively and affectively by students who receive information. If the content of information is in line and extends the value that already exists in the individual, then the information will be received easily and quickly fused with existing beliefs (cognitive resonance), but if new information is not in line or even contrary to the beliefs that there is in the person, there will be a shock of the mind, the upsurge of feeling, or questioning and criticizing the content of new information, perhaps even rejection of the content of the new information, such a person's response is called cognitive dissonance.

Besides giving information, in this activity, the value internalization model was applied, namely the value analysis model. The use of the value analysis model aims to guide students to use a systematic and scientific approach in collecting and analyzing data, so that students can find their own values and community values that are considered the most correct where they live, which ultimately students are expected to make decisions and assess a value that can be maintained nationally and religiously.

The use of value internalization models expects the participants to have a critical analysis skill especially in the situations related to a social context (Hakam, 2016). Furthermore, through the value internalization model participants are expected to be able to accept the values of others by not judging their good and bad, but participants must be able to analyze data or information so that they can find their own values and the values of the communities they live in, which ultimately participants are able to assess a value rationally.

The use of value analysis models is expected that participants are able to collect and analyze data and classify any information including facts, opinions, assumptions, criteria, propaganda or incorrect information. In other words, in a value conflict, participants can distinguish what they know as facts (evidence), what they expect but cannot prove it (opinion or estimate). Through thinking evaluative processes and logical thinking the students will reach a decision based on a set of value principles, and be able to assess values rationally.

The value of multicultural that is delivered continuously, in time will influence the beliefs and beliefs of individuals will influence someone's attitude in acting. This attitude will be reflected in his choice. Because without tolerance, communities that value diversity, equality and peace could not per-sist (Vogt, 1997). The characteristics of a tolerant attitude, according to

Hasyim (1979), are as follows: (a) Acknowledge the rights of everyone; (b) Respect the beliefs of others; (c) Agree in disagreement (agreeing indifference); (d) Understanding each other; (e) Awareness and honesty.

Sullivan and Transue (1999) identify four primary predictors of tolerance in their review of twentieth-century research the most recent overview to date. Below, each predictor they identified is discussed, together with more recent evidence and contradictory findings. First, education plays a central and much-researched role in the emergence of tolerance. So-called political elites or 'the educated and the politically active' (Sullivan and Transue, 1999:629) are more supportive of civil liberties and hence are generally more politically tolerant (McClosky and Brill, 1983; McClosky and Zaller, 1984; Nunn et al., 1978; Sullivan et al., 1993; but see Sniderman et al., 1996). Second, the more strongly people have internalized beliefs in the abstract norms of democracy the more consistent they are in their tolerant judgements (Lawrence, 1976; McClosky, 1964; Prothro and Grigg, 1960; Sullivan et al., 1982). Moreover, internalized democratic norms have a 'dampening effect' on the negative effect of threat perceptions. Third, perceptions of threat are strong predictors of intolerance. The more one feels threatened by a group the less tolerant one responds towards this group (e.g. Sullivan et al., 1982). Fourth, certain personality dispositions correlate strongly with political tolerance.

Therefore, multicultural education that emerged today is a common perception of different views on the culture owned by every citizen so it can eliminate and change the stigma of racism or ethnocentrism into the integration of all levels of Indonesian society. Multicultural education has a strategic position in the nationalism values of each nation's children since early multicultural education leads them to be more tolerant. Tolerance has the power to overcome differences, prejudice and plain hostility between people. The power of tolerance is that it can be practised withstanding the almost 'automatic' responses of interpersonal prejudice and stereotyping (Leyens et al., 1994).

CONCLUSION

Internalization of multicultural values is believed to be a real solution to anticipate conflicts and disharmony that occur in the community. especially those that often occur in Indonesian society. Through this activity, students are expected to have tolerance attitude which is a wise attitude in facing differences and respecting cultural diversity.

In the end, through the development of multicultural values, it is hoped that the students (the community) will develop the ability to logically assess the value of conflict situations in a systematic and varied manner until the decision on the values is valid, and can be accounted for. In addition, it helps students individually and in groups to analyze the situation scientifically, so that they can gradually develop a value system because the reason behind decision making is value. There is a set or number of values that underlie human choice. There is also a set of values that serve as references and considerations for human choices. The value also appears in the objectives to be achieved. Values also act as driving forces that drive people to act. With the internalization of multicultural values, tolerance will grow in the individual so that it becomes the basis and reference in acting and making decisions.

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