



## Research article

## A meta-analysis of multicultural education paradigm in Indonesia

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## ABSTRACTS

This study aims to explore the multicultural education paradigm embedded in the fundamental constitutions, laws, and social rules in the Indonesian contexts. Achieving this aim, this research applied a meta-analysis approach by extracting multicultural themes from essential documents that are available publicly. The keywords for meta-analysis of the documents are culture, multiculturalism, and education. The findings of the study identified that the multicultural education paradigms, such as unity in diversity, equality, cultural identity, and social justice, are the essential vital themes appear in this research. Since there is a scarce study on exploring the essence of multicultural education within the origin of the Indonesian communities, this study contributes to the promotion and debates of multicultural education nationally and internationally. This study recommends a further in-depth investigation of how educators, students, policy-makers, and communities perceive and implement multicultural values within their communities to achieve peaceful and harmonious lives.

## 1. Introduction

Geographically, Indonesia is a tropical country, which is between the continents of Australia and Asia. In terms of resources, it is the rich nation, which is plenty of natural resources across the country like, gold mining and gas. In terms of population, it is the fourth largest country in the world after China, India, and the United States. Its population is 270 million that spread over 34 provinces and 3.500 small-inhabited islands (Central Bureau Statistics, 2019). This statement indicates the diversity of Indonesian society.

Historically, since Indonesia free from the colonialization of Dutch and Japan, there is an increase of political movement starting old order regime, new order regime, and the current reformation phase. During these political movements and stages, there is a surge of multicultural education movement from assimilation to multiculturalism. Multiculturalism has been generated in the context of the Indonesian communities. This growing trend leads to the acceptance and legitimation of multicultural education (Irhandayaningsih, 2012). The indicator is that multicultural education is embedded within the laws, rules, and fundamental principles of Indonesia.

Linguistically, Indonesia has a very diverse range of cultures, traditions, and arts reflected in the existence of more than 700 local languages that are still actively used mainly in oral communication across the nation. Dardjowidjojo (1998) classified that the language used primarily

by Indonesian into three categories; (1) regional or local languages; (2) national language; and (3) foreign language, e.g., English. Despite this linguistic diversity, most people use the national language as a means of communication among different language backgrounds, and English is categorized as a foreign language (Abduh and Rosmaladewi, 2019). This proves that Indonesia is a multilingual country that represents multiculturalism.

Philosophically, Indonesia is established with different sources of philosophical values, including religion, culture, ethnicity, race, identity, diverse island, and different geographical locations. This diversity is united within the frame of the Indonesian archipelago. This paper examines the paradigm of multicultural education concepts that are currently embedded in the root values of Indonesia and how it is elaborated within the case of a public university.

## 2. Multicultural education paradigm

Several prominent authors have discussed the definition of paradigm. Denzin and Lincoln (2008) view that paradigm relates to a set of values that are socially constructed. Philosophically, a paradigm is a conceptual, philosophical framework, including ontological, epistemological, and methodological assumptions to organize the beliefs that inform any design (Basit, 2010). Besides, Banks and Banks (2010) define a paradigm as a set of laws, principles, assumptions, values, beliefs, theories, and

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explanations. For this paper, the paradigm is a set of rules and legal principles that guides the implementation of multicultural education.

Multicultural education is an educational tool for providing equality for all students. Specifically, multicultural education is “an approach to school [educational] reform designed to actualize educational equality for students from diverse racial, ethnic, cultural, social-class, and linguistic groups” (Banks, 2009, p. 13). From Banks’ definition, it is clear that multicultural education fosters the notion of equality, which delivers fairness and accommodates diversity within the educational milieu. Besides, multicultural education nurtures the principle of social justice for all, regardless of their identity backgrounds.

Globally, research on multicultural education encompasses many different themes. The examples of themes are guidelines of multicultural and intercultural education (UNESCO, 2006), critical pedagogy in education (Kincheloe, 2015), the principle of multicultural education (Banks, 2009; Banks and Banks, 2010), the interconnectedness of people through multicultural education (Grant and Portera, 2011), social justice of minority in multicultural education (Anastasiou et al., 2014), re-imagining multicultural education (Nieto, 2017), multicultural education and adolescence (Manning et al., 2017), awareness of multicultural education in educational settings (Tonbuloglu et al., 2016), and the struggle of multicultural education implementation (Sleeter, 2018). These studies show the diversity and overarching themes of multicultural education investigated across the nations.

For the context of Indonesia, studies on multicultural education have focused on limited themes. Wihardit (2010) has proposed the idea of multicultural education as a concept, approach, and solution. Also, Napsiah (2012) investigated strategies of revitalizing multicultural education within Islamic higher education. From these studies, none of the studies emphasizes the paradigm or principles that guide the implementation of multicultural education within educational settings. As a consequence, there is scarce information and publication that is related to the paradigm of multicultural education in Indonesia. Therefore, this paper aims to address such limitations. In particular, this article explores the multicultural education paradigm as a set of underpinning values and principles that guides an institution to nurture equality, social justice, and tolerance inside and outside educational contexts.

### 3. Materials and method

The research method used in this study is the qualitative meta-analysis of published laws, rules, and university policies. Qualitative meta-analysis is an approach to perform an in-depth analysis of secondary qualitative documents to describe an overarching description of a case or an issue (Timulak, 2009). The procedure of meta-analysis is as follows:

The procedure of meta-analysis (Figure 1) begins with the identification key documents (laws and basic rules) and then followed by the searching the availability of documents. Following this, researchers identify the location of the documents and search via google using key words to obtain result. Finally, all related sources for this research are collected and extracted to establish multicultural themes.

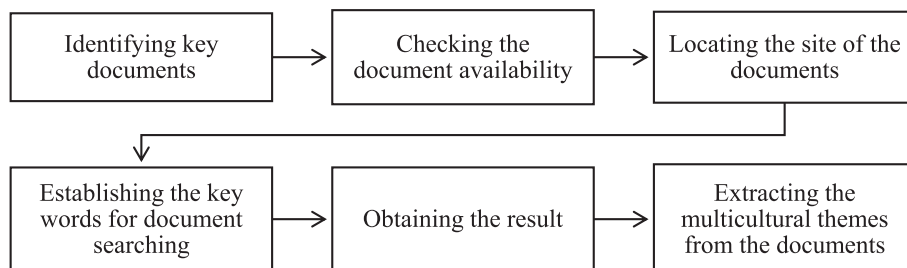


Figure 1. The process of meta-analysis in this research.

Table 1. key public documents that contain multicultural paradigm.

No	Documents	Sub-section	Abbreviation
1	Basic Constitution of Indonesia (1945)	Article 28C verses 1 & 2 Article 28I verse 3 Article 32 verses 1 and 2	A28C V1 & 2 A28I V3 A32 V1 & V2 BCI
2	Five Basic Principles of Indonesia (BPI)	Precepts 1 to 5	BPI
3	Law of the Republic of Indonesia, Number 24, about National Educational System (2003)	Article 1 verse 2 Article 1 verse 16 Article 4 verse 3 Article 55 verse 1	A1 V2 A1V16 A4V3 A55 V1 NES
4	Law of the Republic of Indonesia, Number 24, about Higher Education (2012)	Article 2 verse e Article 5 verse a Article 6 verse b Article 50 verse 4b	A2 VE A5 VA A6 VB A50V4B HE
5	Law of the Republic of Indonesia, Number 24, about Flag, Language, National Symbol, and National Anthem (2009)	Article 2 verse e	A2 VE FLNSNA
6	Public University (2019)	Preamble Philosophical values Strategic pillar	PU

Following the process of the meta-analysis of the documents, this research has identified vital resourceful documents. The key public documents that contain the multicultural paradigm in this study are in Table 1.

Despite the abundant articles related to multicultural education, this meta-analysis uses 15 articles. The reason for this is that these 15 articles are relevant themes with the topics of multicultural paradigm in Indonesia. These fifteen articles become the major sources of information for many researchers exploring the themes of multicultural education in Indonesia. The reason for choosing these sources is due to they are suitable with the aim of the research on exploring multicultural education in the laws in Indonesia.

For this meta-analysis, the researchers used documents that are available publicly. All data are accessed via google by typing key words. The key words for meta-analysis search “culture,” “multiculturalism,” and “education.” Such a process of the meta-analysis has been applied by Azis and Abduh (2019) on academic culture in higher education.

### 4. Results and discussion

Several multicultural education paradigm themes appear in this study. The Basic Constitution of Indonesia (BCI) focuses on cultural paradigm; Basic Principle of Indonesia (BPI) deals with social justice and equality paradigms; the Laws on Flag, Language, National Symbol and National Anthem (FLNSNA) and Law on Higher Education (HE) relates to unity in diversity paradigm, and a sample from a Public University (PU) focuses on social interaction paradigm (Figure 2).

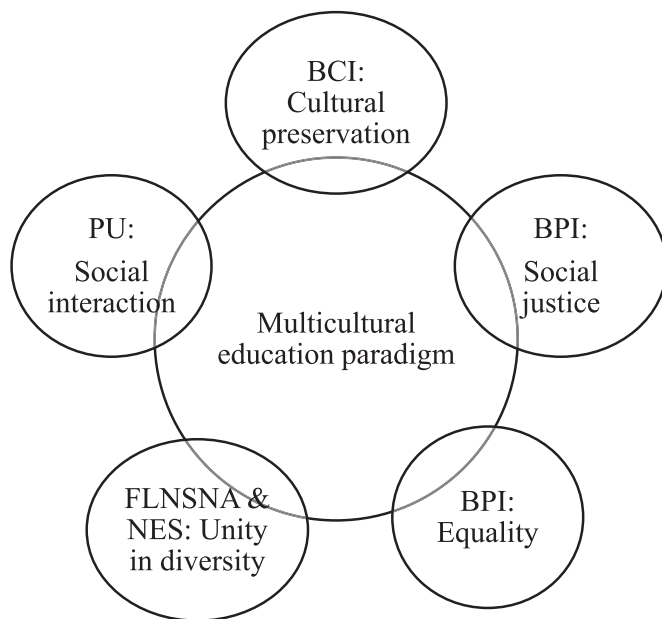


Figure 2. Multicultural education paradigm in Indonesia.

#### 4.1. Cultural preservation paradigm

The essence of the cultural preservation paradigm is the maintenance of cultural values and cultural identity. Concerning cultural values, it is a vital point to ensure that every citizen maintains the unique values and develop unique values to interact with other people harmoniously and dynamically. The maintenance of each person's values is done voluntarily, and it is based on the norms that existed within the life of the Indonesian communities. The development of people's values is part of the preservation of the rules in the national culture. It is stated clearly in the document of Basic Constitution of Indonesia (BCI) below:

The state promotes the Indonesian national culture amid world civilization by ensuring the freedom of the people in preserving and growing their cultural values (A32 V1).

The extract above indicates that the Indonesian society preserves its values. To exercise the cultural values, the government ensures every citizen has the freedom to implement the values in the society. The reason for providing the freedom for every person is to keep their cultural values as an important part of the national assets. It is stated obviously in the BCI as follows:

The state respects and maintains regional languages as part of the national cultural assets (A32 V2).

The extract above further elucidates one example of the values existed among communities. These local languages and cultural values form the national culture as the national identity of the nation. This statement reveals that there are multicultural and multilingual values that represent the national identity of Indonesia. The multicultural values are promoted to reach social justice among the community.

It is interesting to note that, for a vast and most populated nation like Indonesia, to preserve the cultural identity is one of the significant and prominent symbols of the government and community. The cultural identity refers to any associated cultural emblem connected to an individual or community:

Cultural identity and traditional community rights are respected in line with the times and civilizations (A281 V3).

The theme of cultural identity and rights are preserved and appreciated through different multicultural expressions. One of the examples of

the multicultural expression is through ethnic additive form (Banks, 2009), where cultural identity of a particular ethnic background is appreciated and maintained in the national cultural festivals. The cultural festivals are celebrated and promoted domestically and internationally. The celebration of different cultural identities can foster the establishment of unity in diversity.

UNESCO has promoted key dimensions of cultural preservations including cultural pluralism, cultural differences, cultural diversity, cultural identity, and linguistics identity (UNESCO, 2006). It encompasses understanding and inter-relationship of different communities, the understanding of the core concept of culture, plurality, and diversity. In terms of inter-relationship among cultural pluralism, diversity, and differences, they represent the unique symbols of the communities through language and identity. They symbolize the historical, socio-cultural, and political identity (Abduh and Rosmaladewi, 2019) embedded in the lives of communities.

#### 4.2. Social justice paradigm

The fundamental values for the social justice paradigm are stated obviously in the Preamble Basic Constitution of Indonesia, which is a social justice for the whole people of Indonesia. This theme is also included in the Basic Principles of Indonesia. The promotion of social justice has become vital elements in the two points of the Basic Principle of Indonesian, which is the point two and five.

The second precept, fair and civilized humanity

The fifth precept, social justice for all Indonesian people (BPI).

It can be seen from the second principle that fairness is a substantial element for communities. The implementation of fairness in any aspect of human lives can trigger the achievement of social justice. Thus, the fairness and social justice that are promoted within the whole people of Indonesia aims to build a prosperous and just society. The affluent society can then transform the multicultural values into the modern civilized society that can live side by side harmoniously.

The implementation of social justice in the Indonesian educational contexts is that every institution has to ensure the rules and guidelines are implemented equally for everyone. Manning, Baruth, and Lee (2017) comment that promoting social justice can be done by making certain justice procedures (daily routines, disciplinary problems, solving disputes) and reducing oppressions such as harassment, bullying, name-calling. The social justice paradigm implementation should reflect the historical diversity of students and communities (Sleeter, 2018). To ensure the application of social justice, it is important to have institutions that support the justice system.

The implication of social justice paradigm in education can be seen from different perspectives: curriculum of education that promotes justice system (Tonbuloglu et al., 2016), educators that understand and perceive social justices as part of their educational practices (Kincheloe, 2015), and the system of education that promotes the minority and disability communities equal with the majority communities (Anastasiou et al., 2014). More importantly, educational institutions promote social justice through different lenses and faces such as social and justice groups, units for social justice, and school community for social justice and caring society.

The social justice elements can include the historical development of social movements of multicultural education. The social movement aims to record the chronicle development of multicultural education from different political eras and movements (Nieto, 2017). Consequently, multicultural education is part of social and political change in the community and fosters social justice for all minority groups regardless of races, religions, cultural backgrounds, ages, sexes, and languages, and linguistics identities. Thus, the support of social justice in multicultural education is the forms of fairness and equality in life.

### 4.3. Equality paradigm

The equality paradigm covers the equality of gaining fundamental rights, achieving skills and technology, and rights for education. Every person, regardless of culture, race, religion, and ethnic background, has equal rights to grow themselves and defend their rights legally in any case. It is stated clearly in the document of Basic Constitution of Indonesia:

Everyone has the right to advance themselves in fighting for their collective rights to develop their society, nation, and country (A28C V2)

Thus, the equality of rights can refer to an equal position to gain necessities such as housing, food, and job. The equality of educational opportunities that embrace all different ethnic backgrounds are also important elements of the equality principle. UNESCO has released the foundation of equality of all people to access education is relevant to this principle of equality (UNESCO, 2006). The implementation of equal rights in obtaining basic needs depends on the ability of every citizen. The detail of this equality of right is stated in the document below:

Everyone has the right to develop themselves through the fulfillment of his basic needs, the right to education and benefit from science and technology, arts and culture, to improve his quality of life and for the welfare of humanity (A28C V1)

The extract above also indicating the equality of right in gaining skills and knowledge is a useful principle to improve the lives of each person in the Indonesian community. To gain skills and knowledge, every person can obtain equal rights to achieve primary and advance education from a kindergarten to a university level. Besides, the equality of rights includes the rights to learn and gain mastery of the current development of science and technology, and the rights to preserve and develop arts and culture. Thus, the equality of rights aims to achieve welfare and the best quality of life.

The principle of equality is realized within the community and education. One of the examples is an education institution modifies its curriculum and all teaching materials to meet and suit the students from different cultures, ethnicities, races, religions, and geographical backgrounds (Banks, 2009). Therefore, every individual has equal rights to learn and to grow to achieve their optimal results. The promotion of equal rights refers also to the equal opportunity to compete globally across the nation's boundaries (Sleeter, 2018). To ensure the application of equality within the educational contexts, several important steps are considered: a) using teaching materials that raise students' academic performances; b) providing spaces for hearing different voices; and c) promoting the notion of equality encompassing all students' levels (Tonbuloglu et al., 2016). Therefore, The promotion of equal rights brings equal opportunities for all citizens to embrace these values in their everyday lives.

### 4.4. Unity in diversity paradigm

Unity in diversity is not only a motto, but also it is a fundamental principle for Indonesian people. It is stated in the Law of The Republic of Indonesia, Number 24 (2009) on Flag, Language, National Symbol, and National Anthem: "unity in diversity" (A2 VE). The meaning of "the principle of unity in diversity" is that the country's flag, language, symbol and the national anthem reflect the unity in diversity of population, religion, ethnicity and class, special conditions and national culture and state of the Republic of Indonesia.

The harnessing of unity in diversity is also stated clearly in Law of the Republic of Indonesia Number 20 (2003) about the National Education System:

National education is an education according to Basic Principle and 1945 Basic Constitution that is originated from religion, the national culture of Indonesia, and is adaptable to the need of the changing eras (A1 V2).

The article section above points out that the multicultural education dimension is rooted in the religious values and the Indonesian national culture that is adaptable to the changing times and civilization. It shows the cultural (multicultural) values of the Indonesian communities and the government power to promote multicultural values formally, informally, and non-formally.

One of the examples of harnessing the motto of unity in diversity is through community-based education:

Community-based learning is the organization of the knowledge-based on religious, social, cultural, aspirational, and community potentials as the manifestation of education from, by, and for the community (A1 V6).

It is interesting to note that community-based education is one of the multicultural examples existing in the Indonesian community. It is a means for promoting multicultural values and principles among communities themselves. The community-based education aims to civilize and empower students to be good citizens. Also, this community-based education is implemented to provide benefit for communities. The community-based education can promote the diversity values representing the mosaic culture of the country (Tonbuloglu et al., 2016). The diversity values principle through community-based education can also facilitate the learning of unity values for minority communities especially for those people who disadvantage from formal education. The community-based education can be the center for spreading the multicultural values, and the practice of unity in diversity paradigm.

### 4.5. Social interaction paradigm

The social interaction paradigm contains the basic guidance of tolerance. The tolerance is stated in the pillar of a public university in Indonesia. The case of a public university aims to see the implementation of multicultural education concepts and philosophy in an educational setting. The tolerance is documented clearly in the strategic planning of the Public University:

The code and conduct of the university is based on the tolerance (PU, 2019).

The above extract indicates the code and conduct of university communities to promote the values of tolerance in the academic life and interactions. Understanding the code and code of tolerance, they can promote democratic and tolerant values with the people in both academic and non-academic settings.

Nurturing tolerance is also described in the mission of a public university. The public university mission is "...be moral, ethical, have scientific integrity, understand tolerance and aspirational attitude" (PU, 2019). Therefore, nurturing tolerance relates to providing opportunities to all citizens to obtain quality interaction regardless of socio-cultural, economic, and geographical backgrounds.

Tolerance in this study reflects human social relation situation. Banks and Banks (2010) suggest that human social relations can be seen from the ability of an educational institution to deliver harmonious interaction and tolerance among communities. Students, teachers, and parents possess a feeling of unity and acceptance of each other differences. These attitudes reflect the nurturing of tolerance. It is also important that the teaching of tolerance beyond passive co-existence, but more on the application of acceptance to achieve sustainable living of multicultural societies that understand and respect each other (UNESCO, 2006). Consequently, tolerance can promote the social harmony of lives within mosaic communities.

## 5. Conclusion

It appears that multicultural education themes have embedded within the root of Indonesian communities. The multicultural education

paradigm includes the cultural preservation paradigm, social justice paradigm, equality paradigm, unity in diversity paradigm, and social interaction paradigm. The more the Indonesian people promote and implement these values within the lives of their communities, the better and the faster the community can achieve peaceful and harmonious lives.

This meta-analysis covers documents and articles of multicultural values from public universities perspectives. Consequently, the values and the notions of multicultural education from private and religious institutions can be investigated further with a broader population and samples. This study recommends a further in-depth investigation of how educators, students, policy-makers, and communities perceive and implement multicultural values within their communities. Also, the study with a larger sample and longitudinal time frame can enrich the understanding of multicultural education within the communities.

## Declarations

### Author contribution statement

Karta Jayadi: Conceived and designed the experiments; Performed the experiments.

Amirullah Abduh: Analyzed and interpreted the data; Wrote the paper.

Muhammad Basri: Contributed reagents, materials, analysis tools or data.

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### Data availability statement

Data will be made available on request.

### Declaration of interests statement

The authors declare no conflict of interest.

### Additional information

No additional information is available for this paper.

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