

Strengthening Of Education Multicultural Era MEA

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Abstract: This study aimed to describe the strengthening of multicultural education in the era of the MEA, This research is a descriptive qualitative research in the form of library research, data collection method of documentation which examines in depth the phenomena, library books, research journals, and scientific articles related to the variables studied. Data analysis techniques used interactive analysis technique consists of three steps: data reduction, data display and data verification. The results showed that efforts to strengthen the multicultural education in the era of MEA can be done by keeping the essence of multicultural education harmonization with the essence of the MEA. That means that the multicultural education in the era of the MEA should be able to build the talents of the learners in order to have a wide range of knowledge, experience and skills to be able to compete in the era of the MEA while maintaining a synergism in the diversity of its ethnic diversity, language, culture, religion and so forth. Multicultural education in the era of the MEA should also be able to provide a wide range of competencies that are multi-complex to the learners so that learners are able to take advantage of the opportunities that exist in the era of MEA. The conclusion is that the era of multicultural education in the MEA should be given reinforcement by providing a stock of knowledge, experience, and skills to learners to continue to promote the harmony of their good diversity in ethnicity, language, culture or religion.

Keywords: Multicultural Education and MEA Era

Background

Indonesia is one of the largest multicultural countries in the world. This fact can be seen from the socio-cultural and geographical so diverse and extensive. It is this diversity that makes Indonesia as a country famous in the world, but on the other hand diversity is also a strong potential for conflict in the life of society, nation and state.

With the diversity that is important is how we manage a strong capital to be the glue and binder realization of the unity and integrity of character to live together. What needs to be built is a deep awareness of the meaning of diversity and mutual respect and respect their diversity. Therefore the character internalize mutual respect and respect should be sought as early as possible through the tri pillars of education ie families, schools and communities. Do not get the wrong meaning emerging concept of majority must defeat the tyranny of the minority, or vice versa tyranny of the minority should be made by the majority. What needs to be realized is the ambience kebathinan live with a safe, comfortable,

peaceful, calm, fair and equitable. Such an atmosphere will be a strong fortress in the face of a wide range of changes turmoil of civilization and progress and modernization of technology and information in global competition.

Multicultural education is education that provides services to the exclusion of various differences, education mnghargai and respect the beauty of diversity, education which emphasizes equality and uphold diversity of civilizations should be strengthened. With the strengthening of multicultural education as a means of reliable in the face of threats, interference, obstacles and challenges in the era of global developments, including the MEA era. Strengthen the nation's identity in multicultural education a great asset in competitions in various fields of nation building.

As the research results Zumarudin (1510; 67) which confirms that the diversity owned Indonesian nation become strong capital in the face of diversity, the progress of time if managed well. Likewise Tikno (1511: 30)

strengthen research confirms Zumarudin diversity management of the nation should start from the central to the grassroots through the example-the example of the policy makers, community leaders, religious leaders, traditional leaders and youth leaders. Maria (1509: 67) in research, adding that the strengthening of the internalization of diversity is the key realization of the harmonization of life so as to create an atmosphere *kebathinan kondosif* life that is safe, comfortable, orderly, peaceful, peaceful, just and prosperous.

Basing some of the results empirically above proves that diversity should be interpreted positively and made capital in the face of the progress of time.

This study focused on how to strengthen the multicultural education in the era of MEA? The purpose of this study was formulated to describe the strengthening of multicultural education in the era of MEA.

Research methods

This research was qualitative. According Poerwandari (1998) Qualitative research is research that produce and process the data descriptive nature, such as the transcription of interviews, field notes, drawings, photographs and video recordings others. In qualitative researchers need to emphasize the importance of closeness with people and study the situation, so that researchers gain a clear understanding of reality and real-life conditions. (Patton in Poerwandari, 1998).

His research interests are community leaders, religious leaders, youth leaders in the district Kartasura, while the research object is the strengthening of multicultural education in the Era of MEA. The data collection method interview, observation and documentation.

Data analysis techniques used interactive analysis technique which consists of three phases, namely the reduction of data, display data, and verification of data.

Results and Discussion

Multicultural Education in the Encyclopedia of Social Sciences (Kuper, 1500) began as an educational reform movement in the US during the struggle for civil rights of African Americans in the 1960s and 1970s. The fundamental social changes such as the integration of public schools and the increase in

the immigrant population has a big impact on educational institutions. At the time of the educators struggled to explain the failure and dropout rate of students from marginalized ethnic, some people argue that these students do not have sufficient cultural knowledge to achieve academic success.

Banks (1993) was to describe the evolution of multicultural education in four phases. The first one, there were attempts to unite ethnic studies in each curriculum. Secondly, this was followed by a multi-ethnic education in an effort to implement educational equality through reform the entire education system. The third, marginalized groups, others, such as women, disabled people, gay and lesbian, began to demand fundamental changes in educational institutions. The fourth phase of development theory and practice Triset, attention on race relations, gender, and class has produced a common goal for most expert theoreticians, if not the practitioners of multicultural education. The reform movement seeking the transformation of the educational process and educational institutions at all levels so that all students, regardless of race or ethnicity, disability, gender, social class and sexual orientation will enjoy the same opportunity to enjoy education.

Nieto (1992) mentions that multicultural education aims for an education that is anti-racist; that takes into account the skills and knowledge base for the citizens of the world; which is important for all students; that permeates all aspects of the education system; develop the attitudes, knowledge, and skills that enable students to work for social justice; which is the process by which teachers and students together to learn the importance of cultural variables for academic success; and applying science education critical attention in the wake of social knowledge and help students to develop skills in decision-making and social action. The objectives of multicultural education, among others: build cohesiveness, solidity and intimacy between diversity of ethnicity, race, religion, culture and needs. help students understand, accept and respect other people from different ethnic, cultural and personality value. becomes the medium of training and awareness for the younger generation to accept differences of culture, religion, race, ethnicity and the need among and want to live together in peace that education

held democratically, not discriminatory to uphold human rights, religious values, cultural values and diversity of the nation, to instill sympathy, respect, appreciation and empathy for the followers of different religions and cultures. Furthermore, faiths and different cultures can learn to fight or at least do not agree with intolerance (l'intorelable) as the Inquisition (a state court on whether or not legitimate theology or ideology), a religious war, discrimination, and cultural hegemony in middle monolithic culture and global uniformity.

Educational paradigm of multiculturalism is very useful to build cohesiveness, solidity and intimacy between ethnic diversity, races, religions, cultures and needs among us. Exposure above also gave encouragement and spirit for educational institutions nationwide to want to invest their attitude to learners to appreciate the people, the culture, religion and other beliefs. Hopefully, with the implementation of sound multicultural education, will help students understand, accept and respect other people from different ethnic, cultural and personality value. Through the cultivation of the spirit of multiculturalism in schools, will be the medium of training and awareness for young people to accept cultural differences, religion, race, ethnicity and the need among and want to live together peacefully. In order for this process to run as expected, then we should be willing to accept if multicultural education be promoted and disseminated through educational institutions, as well as, if possible, be established as part of the educational curriculum at all levels both in public and private educational institutions. Moreover, multicultural paradigm implicitly also be one concern of Article 4 of Law NO. 15 In 1503 the National Education System. The article explained that education was held democratically, not discriminatory to uphold human rights, religious values, cultural values and diversity of the nation. In this context it can be said, the main objective of multicultural education is to inculcate an attitude of sympathy, respect, appreciation and empathy for the followers of different religions and cultures. Furthermore, faiths and different cultures can learn to fight or at least do not agree with intolerance (l'intorelable) as the Inquisition (a state court on whether or not legitimate theology or ideology), a religious

war, discrimination, and cultural hegemony in middle monolithic culture and global uniformity.

Based on the findings in the field each towards the acceptance of new students there are always cases that deviate from the meaning of multicultural education, including perlakuan difference against the prospective new students from socio-economic side, the difference of prospective students in terms of religion and discrimination against prospective students from the physical side. Resignation and surrender, so that these cases do not get serious handlers of various parties including stakeholders Apra policy makers. Ironically these cases always appear in any new admissions. Likewise in the case of employee or an employee bari acceptance both within the government and private sector always appeared treatment - treatment of prospective employees that are contrary to the meaning of multicultural education, including prospective employees of the different of ethnic, cultural, religious, and socio-economic strata. There are agencies peemerintah and private agencies that only meneima prospective employee with a physical condition that normal course, which has the same religion, ethnically the same, so the impact is a prospective employee potential and achievement do not have the opportunity to devote in government and private agencies simply because of the difference - the differences in question. See above empirical conditions, should need decisive action from policy makers so that no impact is increasingly widespread. If so allowed then it could happen in the face of global competition we are getting worse and not be able to take part in the global competition.

Crash MEA since December 151 115 might be a challenge for the nation of Indonesia. If the pattern of multicultural education is not executed properly. MEA is a form of economic integration of ASEAN in terms of their system free perdagangan between asean countries. Indonesia and nine other ASEAN member countries have agreed agreement ASEAN Economic Community (AEC) or the ASEAN Economic Community (AEC). ASEAN Economic Community (AEC) is a realization of the ultimate goal of economic integration espoused in Vision 1515, which is based on the convergence of the interests of member countries of ASEAN to deepen and

broaden economic integration through existing and new initiatives with a clear deadline. on establishing the ASEAN Economic Community (AEC), ASEAN must act in accordance with the principles of an open, outward-looking, inclusive and market-oriented economy consistent with multilateral rules, and compliance with the system for compliance and implementation of an effective commitment to a rules-based economy. ASEAN Economic Community (AEC) will establish ASEAN as a single market and production base to make ASEAN a more dynamic and competitive with the mechanisms and measures to strengthen the implementation of existing and new economic initiatives; accelerate regional integration in priority sectors; facilitating the movement of business, skilled labor and talents; and strengthen the institutional mechanisms of ASEAN. As a first step to realize the ASEAN Economic Community, At the same time, the ASEAN Economic Community (AEC) will address the development gaps and accelerate the integration of the countries of Cambodia, Laos, Myanmar and VietNam through the Initiative for ASEAN Integration and other regional initiatives.

The cooperation is a form of human resource development and capacity building; Recognition of professional qualifications; Closer consultation on macroeconomic and financial policies; Trade financing measures; Improving the infrastructure development of electronic transactions through e-ASEAN; Integrating the industry throughout the region to promote local resources; Increased involvement of the private sector to build the ASEAN Economic Community (AEC). The main characteristics of the ASEAN Economic Community (AEC): a single market and production base, competitive economic region, equitable economic development area Regional fully integrated into the global economy.

These characteristics are related to each other strongly. By Incorporating elements required of each characteristic and should ensure consistency and coherence of the elements as well as proper implementation and mutual coordinating among relevant stakeholders.

From the description of the MEA above seems quite clear that in the era of MEA professionalism into something very important

in the face of global competition, so look at human resources did not allow boxing because of ethnicity, culture, religion, language and socio-economic status, and social strata , For MEA important thing is the resources manusia reliable and professional so that they can carry out their duties and functions optimally in accordance with their respective fields of work.

Discourse bring chancellor or rector imported from other countries is clearly an abuse in the field of education. What of the millions of Indonesian education experts are not able to manage in a professional and sustainable education. Because it is a discourse that should not be true on the contrary we prepare human resources in the field of education as well as good as possible in order to compete in the modern state-ASEAN countries. For MEA important thing is human resources qualified and professionally competent in their field so that it can dilaksanakan kirjanya fullest. As confirmed joko mursitho (1513) if Indonesia still struggling concerned about the differences in education, it could be Indonesia will become food for other state-modern state in all areas of development including in it the field of education. Because of the continued cultivation Ward (1514) it is time to unite menomor educating quality human resources while respecting and menghormati all differences. Furthermore Pujiastuti (1512) describes the setting of multicultural education must be addressed in total so that the meaning of multicultural education is not only a slogan but can be realized. Paryadi (1510) asserted in the face of MEA the most important and first performed in all levels of education is to strengthen the implementation of multicultural education in schools, meaning that teachers should be able to play an important role in strengthening of multicultural education in schools. However Anik (1511) stressed however the responsibility of the strengthening of multicultural education in the face of the global era is at the level of policy makers from the central to the village, community leaders, religious leaders, and youth leaders.

Basing on the opinions Anik above, and based on interviews that researchers do with community leaders, religious leaders, and youth leaders in the districts of Kartasura ebrjumlah

60 people obtained the results as shown in Table 1 below.

Table 1
Results of interviews with community leaders, religious leaders, and youth leaders on the strengthening of multicultural education in the era of MEA in the District Kartasura.

Number	Question	Respondents answer		
		Public figure	Religious leaders	Youth leaders
1	Do you know the meaning of multicultural education	Of the 30 public figures who answered yes 27 people, while 3 other people do not know	Of the 15 religious leaders who answered his 14 while one other person did not know	Of the 15 youth leaders who answered yes 10 people, while 5 other people do not know
2	How do you think the meaning of multicultural education	Of the 30 public figures who answered education that recognizes respect and appreciate the differences there are 22 people, while 8 others answered that there was no difference in education	Of the 15 religious leaders who responded education that recognizes respect and appreciate the differences there are 10 people, while 5 others answered that there was no difference in education	Of the 15 public figures who answered education that recognizes respect and appreciate the differences there are 9 people, while 6 others answered that there was no difference in education
3	Whether in the area Kartasura no deviation implementation of multicultural education	Of the 30 public figures who answered yes 20 people while 10 others did not know	Of the 15 religious leaders who answered his 12 people, while 3 other people do not know	Of the 15 youth leaders who answered his 13 while 2 others do not know
4	If there is any form of deviation	Of the 20 people, 15 people answered when the acceptance of new students poor students smart inferior to the students a rich, there are schools that do not want to accept students with physical disabilities, while 5 people answer different treatment when seeking employment if no one took a lot not accepted and who have family ties must be accepted.	Of the 12 people, 10 were answered when the acceptance of new students poor students smart inferior to the students a rich, there are schools that do not want to accept students with physical disabilities while 2 people answer different treatment when seeking employment if no one took a lot not accepted and who have family ties must be accepted.	Of the 13 people, 12 were answered when the acceptance of new students poor students smart inferior to the students a rich, there are schools that do not want to accept students with physical disabilities, while one person answering different treatment when seeking employment if no one took a lot not accepted and who have family ties must be accepted.
5	How should realize multicultural education	Of the 30 people who answered should all educational institutions	Of the 15 people who answered the religious leaders	Youth leaders from 15 people who answered should all

		in the District Kartasura in providing educational services does not discriminate against race, religion, culture or language of 23 people while seven people answer do not know for sure	should all educational institutions in the District Kartasura in providing educational services does not discriminate against race, religion, culture and language there are 9 people while six people do not know the exact answer	educational institutions in the District Kartasura in providing educational services does not discriminate against race, religion, culture and language there are 11 people while the fourth person answering does not know for sure
6	Who is responsible in multicultural education	Of the 30 people answered a shared responsibility between families, schools and society as many as 28 people, while two people answering the responsibility of school because the family has been handed over entirely to the school	Of the 15 religious leaders the answer is a shared responsibility between families, schools and society as many as 14 people, while one person answered the responsibility of school because the family has been handed over entirely to the school	outh leaders from 15 people answered a shared responsibility between families, schools and society as many as 10 people, while 5 people answered responsibilities of school because the family has been handed over entirely to the school
7	Do you play a role in bringing about multicultural education	Of the 30 people answered yes as many as 26 people, while 4 people answered do not know for sure	Of the 15 religious leaders answered yes were 11 people, while 4 people answered do not know for sure	Youth from 15 people answered yes as many as 12 people, while 3 people answering do not know for sure
8	How is your role in the realization of multicultural education	Of the 26 people who answered if I am a teacher so I will treat students regardless of race, ethnicity, religion, culture or language of 20 people while six people answered as a family will treat my children equally irrespective of religion or physical differences	Of the 11 people who answered my religious figures as a religious figure sya will not press religious differences because for me all religions are good and no single religion that teaches its people to brbuat not good, which deviate from religious values. while one person answered as community leaders will provide religious services according to the religious affiliation of each. And keep in good communication with the different religious groups	Of the 12 youth religion to answer if I as a youth leader then I would treat my friends regardless of race, ethnicity, religion, culture or language is 10 people, while two people answering as youth leaders will treat all youth fairly with no view religious differences and physical
9	Do you understand about MEA	Of the 30 public figures who answered yes 26	Of the 15 religious leaders who answered yes 10	Of the 15 youth leaders who answered his 12

		people, while 4 others did not know	people, while 5 other people do not know	people, while 3 other people do not know
10	Do you think it was for Indonesia MEA is a threat or opportunity	Of the 30 public figures could answer likely depends threat we are ready or not 28 people, while two people answering the obvious threat for the quality of Indonesia defeated by overseas	Of the 15 religious leaders can answer likely depends threat we are ready or not 13 people, while two people answering the obvious threat for the quality of Indonesia defeated by overseas	Of the 15 youth leaders can answer likely depends threat we are ready or not 11 people, while 4 people answered clearly a threat for the quality of Indonesia defeated by overseas
11	What areas are being targeted in MEA	Of the 30 community leaders answered all areas of human life and development fields Indonesia 22 people, while 8 people just answer the fields of trade and production course	Of the 15 religious leaders answered all areas of human life and development fields Indonesia 12 people while three people just answer the fields of trade and production course	Of the 15 youth leaders answered all areas of human life and development fields Indonesia 10 people whereas only 5 people answer the areas of trade and production course
12	The draft of the import rector principals foreign teachers to deal with education in Indonesia how do you think	Of the 30 community leaders answered strongly disagree 25 for Indonesia also has a lot of smart people, while 5 people may just be the time to have the skills we need.	Of the 15 religious leaders answered strongly disagree 11 people on Indonesia also has a lot of smart people, while 4 people may just be the time to have the skills we need.	Of the 15 youth leaders answered strongly disagree 13 for Indonesia also has a lot of smart people, while two people may just be the time to have the skills we need.
13	What should be prepared for multicultural education in the face of MEA	Of the 30 community leaders answered the quality of human resources in terms of teacher must have the professionalism and skill that is able to compete in a global world and has a personality-based mentality that Indonesian nation, fueled by the values of Pancasila 24 people while six other people do not know	Of the 15 religious leaders answered the quality of human resources in terms of teacher must have the professionalism and skill that is able to compete in a global world and has a personality-based mentality that Indonesian nation, fueled by the values of Pancasila 14 people, while 1 other person does not know	Of the 15 youth leaders answered the quality of human resources in terms of teacher must have the professionalism and skill that is able to compete in a global world and has a personality-based mentality that Indonesian nation, fueled by the values of Pancasila 10 people, while 5 other people do not know
14	How to strengthen the multicultural education to prepare for MEA	Of the 30 community leaders answered attitudes, behaviors and actions of teachers should reflect the meaning and values of multicultural education teacher must be an example for their students, teachers to be fair and thoughtful, teachers create kondosifitas in schools	Of the 15 religious leaders answered attitudes, behaviors and actions of teachers should reflect the meaning and values of multicultural education teacher must be an example for their students, teachers to be fair and thoughtful,	Of the 15 leaders of Youth answered attitudes, behaviors and actions of teachers should reflect the meaning and values of multicultural education teacher must be an example for their students, teachers to be fair and thoughtful,

		so that students are comfortable, safe and peaceful school, teachers must forge themselves to improve their quality through training activities, seminars, symposia and further studies so as to compete with teachers from other modern state. 23 people, while 7 other people do not know	teachers create kondosifitas in schools so that students are comfortable, safe and peaceful school, teachers must forge themselves to improve their quality through training activities, seminars, symposia and further studies so as to compete with teachers from other countries. 13 people while two others do not know	teachers create kondosifitas in schools so that students are comfortable, safe and peaceful school, teachers must forge themselves to improve their quality through training activities, seminars, symposia and further studies so as to compete with teachers from other countries. 14 and 1 other person does not know
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Based on the above results, it can be given explanations as follows;

1. Perception insight knowledge of multicultural education for community leaders, religious leaders, and youth leaders are in a good category for the largest percentage have understood the essence and urgency and meaningful multicultural education
2. In the case of the current implementation of multicultural education community leaders, religious leaders, and youth leaders generally give answers to many irregularities that treatment education on the basis of racial, ethnic, religious, and cultural as well as physical
3. Similarly, the treatment of potential workers were also irregularities in the aspect of the difference in treatment of the racial, ethnic, religious, cultural, and physical
4. In the MEA general understanding of the community leaders, religious leaders, and youth leaders do not understand its full potential due to limited dissemination and information about the essence, urgency and meaningful MEA.
5. On the aspects generally reached within the MEA community leaders, religious leaders, and youth leaders to

explain all aspects of development including education

6. The public response to the discourse of imports rectors and teachers from other countries, generally giving an answer is not necessary because in Indonesia is still a lot of smart people, but experts are necessary and in Indonesia inadequate
7. Relation to the strengthening of human resources, especially teachers are generally the community leaders, religious leaders, and youth leaders could not agree to be improved in various ways, for example through seminars, symposiums, trainings even further study so that will materialize reliable and professional teachers who are able compete with teachers from other countries.
8. Related to the need for the strengthening of multicultural education in the face of MEA general community leaders strongly agreed and should be the priority that is done by improving the quality of human resources in all areas, educational services equal treatment with honor and respect and uphold their differences-differences ,

Conclusion

Based on the study results above, it can be concluded as follows:

1. Strengthening of multicultural education in the face of the MEA should be done continuously and sustainably by improving the quality of human resources in all areas of development, so as to create a reliable human resources and professionals who are able to compete with workers from other countries.
2. Strengthening Education in the Era multikultural MEA implemented education environment can be done by all the elements that exist in education to provide educational services to uphold their differences and to appreciate and respect the differences.
3. Teachers must demonstrate behaviors, attitudes, and actions that justice sehingga a become role models for students.

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