

SOCIAL SOLIDARITY IN MULTICULTURAL EDUCATION AS NATION'S IDENTITY

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Abstract: This article sees the lack of solidarity in Indonesia. This issue is indicated from a big number of conflicts emerged in the country with the factor of race and religion. As what Emile Durkheim said about solidarity, that it is something indicating the relationship among individual and groups based on emotional morality and trust which are shared together. Social solidarity is emerged not only on society with shared background among the members but also one with different background. The difference of the background had by the members of society will trigger the emergence of social harmony as well as solidarity. To make the condition stated happened, the most effective way of doing it is via education. Through which the value of character education can be inserted. Seeing from the varied cultures in Indonesia, it is the most suitable way to create social solidarity. By doing this, the Indonesians can appreciate the differences so there will be harmonic life created in Indonesia.

Keywords: Social solidarity, Multicultural Education, National Identity

1. INTRODUCTION

At this time, Indonesia is still in the shadow of intercultural conflict, the violence is happening in various regions in the name of differences. The conflicts occurred is caused by the absence of sense of belonging to each other as one nation. Each of tribe considers their respective cultures of the most high, thereby, triggering the rise of fascism, nativism and chauvinism. According to Suryana and Rusdiana (2015: 26), the sources of conflict are originated from the attitude that prevents individual goals, different points of view, the loss of power and loss of autonomy or resources resulting injustice,

threats to the values and norms, and the differences in the perception of interest, needs and values. Conflicts can be avoided if there is mutual respect, tolerance and respect for each other, so that violence in the name of race, ethnicity, and religion will no longer occur. The other thing is to realize that Indonesia was not built by one tribe or group alone but by the struggle of all the people of Indonesia. In Indonesia, one of the causes of conflict is the problem of cultural differences. Culture is a system of knowledge acquired by humans through the learning process, which will be used to interpret the world in their lives. In a pluralistic society (Indonesia), cultural diversity is actually the capital to build and

to strengthen national identity, with the differences in culture and patterns of life, the Indonesian people live in the concept of shared values and equality (Mahfud, 2014: 95). The thoughts of the society that continues to grow sometimes forgetting culture that is part of them, the influence of globalization changing the perspective on how the community interpret the culture and history.

The concept of unity in the midst of social conflict in Indonesia is about how to achieve a harmonious development of a community. One of the way is to realize social solidarity. Social Solidarity refers to a state of relationship between individuals or groups based on moral feelings and beliefs which are shared and reinforced by shared emotional experience. However, in reality, social solidarity in Indonesia only created from the process of generalization. Only those from one tribe, one religion and one culture who has such solidarity, so that if there is someone who has different background, he/she will be considered an outsider.

The phenomenon of plural society in Indonesia position the education system as a mean to create an atmosphere of equality within the scope of social solidarity, and so we need a new paradigm to deal with it, one of which is multicultural education. It is considered important to direct learners in addressing the reality in a society full of diversity and to instil awareness of the importance of social solidarity in social life.

2. METHOD

This article is conceptual in which the data was obtained through literature study. In this paper, the authors uses the idea of Social Solidarity from Emile Durkheim as a theoretical basis then collect other supportive from several sources of relevant

literature in the form of books, magazines, newspapers, international journals, and other from of documents.

3. DISCUSSION

3.1. Social Solidarity As the nation's identity: A perspective from Emile Durkheim

The idea of social solidarity was first proposed by a sociologist named Emile Durkheim. His thesis, "The Division of Labor in Society", which is also known as his first classical work, is a source of social solidarity theory (Ritzer and Goodman, 2004: 91). According to him, social solidarity refers to a state of relationship between individuals or groups based on moral feelings and shared beliefs reinforced by shared emotional experience. In his thesis, he explained that modern society is not bound by similarities between people doing the same job, but the division of labor by forcing them to depend on one another. Emile Durkheim classified social solidarity into two groups, named Mechanical and Organic Solidarity. According to him, the changes in division of labor has huge implications in the structure of society. From this concept, Durkheim halves the social solidarity category to look reality in society. Basically, the term mechanical and organic solidarity are used to analyze society as a whole, not just organizations in society. The categories mentioned are used to analyze the effect of the function of complexity and division of labor specialization in the social structure and the changes caused in the forms of social solidarity (Johnson, 1986: 181).

3.1.1. Mechanic Solidarity

This category is characterized by people who unite with each other and

coherent to all, people is generalist. The bond within communities like this happens as they engage in the same activities and share the same responsibilities (Ritzer and Goodman, 2004: 91). In reality, mechanical solidarity is exemplified in the religious harmony in the primitive society. In that condition, the main bonding exists is mutual trust, ideals and moral commitment. People who have the same beliefs and ideals felt that they should have been together as they are similar. Even if there are differences, in degree, at least there is the same religious orientation, although the fundamental basis of social integration and the bond that unites individuals in this group.

Durkheim made clear indicators of mechanical solidarity, including the scope and severity of the laws that are pressing (repressive).

3.1.2. Organic Solidarity

Organic solidarity marked by the people who survive, even with the difference in it, with the fact that people have different jobs and responsibilities. Durkheim argued that primitive societies have a strong collective consciousness, the norms of understanding and mutual trust. The increase in division of labor led to the shrinking of the collective consciousness. Collective consciousness becomes less exhibited in a society underpinned by organic solidarity rather than the people who supported the lifestyle of the modern society. Interdependence which is important among the members participated with their respective private donations, those that is dependent on donations of few others, so the specialist activities of these people are interconnected and interdependent that these systems form a functional solidarity based on mutual dependence (Johnson, 1986: 182).

Durkheim said that the strength of organic solidarity is characterized by the importance of laws that are restoring (restitutive) than the repressive one, the purpose of those laws are quite different. Repressive law expresses the collective anger that is felt stronger while restitutive law serves to maintain or protect the complex patterns of interdependence among individuals or group with specialization (Johnson, 1986: 184).

3.2. Indonesians in The Insight of Durkheim's Theory

In the context of the collective consciousness of the role of repressive laws are constantly being important in organic society. Collective consciousness is contributive to the social solidarity, in terms of strengthening the bond that emerges from the functional interdependence. In the initial framework, growth in the division of labor should not destroy the collective consciousness. In this concept, such division diminish only the detailed arrangements in everyday life. It is supposed to provide more room for individual autonomy and social heterogeneity, but does not make individuals become completely separate from social ties that are based on moral consensus (Johnson, 1986: 185). Such condition should exist in modern times in which we should not always assume that people who are different from us are wrong as the purpose of organic solidarity is creating a heterogeneous communities interdependent with one another, and this is reflected in the concept *Bhineka Tunggal Ika* in Indonesia, a pluralistic country, which can receive the difference in social life.

A different perspective should be embedded in the mindset of Indonesian society, awareness of the interdependence without having to distinguish one individual

to another individual. This attitude certainly can evoke a sense of social solidarity in society.

Patterns of social solidarity in Emile Durkheim's theory has been mapped very clearly in the division. First, about the mechanical solidarity, it is certainly true that a social solidarity will be formed in a bond generated from generalizations on the basis of commonality of view, religion, ethnic and race.

However, the concept of social solidarity, reviewed with the background of Indonesians, is more to the organic solidarity, once again with the concept of plural Indonesian society, composed of many ethnic and racial, social solidarity will be difficult to build if it should be on behalf of the equation. However, social solidarity will emerge from Individual attitudes which can be said is still high or the formation of patterns in group but in the context where there is a sense of mutual dependence on one another.

The key to the formation of social solidarity in Indonesian society is a sense of belonging to one another and their mutual respect in forming a harmony, and the process of planting these values in society. One of the way is using system of education as the medium. The education system in Indonesia, which until now, was impressed only to see the results of the learning process, but often overlook the process of forming the character or value investment should be changed. The paradigm can be changed by launching the concept of multicultural education based on the basis of the concept of education.

3.3 Multicultural Education in Indonesia

A solution to overcome the problem of social conflict in Indonesia is to instill moral values to the nation's future, young people, who will continue the country's life. Therefore, the role of education is very important in the effort to instill those values. In this context, education is a fundamental requirement. With the condition of Indonesia that is still growing, an educational concept which can be a reference in the pattern of plural life is very much needed. Multicultural education provides solutions in which such educational concept is expected to be a solution in an effort to instill moral values such as social solidarity among students in Indonesia.

As what James A Banks said, "Multicultural education is a reform designed to make some major changes in the education of students. Multicultural education theorists and researchers believe that many school, college, and university practices related to race and ethnicity are harmful to students and reinforce many of the ethnic stereotype and discriminatory practices in U.S. society (Banks, 2002:1). Banks saw the multicultural case in America where the country has multi-ethnic population. The issue of multicultural education in America becomes an important discourse originated from the idea and the awareness of "interculturalism". Additionally, Banks also said that multicultural education ia an approach to school reform design to actualize educational equality for students from diverse racial, ethnic, cultural , social-class and linguistic group (Banks, 2009:13).

Furthermore, According to Andersen and Cusher (in Suryana and Rusdiana, 2015; 196), multicultural education can be broadly defined as the study of the diversity

of cultures, nevertheless the position is still the same culture, including cultural diversity into something that is learned as an object of study .

In principle, multicultural education is closely related to the pattern of respect for differences which always create the structure and the process by which culture can do expression. This pattern is interconnected when it is viewed from the reality of education in Indonesia. Menurut Mahfud (2014:79) Education is the most appropriate medium to build multiculturalism awareness desired. In the ideal level, education should take the role of "spokesman" for the creation of the fundamentals of multicultural life that are free from the state cooptation. It could be achieved if there is a paradigm shift in education. Such changes can be initiated from uniformity of identity, then, the recognition and appreciation of the diversity of identities within the creation framework of harmonization.

A history of multiculturalism in Indonesia is very long and we all know that Indonesia was not built by one tribe alone. If we saw the process of the struggle for independence from Indonesia, all the people, since long ago, has supported each other in the struggle for their right of independence regardless of race or ethnic. At this time, the difference seemed to be forgotten because they have a common purpose. In this context, social solidarity has actually been planted long ago, but rapidly changing in contemporary times. Indonesian society tend to be easily provoked by issues in the name of ethnicity, religion, and race. Therefore, the way how to revive a sense of solidarity is through multicultural education.

Multicultural education, in Indonesia, aims to educate the people of Indonesia who have different ethnic backgrounds,

nurture them, develop the sense of social solidarity, and simultaneously build Indonesia with "the Indonesian culture", as mandated in the Constitution of 1945. A reference to formulate multicultural education in Indonesia is, first of all, should look reality of Indonesia in which its people are diversified in ethnic and culture. The cultures of each ethnic is a valuable asset for individuals and for the nation of Indonesia. For individuals, the culture of their ethnic is a spiritual wealth, by which one grows as a person, and the basis to build a culture of Indonesia aspired (Tilaar, 2004: 192).

The implementation of multicultural education in Indonesia needs to be run in a concrete, so it is not only limited to discourse or conceptual only, so it will to achieve the goals of multicultural education, that is the creation of equality and social solidarity in Indonesia, especially among students in school.

3.4 The implementation of Multicultural Education as a medium to build Social Solidarity as Nation's Identity

Multicultural education, in Indonesia, is still limited to discourse, in educational concept of Indonesia. This pattern of education comes not originally from Indonesia but from United States and Canada which have similar characteristic with Indonesia, pluralistic ethnic. However, if it will be implemented, the multicultural education in Indonesia should be modified as it have to fit the condition in the country. Before implemented, such kind of education system must be prepared well so the objectives intended will be achieved.

As a nation, Indonesia can not escape the influence of the wider world, thus

multicultural education plays an important role in order to prepare the future generation as part of the world citizen. Globalization makes nations as part of the unity of the world community. A country will be driven by a sense brotherhood among human beings, human rights and human dignity and poise between local awareness such as love of family, ethnic identity, awareness in the community and self-interest and global interests.

On the concept of multicultural education practice, a lot of things to consider, ranging from the systems, devices and media that will be used in the learning process. In wasino (2013: 153), Multicultural education starts from political education reflected in education laws and government regulations. in the lower level, Curriculum of educational institutions must be treated in such way, so make it possible to add multiculturalism aspects in educational institutions. Socialization and enculturation do by developing a school system which respects differences. Teaching materials are made in such way to create multicultural understanding. Name domination of a particular ethnic or religion for general lessons must be changed become more diverse.

The principle of flexibility multicultural education was also suggested by Gay as described by Zamroni (in Suryana and Rusdiana, 2015: 257) that it is wrong to implement multicultural education in the form of separate subjects or monolithic. Instead, he suggested that multicultural education should be treated as an approach to promote full and thorough study. Multicultural education can also be applied as a tool to make citizens more tolerant, inclusive, and have a spirit of equality in social life, as well as a conviction that a society as a whole will be better, when members of the community

contribute accordance with their capabilities and the opportunity that ,

Even, Gay recommended that learning needs to provide opportunities for students to learn how a community culture can play a role in improving the prosperity and welfare for its citizens. In the view of Zamroni (in Suryana and Rusdiana, 2015: 258), multicultural education is proposed to be used as an instrument of social engineering through formal education, meaning that educational institutions should play a role in instilling awareness of living in a multicultural society and to develop an attitude of tolerance to realize the needs and abilities in collaboration with all the differences that exist. Schools must be able to be used as a safe place, has the atmosphere of kinship and support the spirit of mutual support. In that regard, the learning process should be directed to the development of individuals that includes the intellectual, social, moral and spiritual. Pressure and encouragement of students to work hard is not only extrinsic, more than that, it must be emphasized on the use of intrinsic motivation.

Multicultural education has three goals in an effort to develop an attitude or personality of learners, including:

- a. Development of Cultural Identity, the competence to identify oneself with a particular ethnicity.
- b. Interpersonal relationships, the competence to deal with other ethnic groups on the basis of equality and equity as well as far from the nature of *syakwasanka* and stereotypes.
- c. Self empowerment, the ability to continuously develop what one has related to multicultural life.

Based on the distribution from learning outcomes perspective of multicultural

education, then in detail, cultural competence includes the following:

- a. Individual competence to accept, respect and build cooperation with anybody, even if they are different.
- b. Cultural competence is the result of knowledge and awareness of "cultural bias" of a person or as a factor affecting cultural differences.
- c. The process of developing cultural competence requires the development of knowledge, skills, attitudes, and behaviors that enable a person to understand and interact efficiently with people who have different cultures (Suryana and Rusdiana, 2015: 259).

The cultural competency already own division of systematic and organized so that the results achieved will be achieved if the method of multicultural education is really performing well. However, there are things that must be considered. In order that social solidarity can be achieved, there must be a change in the application of the system, the media and teachers also participate in this effort.

Based on the cultural competence, Papadopoulos & Lee (in Arifin, 2012: 10) proposed a model of the development of cultural competence following the cultural competency shaped by various factors: the acquisition of knowledge, critical thinking, critical power, the ability to develop something, and practical ability. These four factors are not static but dynamically form the cultural competency. Multicultural education is also relevant to the study of democracy in a plural society like Indonesia.

Character formation of students is expected to make the students to be able to find their own identity, forms of consciousness that exist within the points of character education. Its application is not

the one to be at a specific subjects discussing multiculturalism, but in any subjects that may contain these values.

W. Paul Vogt (in Rosyada, 2014: 10) explains that there are two arguments on the significance of the development and the fostering of tolerance in democratic life and respect for human rights and justice, that is, the diversity of the community is something that can not be avoided. Diversity is a potential reality for a nation. However, that potential could be a real force when all the people come together, and love each other.

Social solidarity referred to in multicultural education is on the how your way bring equality among learners, in terms of ethnicity, race, religion and gender even in the learning process. The formal education system should be able to make the connection between the students understanding and awareness of the unity of differences.

Research conducted by M Iqbal Ibrahim H, Sariyatun Sariyatun (2014) entitled "model of teaching history based on the values of local wisdom tradition of picking the ocean to promote social solidarity student at SMAN 1 Kencong Jember" stressed the state on the relationship between individuals and groups, as well as underlying the entanglement in life with the support of the moral values and beliefs within society.

Social solidarity should be an attitude that reflects the identity of Indonesia, where there are many races and tribes. In the midst of a pluralistic nation, realizing social solidarity is not easy, there is still much to be considered. However, multicultural education, at least, can provide an overview of solutions to achieve social solidarity in Indonesia.

The integration of multicultural education, eventually, will create a healthy culture in school. Social interaction

between students become increasingly conducive, as well as the interaction between teacher-students. Teachers can treat students fairly, democratic force, and there is a fair atmosphere so that it can stimulate the creativity of students. Learning environment will be more conducive, develops critical thinking and develop the power of image-rich students. The results of the study conducted by (Sudrajat, 2011, 8) showed that multicultural based implementation can increase learning motivation for students have enjoyable friends at school. They also feel cared for by teachers so they are motivated to improve their academic achievement.

The opinions of Emile Durkheim concerning social solidarity is indeed associated with the runway concept of multicultural education, mechanical solidarity which considers solidarity will be realized within the scope of generalization with a single ethnicity, class and religion is less relevant to current situation. The existence of sense of dependency to one another in the life of the plural would be a common thing to happen at this time, but often, it is unthinkable for people to realize. Organic solidarity is already there and run to date in Indonesia, but public awareness of it is still very low because the foundation instilled is still too weak. Thus, multicultural education emerged as one of the solutions to instill the basics of awareness of social solidarity, it is expected that multicultural education is not only a theoretical standpoint, but actually implemented in earnest so it will become a new hope in creating generations who will create the better nation and a hari well as avoid all kinds of conflicts.

3. CONCLUSION

Indonesia is a pluralistic country consisting of many tribes, races and religions. Yet even today, the diversity is often troubled by social conflicts in the name of ethnicity, race, and religion. One of the factors causing it is the low social solidarity of the Indonesian people, the lack of communal sense and the existence of Fascism, nativism and chauvinism.

Multicultural education emerge as one of the solutions on this problem as education is the basis or foundation to instill character values to the learner. Multicultural education is expected to increase social solidarity so learners will be able to accept that Indonesia is actually a plural society and social solidarity is one of the nation's identity. Such hope on the generations will spare the conflicts and uphold the social solidarity for the sake of social harmony.

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