

National Spirit in Multicultural Education

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Abstract: Two very important things that guide the course of the nation's history, are the use of Indonesian as the language of national unity and the use of the term "Indonesia", as a collective national identity towards a new Indonesia that is more progressive, independent and sovereign. Indonesia today is Indonesia that is growing progressively, which is based on the indigenous culture of the archipelago which is deeply rooted. In the public sphere, within or between communities, at the national and transnational levels, using the Pancasila ideology acts as a unifying ideology from the various ideologies that exist in society. The core values of public morals include; sanctity, care, liberty, loyalty, authority, and fairness. These values are integrated in the points of the Pancasila precepts.

Keywords: History of the Nation, Indonesian, Indonesian-ness, diversity, public core values.

Introduction

Nusantara (pre-Indonesia) is a world charm that holds various exotics and past glory, this group of islands since ancient times has become a magnet for people from various nations to come and stop at the archipelago. This attraction, especially its natural wealth in the form of spices and industrial raw materials, which is very much needed by Western nations during the industrialization period. So, it is not surprising if Indonesia as a nation-state as aspired by the founding fathers, with all the greatness, wisdom, and nobility of its pluralistic values today is the result of crossing and pollinating all major civilizations and cultures from various parts of the world that meet, assimilate, and acculturating with the original culture of the archipelago into one Indonesian culture. Clifford Geertz (1963) in (Latif, 2020a), likens Indonesian society to old wine in a new bottle. In other words, the wine formula is the older (older) the wine, the higher its value will be. Various patterns of Indonesian people's lives from the historical era to the era of modern society can still be found today. A very wide group of archipelagic countries with a stretch of ocean as a liaison to the islands contained in it, as well as its various natural resources and the uniqueness of its cultural natural wealth. From all of that, Indonesia is like a piece of tropical paradise in the world that has its own unique taste and charm.

The diversity of people in Indonesia, not only the diversity of tribes, nations, religions, beliefs, and so on, but also the variety of endemic flora and fauna biodiversity, as well as cultural pluralism that is deeply rooted and thrives in people's lives also colors. Broadly speaking, there are two cultural patterns that greatly affect the Indonesian nation, namely the more egalitarian in the coastal culture pattern, and the more hierarchical pattern in the inland culture (Madjid, 2018). In the association of wider social life at the national, regional and global levels, where moral issues are prioritized, the Pancasila ideology is the meeting point of various existing cultural ideologies. Through the seeding of a multicultural nuanced learning process (appreciating the diversity of differences) in the education of school/madrasah students, it is hoped that a generation of nations with a Pancasila mentality will grow in the form of the values of civility, peace, and tolerance, mutual trust, and mutual respect in the midst of society.

Dimensions of History: Culture and Progress

The new bottle is named Indonesian nationality, and the old wine is a regional cultural heritage, while the new wine is a new culture adopted from outside. Some of these polemics are issues that accompany the formulation of a national culture by Indonesian intellectuals. Until finally a final formulation was reached in Article 32 of the 1945 Constitution concerning Indonesian national culture and Article 36 concerning the Indonesian language (Latif, 2020a). In reality, uniting Indonesia with its very diverse ethnic groups, languages, and cultural patterns faces many challenges. Therefore, the Malay dialect of the Riau Archipelago was appointed (Pulau Penyengat as the center of language and culture) to become the language of unity. Malay is the lingua franca of Southeast Asia, a continuation of its prototype in the Srivijaya era (Madjid, 2018). In the course of its history, various social changes in the cities have spawned a new elite group that is very sensitive to change, this is marked by the birth of an organization with a political character that aspires to the independence of the nation. In congresses and organizational publications, Malay plays a role as a tool of political communication, such as Budi Oetomo (in Javanese, Malay and Dutch), Sarekat Islam (in Malay and Javanese), and Indische Partij (in Dutch and Malay) (Indonesia, 2010).

It is clear that from the Malay language users, which were originally limited to ethnic groups, gradually it became the language of community groups that took turns appearing and developing throughout the history of Indonesia. From the social language it became the language of commerce, the

language for spreading religion, the language of trade and political agreements, the language of the press, literature, and politics, and at the instigation of the youth and Indonesian elites, it became the language of Indonesia's national development (Indonesia, 2010). A very important historical moment and great influence on unity and collective awareness towards a new Indonesian identity as a nation was in October 1928 at the Second Youth Congress meeting on the initiative of the Indonesian Student Youth Association (PPPI), and resulted in the Youth Pledge which was one of the agreements. The important thing is to make Indonesian as the language of national unity.

In line with the development of Malay into Indonesian, another important aspect is the struggle for the use of the term "Indonesian" to denote national identity. Young Indonesian scholars originally came from various ethnic groups in the archipelago, but when they were in the Netherlands they together needed a naming of national origin. Starting with the establishment of Indische Vereeniging (1908) in the Netherlands, it changed its name to Indonesische Vereeniging (1922), and later became the Indonesian Association (1924). Followed later, the replacement of the vehicle for the struggle which was originally named "India Poetra" changed to "Indonesian Merdeka". In the magazine Indonesia Merdeka, there is an anonymous article "Lets over de naam Indonesia" (a little about the name Indonesia), which describes the origin of the use of the word Indonesia, since it was used by J.R. Logan in a geographical sense, and A. Bastian (1884) in an ethnological sense (Indonesia, 2010).

In the description of the National History of Indonesia, it is stated that JR Logan (1850) in the magazine "Journal of the Indian Archipelago and Eastern Asia" (JIAEA), in his writings, Logan mentions the word "Indonesia, Indonesian, Indonesians", to give the geographical name of Indonesia. the islands or the Indian Archipelago and the population is the Indonesian people. Before Logan, an ethnologist G. Windsor Earl (1850) in the same magazine, suggested the use of the terms "Indunesians" and "Malay-nesians" for the inhabitants of the Indian islands. However, the Earl prefers the use of the term "Malay-nesians" because the term Indunesians for the Earl is too broad which includes the inhabitants of Ceylon, the Maldives, and the Lakadivas. Meanwhile, Bastian (1884) used the word "Indonesien" which is only found in the title of his book "Indonesian order die Inseln des Malayischen Archipels". In this connection, the merits of the professors of Leiden University, such as R.A. Kern, Snouck Hurgronje, and van Vollenhoven, who spread the word "Indonesie-Indonesier-Indonesisch" in their works. From all of this, it was the Indonesian Association that coined the word "Indonesia" in the sense of constitutional politics (Indonesia, 2010). In this spirit, they feel very well that the term (East) "Indies" (East Indies) is no longer appropriate (Latif, 2021).

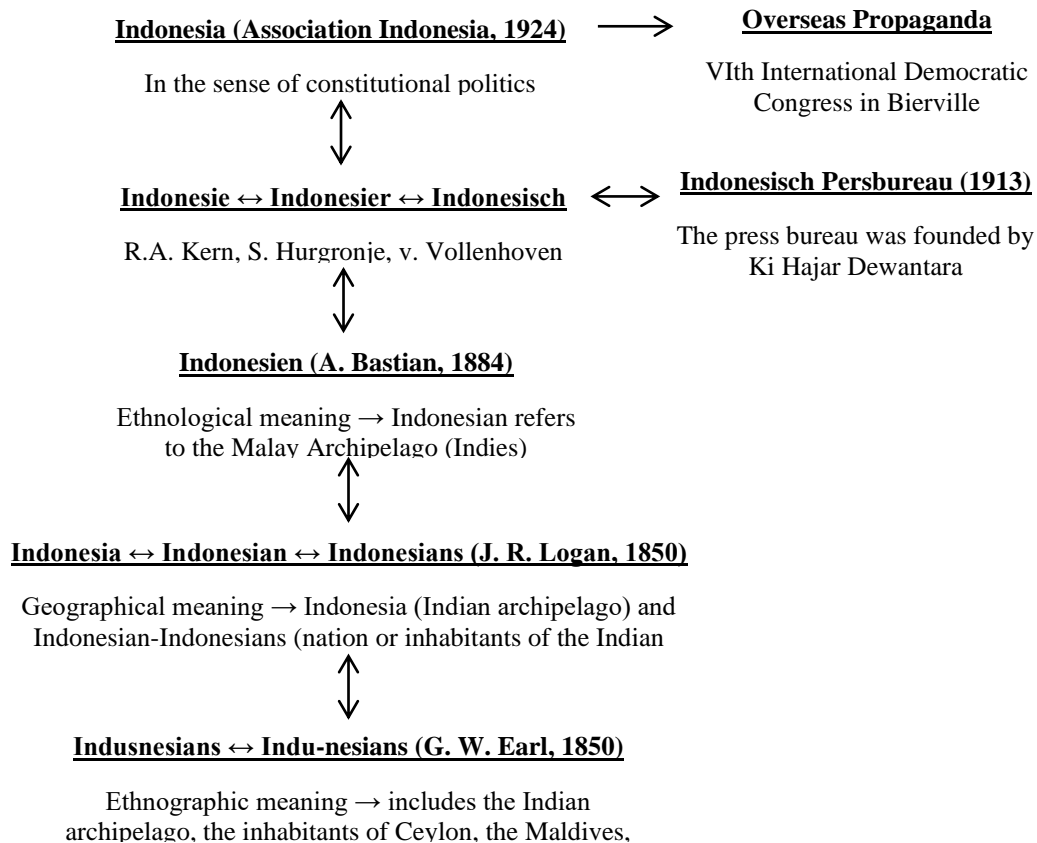


Figure 1: The struggle for the use of the name Indonesia.

The participation of Indonesia (Perhimpunan Indonesia) in the "VI International Democratic Congress" in Bierville (France), is an opportunity to carry out propaganda abroad. Joined in the "Asia Group", Indonesia (PI) was represented by Moh. Hatta. As the first result of this propaganda, the name "Indonesia" was officially recognized by the congress (Hatta, 2001). From the brief historical description above, it should be noted that the formation of a shared identity awareness towards the birth of a new Indonesia as one nation, has its own characteristics along with the long struggle of the Indonesian nation. In the context of Indonesia, national awareness and the formation of national unity are reactions to the existence of colonialism. So, since the beginning of the formation of Indonesia, it was not the embodiment of a "nation-state", but rather as a "state-nation" (Latif, 2021).

From all this, a common thread can be drawn, that the use of the name "Indonesia" by young scholars in the Netherlands and the change in the name of the vehicle for its struggle to "Indonesia Merdeka", shows a shared awareness of the birth of a new national identity that aspires to independence and political independence. Soon after, PI propaganda in the Netherlands was welcomed by young scholars in the country as well as Indonesian students outside the Netherlands through the birth of political organizations using the name "Indonesia", such as the PNI (1927) in Bandung, and the Indonesian Student Youth Association. (PPPI) in Jakarta. The name "Indonesia" as a nation received national and international recognition along with the echo of the proclamation of August 17, 1945, which marked the culmination of the struggle for a nation that wanted to be independent from all forms of colonialism. This independence was greeted with a very high spirit of nationalism by the Indonesian elite and people, through the nationalization of Dutch-owned companies in the country and the slogan of anti-colonialism in various places and regions.

In its development, with the exodus of Dutch academics and the abolition of the Dutch language to be replaced by Indonesian plus English as the language of instruction, this has caused Indonesia to experience intellectual impoverishment, a scarcity of scientific literature, and Indonesia was then cut off from the current flow of scientific development due to language barriers. (Latif, 2021). Historically, the spirit of nationalism of the Indonesian elite and people grew more and more fertile during the Japanese occupation of Indonesia. Among the forms of Japanese propaganda in Indonesia, namely the permitting of the use of the Indonesian language side by side with the Japanese language and the strict prohibition of the use of the Dutch language in the fields of administration, education, mass communication, and so on, so that the Dutch language disappeared from the world of college and from everyday interactions. It can be said, during the Japanese occupation, Indonesian language developed rapidly in all corners of the country. At the same time, Indonesia is very isolated from relations with the outside world and closed inward (inter-island relations), because communication is fully controlled by the Japanese military government (National Team for Writing Indonesian History, 2011). One analyst views, in this case colonialism and Western colonialism as a contributing factor to authoritarianism in various countries. In countries with a majority Muslim population or countries based on Islam, authoritarianism also causes terrorism and civil conflict because it hinders the peaceful transition of power and radicalizes disputing groups (Kuru, 2021).

In the course of our nation and state today, which has gone through several phases of birth, growth, and progress, which have been achieved in the present era and will continue in the future. In this regard, a study emphasizes the importance of historical analysis to understand the present level of socio-economic development. Socio-economic backwardness is a more complex phenomenon, measured not only by economic but also social criteria, including education and health. Socio-economic backwardness related to authoritarianism are two phenomena that form a vicious circle. Corruption and suspicion are two important elements of a vicious circle (Kuru, 2021). Along with all of that, in the progress of the Indonesian nation today, one of the problems of our state is the lack of consistency in the implementation of the principles of diversity and oneness in accordance with the spirit of our state motto. So, the best course of action is to accept diversity as wealth and at the same time we maintain unity based on national interests (Madjid, 2018). Seeing the above facts, seeding the concept of multiculturalism learning is a necessity. Multicultural education is a process of inculcating a respectful, sincere, and tolerant way of life towards the cultural diversity that lives in the midst of society (Sulalah, 2011).

The cultural patterns of Indonesian society, between the egalitarian culture of coastal communities and inland communities that tend to be hierarchical, can generally be found in the cultural patterns of Javanese society. The results show that coastal Javanese culture is cosmopolitan/inclusive, closer to the culture of the common people, prefers to watch peripheral folk art (tambourine music; dangdut), prefers to listen to verses of the Qur'an, is more familiar with the names of the characters. The Wali Sanga. Coastal community language; Javanese ngoko, rude, straightforward, and straight to the point. Meanwhile, the Javanese inland have the characteristics of an exclusive/closed society, are closer to the Kraton culture, prefer to watch Kraton art (wayang orang, dance art), prefer to listen to Javanese songs, are more familiar with the names of figures in the wayang world. . The language of the inland Javanese community; Jawa Kromo is tall, smooth and convoluted (Junaedi, 2020).

In the context of Indonesia, where the society is multi-cultural and pluri-lingual (a variety of languages), the nature of education is a process of developing the existence of students who are socialized, entrenched in living arrangements with local, national, and global dimensions (Kartadinata et al., 2015). Meanwhile, culture is a whole system of thinking, values, morals, norms, and beliefs (Syukur, 2017). Likewise, what distinguishes humans from other creatures is that humans are cultural creatures (*hayawan tsaqafiy*). Humans create and transfer knowledge, and together maintain traditions of thinking and behaving (Mahmud & Suntana, 2012). Culture as a social environment can also be referred to as a vehicle for the formation of collective character (Latif, 2020b).

In essence, the educational process cannot be separated from the culture of the community. Education is a product of community culture and the presence of education in the midst of society is considered to be able to strengthen the cultural identity of the community. At a higher, advanced, or peak cultural level than culture, it will produce a civilization which is symbolized in the form of physical buildings, works of art, as well as the rise of science (science), scientific literature, and others. All of which have an element of spirituality or the dimension of virtue of a particular religion.

The concept of civilization, more deeply and explicitly, it can be stated that the values of civilization are more advanced and superior to other organic forms of society (culture, science, industry, and government levels). In the context of history, concepts, and general knowledge, civilization is equated with enlightenment or urban culture (Sardjono et al., 2019, Chapter 10). All religions and intelligent reasoning from age to age agree that without science, humans will not be able to build civilization. After the fulfillment of physical needs, the process of evolution of human needs and civilization will eventually lead to the spiritual world (Hidayat, 2020). Between the dimensions of spirituality, culture, education, and civilization, in essence, there is a current of mutual support and strengthening. The religious dimension has progressive moral values, which can determine the style of culture and community. While language plays a role in the process of cultural development.

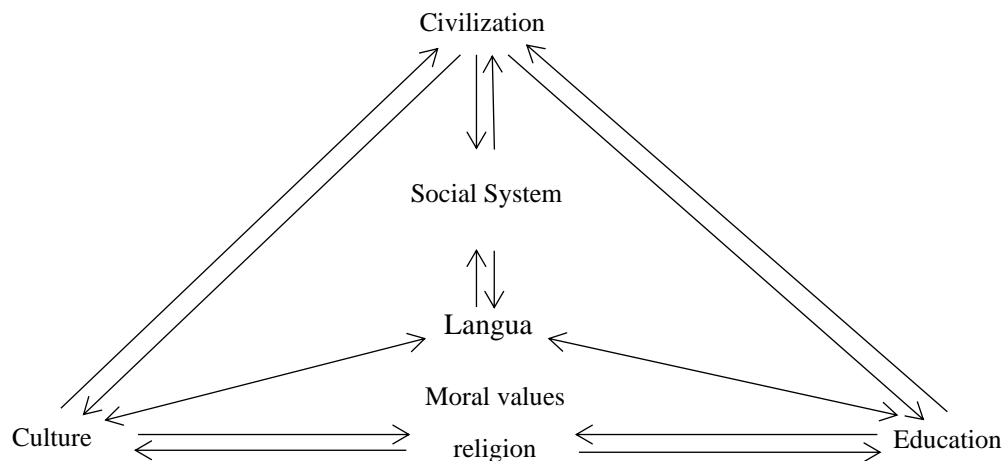


Figure 2: Dimensions of religious moral virtue.

In today's post-modern era, life is marked by the establishment in the history of thought and the splendor of human civilization. Therefore, inculcating national ideology, thinking (intellectualism), building mental-character, preserving local culture that is in line with the values of virtue and national identity, and so on, will be very important that can accompany the existence of a nation's future journey. It is said that Indonesia is a fully plural nation (Latif, 2020a). Indonesia was born and grew up on the unification of various elements of the old culture (original regional culture) on the one hand, and colonial cultural heritage (Western and East), resulting in the pollination of Indonesian culture without eliminating elements of authenticity from the old culture, or merging into a new Indonesian culture that is more modern, progressive. The metaphor of old wine and new wine on Indonesian culture above can give us an idea of how valuable the original culture of the Indonesian nation is in the era of globalization, and that value will be higher at the international level as new cultures emerge and develop from the West which causes this phenomenon. homogeneity or uniformity of culture globally. In line with that, the phenomenon of cultural homogeneity must be addressed with the spirit of progressiveness and inclusiveness, as well as egalitarian, accepting cultural elements from outside that are in line with human values and national wisdom.

With regard to progress, improving the quality of education which is in line with the formation of the personal qualities of students, is a very important foundation in the global era, all of which require the support of other factors, such as health (adequacy of nutrition), and so on. It is said that of the

various kinds of investments for a nation, investment in human capital through good educational infrastructure, with high quality, and in an equitable amount, is the most strategic, productive, and meaningful investment (Madjid, 2018). As the best form of investment, education occupies a top priority in the history of development of any nation in the world that is being hit by the downturn due to war. In simple language, education is the foundation for other aspects of development. All directions of physical development that have been designed and implemented in real terms, actually lead to one development, namely the development of the whole human spirit. Whole human being can be achieved, if it is based on good character. Therefore, building a democratic system of life that is based on a tolerant attitude towards diversity, egalitarianism, mutual trust, respect for diversity of differences, and so on, is a direction towards the mental development of a progressive and civilized nation generation.

The Public Self Core Values

Humans are dual beings consisting of physical and spiritual. The spiritual element still includes two more psychological aspects, namely the nature as individuals and as social beings. And one more essence that distinguishes humans from other creatures is the nature of being moral beings, divine beings (Ahmadi & Uhbiyati, 2015). In general, in humans there is a tendency of 90% to be chimpanzee (selfish) and 10% to be (groupish). As special primates, humans are the only ones who can create, accept, and act on the basis of beliefs (religion, spirituality, ideology), values (ethics, morality), and a high degree of intellectuality (Latif, 2020a). All human actions are based on the growth and development of intellect through a process of education and experience. The primary and highest goal of the educational effort is to increase (tarbiyah) the value of human holiness in the nature given by God. While human capital investment is a secondary goal (Madjid, 2018).

In its era, education never dims to become a lamp, to form personal qualities, and to enlighten the minds of students so that they can survive in times and be adaptive to the development of their environment. In this regard, the importance of seeding and cultivating the core values of public morals that are inclusively integrated in Pancasila, as the fulcrum of the diversity of values that exist in society.

Table 1: Core values of public morals.

Public Moral Core Values	Dimensions of Confidence	Knowledge Dimension	Action Dimension
Belief in the One Supreme, reflects the value of sanctity (holiness)	Humans are created as a crystallization of the love of the creator	Divine values as a source of ethics and spirituality	"Holy" in the sense of the most important (glorified) value in the public (community) sphere
Just and civilized humanity, reflecting the values of care and liberty	Human existence is coexistence with love	The concept of universal human value that comes from God's law, natural law, and human social nature	Values of equality, and brotherhood within the framework of mutual respect for universal humanity
Unity of Indonesia, reflects the value of loyalty (loyalty)	Humans as social beings need a concrete living space in the reality of pluralism	Nationalism must take root before internationalism	Love of country and patriotism is the ultimate piety
Democracy led by wisdom in deliberation/representation, reflects the value of authority (authority)	Deliberations based on the spirit of love and mutual respect	The values of divinity, humanity, nationality, their actualization uphold the sovereignty of the people in the spirit of deliberation	Democracy with the spirit of deliberation
Social justice for all Indonesian people, reflecting the value of fairness (fairness)	Human existence is a physical spirit, which requires primary and other material needs	The values of divinity, humanity, nationality, and populism, fulfill their meaning as far	Glorification of the values of justice, equality, and appropriateness

Public Moral Core Values	Dimensions of Confidence	Knowledge Dimension	Action Dimension
		as realizing social justice	

Source: Quoted from (Latif, 2020b)

The meaning of the basic acknowledgment of the Almighty God, this acknowledgment invites humans to carry out harmony in social life, carried out by fostering friendship and brotherhood between humans and the nation (Hatta, 2020). Furthermore, with the spirit of divinity, humanity, and unity, spiritual powers are developed in sociability that are humane, egalitarian, independent, trustworthy (integrated), positive and creative work ethic, and able to establish unity (mutual cooperation) with the spirit of service. sacrifice) (Latif, 2020b). In this connection, the dimension of the divine spirit is the basis and foundation for the growth of other spirits. The results of the study said; Western success, including the rise of science, rests entirely on religious foundations, and the people who work on it are devout Christians (Kuru, 2021). In the history of the rise of science, you can find scientists who are also well known as pious people, who truly believe in God, for example Isaak Newton. Likewise Albert Einstein who said firmly; "The mind that creates knowledge must be controlled by a heart that embraces religious feelings, which provides an ethical basis for the use of scientific opinions in the practice of life" (Hatta, 2020).

Then, a combination of the fourth and fifth precepts, namely socio-democracy (political-democracy and economic-democracy). Political democracy must go hand in hand with economic democracy. In the political realm, the democracy that is being developed is a deliberation democracy that is impartial by involving and considering the opinions of all parties inclusively. In the economic realm, the state must actively seek social justice, in order to overcome the existing inequalities (Latif, 2020b).

As stated by Bung Hatta (2020), the basis of God Almighty is the guiding principle, how we should live in society. Then proceed with carrying out the other precepts, and all the precepts in Pancasila essentially boil down to the first precept. From the spiritual dimension contained in the first precepts, a sense of humanity that is based on justice and civility emanates, followed by the unity of Indonesia by developing a sense of nationalism over the diversity and pluralism of the nation. Democracy is based on deliberation and consensus, and implements social justice for all of Indonesia's bloodshed. So far, social justice has not been fully realized. For comparison, in Western countries when a person is 65 years old, even if he is a farmer, employee, banker, or whatever, he is given a pension by the state for the rest of his life. The basis is because that person during his life has served the interests of society. More firmly, Bung Hatta reminded that the mandate in Article 27 paragraph 2 of the Constitution has not been implemented properly. There are still many people who are unemployed, there are still many people whose lives are neglected because they are not given jobs.

In summary, from the various research results above related to Western domination, it can be a motivation for the millennial Muslim generation to catch up. The results of the analysis say that the 21st century will be the century of Islam, in terms of the direct or indirect influence of Islam on the fate of the world. ... Islam presents an economic and social program that is not the same as in capitalist and socialist systems (Wahid et al., 2010). Even if to this day, the West experiences a dimension of virtue in almost all fields and the Muslim world on the contrary, as stated by (Kuru, 2021) among the factors is the support of the clergy for the enlightenment of reason and the rise of science, in addition to other factors (the bourgeoisie and scientists) who contribute to the advancement of science, as well as the role of capitalists in disseminating the results of science. In this regard, although printing was first invented in China earlier than in Europe, printing in China did not have a revolutionary impact, due to the absence of capitalists in China.

Indonesia in this relationship, takes a third path, namely the middle way. Socio-democracy, political democracy; which is based on deliberation and consensus while still prioritizing the spirit of love and national unity, as well as economic democracy; with the transformation of the economic system from a feudalistic-capitalistic economic system, towards an independent and just national economic system based on the principles of kinship, sovereignty, and prosperity for all of Indonesia's bloodshed.

Conclusion

Indonesia in its growth today is the result of a crossing process of various elements of the world's major cultures that meet, interact, assimilate, acculturate, and or form a new Indonesian culture that is more progressive and in line with human values and national wisdom. Therefore, today's Indonesian society as a multi-cultural and pluri-lingual society is an inseparable part of the world community that must recognize, accept, and be able to coexist with the world community in the framework of brotherhood and live in harmony in global diversity. Moving on from history, there are two very important things, namely the use of Indonesian as the language of unity and the struggle for

the use of the word "Indonesia" as a national identity. The authors value these two things as very important as a window for students to know, understand better, and finally grow the seeds of love for Indonesia, as well as the spirit for today's generation to participate in building the greatness and progress of the nation. As Bung Karno once said, "a great nation is a nation that does not forget the history of its nation".

As a meeting point at the wider social level, in the public (community), national, and transnational levels. So, using the Pancasila ideology is a unitary node that can unite the diversity of values that exist in a society or community. In the realm of belief, Pancasila as an ideology and world view radiates a set of core moral values that can unite various dimensions of diversity into one common bond and social integrity (social cohesion). The core values of public (community) morals contained in Pancasila include, sanctity, care, liberty, loyalty, authority, and fairness. These values are integrated in the precepts of Pancasila and can be grown at the level of belief, solid in knowledge, and implemented in action.

The historical aspect would be very interesting to ignite the spirit of nationalism in students or the millennial generation, to feel that we belong to Indonesia, our homeland. From a sense of belonging, the seeds of nationalism will grow on the fertile ground for the wisdom of the archipelago's culture. Along with that, as well as adding to the treasures of scientific literature in the field of history and civic education at the school or madrasa level. Various imperfections in the author's description in this paper, while hoping that there are other writers who can improve. Allahu a'lamu bisshawab.

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