



## HISTORY OF MULTICULTURALISM STUDY OF LITERATURE REVIEW SCIENTIFIC RESEARCH METHODOLOGY

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### Abstract:

Multiculturalism is a term used to describe a person's view of the variety of life in the world, or cultural policies that emphasize the acceptance of diversity and various kinds of cultures (multicultural ) that exist in people's lives regarding values, systems, cultures, habits, and their politics. *Before the emergence of multiculturalism , monoculturalism and assimilation that have become the norm in the nation-state paradigm since the early 19th century . Monoculturalism requires a normative cultural unity (the term 'monocultural' can also be used to describe pre-existing homogeneity ). Meanwhile, assimilation is the emergence of a desire to unite between two or more different cultures by reducing differences. thus creating a new culture. Multiculturalism has become an official policy in English - speaking countries , starting in Africa in 1999 . This policy was later adopted by most members of the European Union , as an official policy, and as a social consensus among elites . But in recent years, a number of European countries, especially Britain and France , have begun to change their policies towards a policy of multiculturalism. The policy change also began to be the subject of debate in the United Kingdom and Germany , and several other countries*

### Keywords:

#### P E N D A H U L U A N

Multiculturalism is a term used to describe a person's view of the variety of life in the world, or cultural policies that emphasize the acceptance of diversity and various kinds of cultures (multicultural ) that exist in people's lives regarding values, systems, cultures, habits, and the politics they profess. Azyumardi Azra said that multiculturalism is basically a world view which can then be translated into various cultural policies that emphasize acceptance of the religious, plurality, and multicultural realities that exist in people's lives. Multiculturalism can also be understood as a world view which is then manifested in political consciousness.

This principle of multiculturalism has actually become a reference for the founders of the Indonesian nation (founding fathers) in designing what is called a national culture, as formulated in the explanation of Article 32 of the 1945 Constitution which reads: "The culture of the nation (Indonesia) is the peaks of culture in the regions". Therefore, the principle of multiculturalism can be used as a strategy and approach in knitting relationships between citizens who have recently been easily carried away in a conflict-ridden atmosphere as a side effect of the era of openness. Multiculturalism is also used as an analytical tool or perspective to understand the dynamics of diversity in cultural backgrounds, historical differences, ethnicity, nation, race, class, and religion.

Basically, the multiculturalism that is formed in Indonesia is the result of socio-cultural and geographical conditions that are so diverse and broad. According to geographical conditions, Indonesia has many islands where each island is inhabited by a group of people who form a society. From this society a culture is formed about the community itself. Of course this has an impact on the existence of very many and diverse cultures. In the concept of multiculturalism, there is a close relationship for the formation of a society based on Bhinneka Tunggal Ika and realizing a national culture that is unifying for the Indonesian nation. However, in its implementation there are still various obstacles that prevent the formation of multiculturalism in society.

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Multiculturalism is a society consisting of several kinds of cultural communities with all their advantages, with slightly different conceptions of the world, a system of meanings, values, forms of social organization, history, customs and habits. According to Harahap, multiculturalism includes ideas, perspectives, policies, attitudes and actions by the people of a country, which are diverse in terms of ethnicity, culture, religion and so on, but have the aspiration to develop the same national spirit and have pride in maintaining this plurality. Meanwhile, according to another opinion, a multicultural society is a society consisting of two or more communities (groups) which are culturally and economically separate and have different institutional structures. The Beginning of Multiculturalism Multiculturalism in the Lasik Period Recognizing the various cultural influences in Western history is an important way to reduce tensions in existing communities, but also to encourage more understanding and mutual respect among communities, especially the Muslim community. In the European Enlightenment, which began and is known as a time preoccupied with science, research and discovery. As a strategy of social integration, multiculturalism recognizes and respects cultural diversity. This has implications for the attitude that a highly polymorphic or multiple social reality will not become an obstacle in building a tolerant pattern of social relations between individuals. In fact, it will grow an attitude that can accept the reality of peaceful co-existence with each other with the differences inherent in each social and political entity. <sup>8</sup> Thus, it can be emphasized that multiculturalism is a concept that wants to bring people into harmony and peace, without conflict and violence, even though there are complex differences in it.

Multiculturalism has become an official policy in English-speaking countries, starting in Africa in 1999. This policy was later adopted by most members of the European Union, as an official policy, and as a social consensus among elites. But in recent years, a number of European countries, especially Britain and France, have begun to change their policies towards a policy of multiculturalism. The policy change also began to be the subject of debate in the United Kingdom and Germany, and several other countries.

### LITERATURE REVIEW

"Multiculturalism" is basically a world view which can then be translated into various cultural policies that emphasize acceptance of religious, plurality, and multicultural realities that exist in people's lives. Multiculturalism can also be understood as a world view which is then manifested in political awareness (Azymardi Azra, 2007)

A multicultural society is a society consisting of several kinds of cultural communities with all their advantages, with slightly different conceptions of the world, a system of meanings, values, forms of social organization, history, customs and habits ("A Multicultural society, then is one that includes several cultural communities with their overlapping but none the less distinctive conception of the world, system of [meaning, values, forms of social organizations, historical, customs and practices"; Parekh, 1997 quoted from Azra, 2007).

Multiculturalism includes an understanding, appreciation and assessment of one's culture, as well as a respect and curiosity about other people's ethnic cultures (Lawrence Blum, quoted by Lubis, 2006:174). an ideology that recognizes and glorifies differences in equality both individually and culturally (Suparlan, 2002, summarizes Fay 2006, Jari and Jary 1991, Watson 2000)

Multiculturalism includes ideas, perspectives, policies, attitudes and actions by the people of a country, which are diverse in terms of ethnicity, culture, religion and so on, but have the aspiration to develop the same national spirit and have pride in maintaining this plurality (A Rifai Harahap, 2007, citing M. Atho' Muzhar).

### METHOD

This Research uses descriptive research method is a research method that emphasizes efforts to describe events, occurrences, symptoms that are currently happening. Descriptive method seeks to describe and identify why multiculturalism itself occurs and how it develops in life.

The research in this study is normative legal research or better known as library law research. Thus, this research was conducted by examining library materials (Primary) and then refined with secondary data (Soekanto & Mahmudji, 2012). The library materials used consist of (primary) references that cover Multiculturalism in the Digital Age. While secondary data consists of various literatures such as books, research journals, leading articles, and other scientific works that can support and relate to the context of this research. The method used is using a conceptual approach. Then the data in this study is presented and processed qualitatively with the following steps: 1) classifying the data obtained and then adjusting it according to the content raised; 2) to systematize the results of data classification; 3) analyzing data that has been systematized as a basis for decision making (al-Arif, 2015)

### RESULTS AND DISCUSSION

**Multiculturalism** is a term used to describe a person's view of the variety of life in the world, or a cultural policy that emphasizes acceptance of the existence of diversity and the various cultures (multicultural) that exist in people's lives regarding values, systems, cultures, habits, and politics. which they profess.

#### History of Multiculturalism

Multiculturalism is opposed to monoculturalism and assimilation which have been the norm in the nation-state *paradigm* since the early 19th century. Monoculturalism requires a normative cultural unity (the term 'monocultural' can also be used to describe *pre-existing homogeneity*). Meanwhile, assimilation is the emergence of a desire to unite between two or more different cultures by reducing differences. thus creating a new culture.

Multiculturalism was first widely used in the 1970s, first by Canada (1971), then followed by Australia (1973) as part of a citizen's policy of assisting and managing ethnic diversity in the territory of its government. Seen from this context, the emergence of the term multiculturalism is a form of collective awareness which is then poured into the form of state policy for the birth of a number of social and cultural consequences, especially the unwanted consequences as a result of the large-scale migration wave that occurred in the 1960s and 1960s. late 1970's.

Since it was first introduced by the Canadian Royal Commission in 1995, the state's formal use of 'multiculturalism' has received support from the politicians and academics who initiated and promoted it. They call this policy a progressive political 'must' (imperative) and an official expression of the belief in the superiority of liberal values such as equality, tolerance and inclusiveness towards migrants who come from different ethnic backgrounds. vary. The following is a quote from a Canadian government official regarding the policy "Multiculturalism applied in Canada is something that is fundamental to our belief that every citizen is 'equal'. Multiculturalism guarantees every citizen to maintain their identity, be proud of their ancestors, and have a deep sense of belonging."

Meanwhile, Australia declared itself multicultural and embraced multiculturalism in the early 1970s in response to the 'increasing number of Asians coming and living there' and 'the presence of migrants from areas outside Australia who cannot be classified into this type. or a specific category '. More or less the same thing also happened in Canada, USA, Israel, UK, and Germany, although the elements that make up multiculturalism in each of these countries are different.

In the early 21st century, it is common for Western countries that adhere to liberal democracy to refer to themselves as multicultural societies, although not all of them have established 'official policies of multiculturalism'. Even a number of nation-states which are traditionally recognized as culturally homogeneous societies, such as Germany and Japan, can no longer deny the fact that their populations are colored and influenced by the relatively high racial and ethnic pluralism in the last two-three decades. As one of the acute effects of intensified global migration, "the world is a place for multi-ethnic countries, with more than 30% of the population coming from people outside the country."

Multiculturalism has become an official policy in English - *speaking countries*, starting in Africa in 1999. This policy was later adopted by most members of the European Union, as an official policy, and as a social consensus among elites. But in recent years, a number of European countries, especially Britain and France, have begun to change their policies towards a policy of multiculturalism. [8] The policy change also began to be the subject of debate in the United Kingdom and Germany, and several other countries?

Types of Multiculturalism in Various kinds of understanding and trends in the development of the concept and practice of multiculturalism expressed by experts, makes a character named Parekh (1997: 183-185) distinguish five kinds of multiculturalism (Azra, 2007, summarizing Parekh's description):

1. Isolationist multiculturalism refers to a society in which various cultural groups live autonomously and engage in minimal interaction with one another.
2. Accommodative multiculturalism is a society that has a dominant culture that makes certain adjustments and accommodations for the cultural needs of minorities. These societies formulate and implement culturally sensitive laws, laws and regulations, and provide freedom to minorities to maintain and develop their culture. On the other hand, minorities do not challenge the dominant culture. Multiculturalism is applied in several European countries.
3. Autonomous multiculturalism, a plural society in which the main cultural groups seek to achieve equality with the dominant culture and want an autonomous life within a political framework that is collectively acceptable. The concern of these cultural points is to defend their way of life, which has the same rights as the dominant group; they challenge dominant groups and seek to create a society in which all groups can exist as equal partners.
4. Critical or interactive multiculturalism, namely a plural society in which cultural groups are not too concerned with autonomous cultural life; but rather forms a collective creation that reflects and affirms their distinctive perspectives.
5. Cosmopolitan multiculturalism seeks to completely remove cultural boundaries to create a society in which each individual is no longer bound to a particular culture and, on the contrary, is freely involved in intercultural experiments and at the same time develops their own cultural life.

### Multiculturalism in Indonesia

Indonesian society is a society with a very complex level of diversity. Communities with such diversity are known as multicultural societies. If we recognize society as a group of people who have lived and worked together long enough so that they are able to organize themselves and think about themselves as a social unit with certain boundaries (Linton), then the concept of society when combined with multiculturalism has a very broad meaning. and a deep understanding is needed to be able to understand what a multicultural society really is.

In the concept of multiculturalism, there is a close relationship for the formation of a society based on *Bhinneka Tunggal Ika* and realizing a national culture that is unifying for the Indonesian nation. However, in its implementation there are still various obstacles that prevent the formation of multiculturalism in society. Multiculturalism can occur in Indonesia because: 1. Indonesia's geographical location 2. mixed marriages 3. Climate

According to CW Watson (1998) in his book *Multiculturalism*, talking about a multicultural society is talking about the people of countries, nations, regions, and even limited geographic locations such as cities or schools, which consist of people who have different cultures in equal terms.

Multicultural society In a multicultural society people live side by side with each other in an atmosphere of tolerance and respect for the various differences that exist, regarding customs, habits, arts, traditional clothing, music and dance. Accept and treat all people in their various differences as dignified human beings and noble creatures created by God. A new perspective : all human beings in their diversity/diversity have the same rights to be accepted, respected, and fulfilled their human rights as human beings.

Broadly speaking, ethics (ethics) can be seen as guidelines that contain standard rules that govern the actions of actors in a profession. The guidelines contain moral principles and values that support and guarantee the proper conduct of professional activities in accordance with their rights and obligations. The role of ethics in an activity structure is functional in processing inputs into quality outputs (Bertens, 2001 and Magnis Suseno, 1987).

### The Characteristics of a Multicultural Society

1. There is a segmentation, namely a society that is formed by various ethnic groups, races, etc. but still has separators. What is usually the separator is a concept called primordial. For example, Jakarta consists of various ethnic groups and races, both ethnic and racial from both domestic and foreign regions, in reality they have segments in the form of primordial regional ties.
2. Having a non-complementary structure in an institution, meaning that in a pluralistic society an institution will experience difficulties in running or managing its society, aka because of the incomplete unity separated by certain segments.
3. Low consensus, meaning that within the institution there is definitely a need for a policy and decision. Decisions based on mutual agreement are what is meant by consensus, meaning that in a pluralistic society it is very difficult to make decisions.
4. There is a relative potential for conflict, in a pluralistic society, it must consist of various ethnic groups and their respective customs. In theory, the more differences in a society, the possibility of conflict is very high and the integration process is also difficult.
5. Integration can grow by coercion, as I have explained above, that in a multicultural society it is very difficult to integrate, so the alternative way is by coercion, although in this way the integration does not last long.
6. There is political dominance over other groups, because in a multicultural society there are segments that result in high ingroup filings, if a race or ethnic group has a power over that society, it will prioritize the interests of its ethnicity or race.

The hallmark of a multicultural society is that there is segmentation, namely a society formed by various ethnicities, races , etc. but still has separators. What is usually the separator is a concept called primordial. For example, in Jakarta, there are various ethnic groups and races, both ethnic and racial from both domestic and foreign regions, in reality they have segments in the form of primordial regional ties.

### Causes of the Creation of a Multicultural Society

Basically all nations in the world are multicultural. The existence of a multicultural society provides added value for the nation. The diversity of race, ethnicity, ethnicity, or religion becomes its own characteristic, as the Indonesian nation is unique and complicated because of the plurality of ethnic groups, religions, nations, and races. The multicultural society of Indonesia is a society based on the ideology of multiculturalism or the multicultural Unity in Diversity, which underlies the structural features of Indonesian society at the national and local levels. Reflecting on the multicultural society of the Indonesian nation, we will study the causes of the formation of a multicultural society. Diversity of culture and society is considered the main driving force for the emergence of new problems for the Indonesian people. The factors that cause the creation of a multicultural society are as follows:

1. Geographical factors, these factors greatly influence what and how the habits of a society. So in an area that has different geographical conditions, there will be differences in society (multicultural).
2. The influence of foreign cultures, why foreign cultures are the cause of multiculturalism, because people who already know foreign cultures are likely to be influenced by their mindsets.
3. Different climatic conditions, meaning that it is almost the same as the difference in the geographical location of an area.
4. Diversity of the ethnic group

Indonesia is one of the countries in the world that has an extraordinary amount of cultural wealth. The reason is the existence of hundreds of ethnic groups that live and develop in various places in Indonesia. We can imagine what would happen if each ethnic group had its own character, customs, language, habits, and so on.

5. Religious Diversity

The location of the archipelago in the cross position between two oceans and two continents clearly has an important influence on the emergence of community and cultural diversity. Supported by the potential of abundant natural resources, Indonesia has become a target for shipping and world trade. Moreover, it has formed a trade network and inter-island shipping. The impact of interaction with other nations is the entry of various forms of religious and cultural influence. In addition to carrying out trading activities, Islamic, Hindu, Buddhist merchants also brought and spread their religious teachings. Especially after the West also entered and was involved in it. Major religions also emerged and developed in Indonesia, with different numbers of adherents. Harmony among religious believers is the dream of almost everyone, because no one religion teaches hostility.

6. Racial Diversity

One of the impacts of the open geographical location of Indonesia, many foreign nations can enter and interact with the Indonesian people. For example, descendants of Arab, Indian, Persian, Chinese, Hadramaut, and others. With history, we can trace how it came from.

These foreign nations not only live and live in Indonesia, but are also able to develop from generation to generation to form social groups in our society. They interact with the natives from time to time. Some of them are even able to dominate the life of the national economy. For example, Chinese descent.

From these statements, it can be seen that the Indonesian nation consists of various ethnic, religious and cultural groups that have the potential to cause social conflict. In relation to identity differences and social conflicts, three groups of points of view have emerged, namely:

a. Primordial View

This group considers differences that come from genetics such as ethnicity, race, religion as the main source of ethnic and cultural conflicts of interest.

b. Instrumentalism's View

According to them, ethnicity, religion, and other identities are considered as tools used by individuals or groups to pursue larger goals, both material and non-material.

c. Constructivism's View

This group assumes that group identity is not rigid, as imagined by the primordialists. Ethnicity for this group can be processed to form a network of social relations. Therefore, ethnicity is a source of essential wealth possessed by humans to get to know each other and enrich culture. For them equality is a gift and difference is a blessing.

### Conflicts That Emerge Due to Diversity

As explained earlier, the diversity of ethnic groups that Indonesia has is the location of the strength of the Indonesian nation itself. In addition, this situation makes Indonesia has added value in the eyes of the world. However, on the other hand, the reality of Indonesia's diversity has the potential to cause social conflicts with a racial (ethnic, religious, racial, and customary) nature. Therefore, the ability to manage ethnic diversity is needed to prevent divisions that disrupt national unity. The conflicts that occur in Indonesia generally arise as a result of ethnic, religious, racial and customary diversity, such as inter-ethnic conflicts that occurred in West Kalimantan, Central Sulawesi, Papua, and others.

In West Kalimantan, the disparity in the treatment of the bureaucratic and legal apparatus towards the indigenous Dayak and Madurese tribes has caused deep disappointment. Eventually, these feelings explode in the form of horizontal conflict. The marginalized Dayak community is increasingly marginalized by discriminatory policies. Meanwhile, law enforcement against one group is not running as it should. Meanwhile, in Poso, Central Sulawesi, the first sara conflict occurred on December 24, 1998, when a Christian youth drunkenly injured a Muslim youth inside the Sayo Mosque. Then in mid-April 2000, there was another conflict sparked by a fight between drunk Christian youths and Muslim youths at the Poso City bus terminal. This fight caused the fire of the Pamona people's settlement in Lambogia Village. Subsequently, Christian settlements took countermeasures.

From these two cases, it can be seen how differences can trigger the emergence of social conflict. Differences that are addressed with anticipation will actually cause misery and suffering for many people. Therefore, how we behave in diversity really needs to be considered.

### Diversity Troubleshooting

1. Using Local Wisdom

There are positive and negative sides to the presence of hundreds of ethnic groups in Indonesia. Besides being able to enrich the treasures of national culture, it is also a trigger for the emergence of social disintegration. We often hear of wars between ethnic groups or social conflicts between ethnic groups in Indonesia. There are many reasons behind it. However, what is interesting is that many ethnic groups have mechanisms or ways to solve these problems. The story about the life of the people in the Baliem Valley, could be an example of local wisdom that we can use as a reference in an effort to find solutions to inter-ethnic or inter-ethnic problems in Indonesia.

2. Using National Wisdom

When we are faced with various conflicts and disputes that occur between ethnic groups or ethnic groups in Indonesia, learning from history is the most appropriate way. During the Dutch colonial period, we felt how difficult it was to assemble the values of unity for together against the colonizers. Until when we began to realize it in 1928. At that time we recognized Indonesia as a shared identity, which was able to overcome a number of cultural differences among the existing ethnic groups. Indonesian nationalism was also formed in the form of recognition of language, homeland, and nationality. The impact was that the struggle against Dutch colonialism was increasingly showing results.

### Multiculturalism Concept

The concept of multiculturalism is not a new vocabulary for Indonesian history. The substance of multiculturalism is closely related to the birth of the Unitary State of the Republic of Indonesia. Multiculturalism is generally defined by many as a belief which states that ethnic and cultural groups can coexist peacefully on the principle of co-existence which is characterized by a willingness to respect other cultures. Multiculturalism is an ideology born from the diversity of cultural structures in society that make up a multicultural society. The life of a multicultural society

is vulnerable to social conflicts. Therefore, multiculturalism was formed as the main reference for the realization of peace in the midst of diversity, which recognizes and glorifies differences in equality both individually and culturally. In multiculturalism, a society is seen as a culture that is generally accepted in a society whose style is like a mosaic. The mosaic includes all the cultures of each ethnic group which are very clear and have not been mixed with other cultural colors to form a larger society.

The culmination of the search for identity was found when Pancasila was agreed as the basis of the state and the direction/direction of the nation's life. The complexity of the diversity of society and culture in Indonesia can also be accommodated together. This state basis was used by our founding fathers when establishing a new national state. It is called a national state because the Indonesian state consists of hundreds of ethnic groups that can live side by side in the bonds of the Unitary State of the Republic of Indonesia.

The spirit of multiculturalism is trying to challenge the main question of how these ethnic and cultural groups should position themselves into a common life in a national society surrounded by universal values, such as: democracy, justice, unity, and humanity. More specifically, how for example, ethnic groups Bugis, Makassar, Batak, Minang, Betawi, Sundanese, Javanese, Chinese, Balinese, Ambonese, Manadonese, Papuans or those who are Muslim, Hindu, Confucian, Buddhist, Christian, Catholic, all of which are able to coexist in a social process which on the one hand provides a place for the maintenance of their respective local identities and particular beliefs, and on the other hand provides an opportunity for a process of social integration to occur. The idea of multiculturalism according to Taylor (1994: 25) is an idea to regulate diversity with the basic principles of recognizing diversity itself (politics of recognition). This idea concerns the regulation of social relations or relations between ethnic groups. Meanwhile, Suparlan (2008: 726) reveals that multiculturalism is an ideology that recognizes and glorifies differences in equality both individually and culturally. Therefore, the concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture that characterizes a pluralistic society, because multiculturalism emphasizes ethnicity in equality. Multiculturalism is a good paradigm in an effort to re-knit human relations which have always lived in a conflictual atmosphere. In simple terms, multiculturalism can be understood as a concept of cultural diversity and complexity in society. Through multiculturalism, people are invited to uphold tolerance, harmony, and peace, not conflict or violence in the flow of social change. Despite being in differences, the multiculturalism paradigm is expected to be a solution to the social conflicts that have occurred so far. Thus, the essence of multiculturalism is the willingness to accept other groups equally as a unit, regardless of differences in culture, ethnicity, gender, language, or religion. Meanwhile, the focus of multiculturalism lies in understanding life full of socio-cultural differences, both individually and in groups and in society. In this case the individual is seen as a reflection of social and cultural unity. Indonesia is an example of a country that has a multicultural society. This is because people in Indonesia have many differences between one society and another. The factors that support and inhibit the occurrence of a multicultural society. Here is the explanation.

### Inhibiting Factors of Multicultural Society

#### Inhibiting Factors in Multicultural Society

1. The Best Own Culture Recognition of one's own culture in excess can lead to self-love or the group. This attitude is a legacy of colonialism which considers that the colonized nation is inferior to the colonizer.
2. Contradictions between Western and Eastern Cultures There is a view that considers western culture as a dynamic culture, while eastern culture is a rigid culture. This opposition tends to be European-centric, resulting in westernization in various areas of life.
3. Pluralism is considered as something exotic. Many western observers think that other cultures have exotic/attractive properties and are not appreciated as cultures that have different characteristics from their own.
4. The Paternalistic. View This view assumes that men are superior to women, which results in women as minors and subordinated to men's roles.
5. Looking for *Indigenous Culture* This means looking for something that is considered original. For example, in Jakarta there is a tendency to name buildings with names in Sanskrit. In the era of globalization, the worship of *indigenous culture* is an attitude that contrasts the terms Western and non-Western. In that era, international cooperation did not forbid the use of other cultural elements that could be adopted and adapted to different cultural environments.
6. Negative Views of Indigenous People towards Foreigners Many natives do not like it when foreigners can talk a lot about indigenous culture even though this culture can be learned by anyone. Many indigenous people do not want to acknowledge the views of others on their culture.

### CONCLUSION

A multicultural society is a society consisting of various ethnic groups, each of which has a different cultural structure. The characteristics of a multicultural society are: Segmentation occurs, has a structure, low consensus, relative potential for conflict, integration can grow by coercion and political domination over other groups. The cause of the emergence of a multicultural society is caused by geographical factors, the influence of foreign cultures, different climatic conditions, ethnic diversity, religious diversity and racial diversity. Conflicts that arise because of diversity, such as inter-ethnic conflicts. The solution is by using local wisdom and national wisdom.

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