

Multicultural Education Solution to Social Conflict. Indications of Intolerance in Diversity

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ABSTRACT : Striking differences between societal values can cause social problems such as destructive social conflicts. These diverse values are a big challenge for the Indonesian Nation, a pluralistic country with various cultures and religions. Although Indonesian society is prone to match, it is necessary to provide education and descriptions of multicultural education as a solution to social conflicts. Literacy or literature studies using critical discourse analysis techniques or the Critical Discourse Analysis (CDA) model is the researcher's method in this paper. The study results show that multicultural education requires understanding the human potential to live with mutual respect, respect, and tolerance. Multicultural education is a strategic effort as an alternative to prevent or overcome social conflicts that occur in Indonesia. This strategic effort is carried out through formal channels, namely education in the legal sector, such as schools, and informally, in the community. Multicultural education must be carried out consistently, continuously, and structured as a force that needs to be maintained and preserved.

KEYWORDS –multicultural; education; social conflict; intolerance

I. INTRODUCTION

Each country has its unique name according to its characteristics it has. For example, the diversity of culture and religion is a characteristic of the Indonesian Nation, an archipelagic state and a pluralistic state within the Unitary State of the Republic of Indonesia [1]. Different cultures lead to other behaviours, as well as religion. Therefore, a person's understanding of religion will affect his behaviour. This is in line with the theory of religious orientation proposed by Raymond F. Paloutzian that a person's religious behaviour can be influenced by a person's understanding of his religion which will impact attitudes [2]. In other words, it can affect a person's perspective [3], [4].

Every individual connected in the order of social and State life must carry its genes as a differentiator between one individual and another. These differences and uniqueness make individuals vulnerable to conflict if not managed properly [5]–[7]. A gap between the public's view of prominent values and the phenomena found by the community can cause a social problem. In general, interactions that occur in social life, followed by the reality in society, can have a harmful and detrimental influence, turning into social problems. The symptoms in each process are stated as the source of the emergence of social issues [8], [9].

Based on this, it can be seen that social processes in society do not only lead to positive things. The characteristics of each individual who are different in attitudes, beliefs, values, and needs can lead to differences in goals and opinions that will lead to conflict and even conflict. Conflicts occur for various reasons, such as conflicts of interest, both individual and group. For this reason, the seeds of conflict are always there [10]–[12]. Usually, in the early stages, disputes that occur are only non-physical. But then the competition can also develop physically violent, with and without bare hands. Social conflicts do not arise suddenly but are

caused by several factors. Social conflicts in society, in general, are driven by various factors ranging from differences in individual backgrounds, which include culture, interests, education, and so on.

A journal explained that data related to social conflict reached 92 cases recorded in 2013, the most significant number that occurred in Indonesia from 2013 to 2015. In 2014 there were 83 cases, and in 2015 there were 26 cases [13]–[15]. Diversity and differences in society are expected to be able to unite the Indonesian people but based on the data above, there is a gap between expectations and reality, which is undoubtedly a social problem. Previous researchers, such as Zulkifli Hi Mana, on social conflicts and their resolution strategies have discussed phenomena related to social conflict. Irwandi and Endah R. Chotim discussed the causes of social conflicts to occur accompanied by conflict resolution steps. SetyoSumarno explained the sources of conflict that caused trivial problems to the stage of clashing in the community [16]–[18].

Other social conflicts, such as the phenomenon of the rise of conservatism, it has become a hot topic in recent years. In Indonesia, religious conservatives are more inclined to conservative Islam because most people follow Islam. The public's concern is that this ideology can become a chasm for the formation of intolerance. Based on the results of research from the Wahid Institute, 1,626 students responded to the change in Indonesia into an Islamic state with the concept of a caliphate led by an Islamic leader, showing that 41 per cent agreed with this [12], [19], [20].

Conservatism is often associated with radicals. Religious attitudes due to spiritual understanding are often a real threat. We can look back namely, in 1998, there was an organization in Jakarta that an Islamic activist founded [21]. They move to attack both physically and non-physically on a mission to destroy places of immorality. The immorality here is, of course, following their ideological point of view. However, the general public considers the main activity as an act of vigilantism without being based on state law.

This can be seen in the West Java area, as cases of intolerance were found in several districts/cities, one of which was Tasikmalaya, which occurred in two existing minority groups. Both are groups that often find intolerant acts in real terms. In many studies of the cases in Tasikmalaya, it is known that places of worship, education, and residence of the Ahmadiyya minority group were seriously attacked [22]. Then the Shia group they are treated discriminatively with open public disclosures containing hate speech [23].

The articles above describe social conflicts with vertical and horizontal types caused by political factors, economics, cultural gaps, religious sentiments, and differences in goals between groups or individuals. This leads to a protracted conflict that leads to violence. However, conflict is part of the interaction [24], [25]. As a pioneer in conflict resolution education, Deutsch reveals discrepancies in an activity, causing conflict. That way, the phenomenon of social conflict that is individual or group in nature is formed because of disputes with different backgrounds of interests, understandings, interpretations, opinions, or goals in the system of social order that arise as a result of social interaction [26]–[28].

Currently, many social conflict phenomena describe intolerance in Indonesian society caused by various factors. There have been many articles that discuss the conditions of problems that arise. However, there are not many articles that try to provide alternative solutions. As a country rich in culture and religion, social conflicts can threaten human resources' sustainability if actions are not taken to minimize these problems in a conducive manner.

Multicultural education is one of the efforts that must be pursued, which is expected to allow individuals to reduce or overcome various social conflicts. So that social conflicts with religious or cultural nuances can be managed carefully by the Indonesian people in the future.

Previous researchers have done a lot of research related to multicultural education. The results can be found in books, articles, or journals discussing multicultural education's urgency. For example, according to the report *Multiculturalism Education as Conflict Resolution: Citizenship Education Perspectives*, multicultural teaching, in the long run, equips people with knowledge as citizens, and because this knowledge can mould people with multicultural characters so they can live together in harmony by using technology, this step is seen as conflict resolution.

In line with the research above, the results are solutions to create a condition in social life that is comfortable, peaceful, and tolerant and reduces social conflicts caused by cultural and racial differences [29], [30]—on the other hand, researched multiculturalism with the title *Building the Unitary State of the Republic of*

Indonesia with Multiculturalism [31]. The study revealed that multiculturalism is a step toward maintaining harmony to answer past failures in managing a pluralistic society in Indonesia. The development of globalization and internationalization led to centuries of isolationism. In this way, the community has become complex and diverse religiously and culturally. Therefore, educating citizens to become active and have practical daily lives without social conflict in this diverse society is a very urgent challenge [12], [13].

Many previous studies have found about social conflict and multicultural education. Thus, what distinguishes this research from previous research is that previous research suggests social matches with religious nuances are only limited to the underlying religious differences. However, this study found that even within one religious forum, there could be a conflict involving many people due to their conservative tendencies. And this is something that previous researchers have not explored. Despite this, it is necessary to provide education and a description of the importance of multicultural education as a solution to the social conflict as the purpose of writing this research.

II. METHOD

As for the method of data analysis, the researcher uses critical discourse analysis techniques according to Aminuddin, mentioning four strategies including: (1) logically interpreting the integrity of the sequence of information obtained; (2) connecting the representation of the meaning of words or sentences as a distinguishing factor for reading as a whole; (3) ensure that the interpretation or value contained in the reading is contextually and intellectually compatible with the assumption pattern or theoretical concept that the researcher uses; and (4) carry out good comparisons on the conclusions and justifications generated by the contraction following the researchers' field of knowledge [32].

Based on this, the sources used in this study to be analyzed are writings that discuss multicultural education, such as the book [33]. As for the problem of social conflict, the researchers reviewed the books by [11], [16], [34]. Furthermore, it is strengthened by cases obtained from the mass media, especially news.

III. RESULT AND DISCUSSION

Multicultural Education Concept

It should be noted that multiculturalism is reflected in understanding diversity in society [35]. Therefore, personal knowledge about this diversity in social life will foster tolerance awareness.

The existence of two or more cultures within the scope of community life indicates a multicultural society [36]. Steinberg in Soemantri responds to various challenges on race, differences in socioeconomic class, gender, speech, lifestyle, sexuality, and diversity hampered by the lack of individual abilities, which is the concept of multiculturalism [31].

The diversity and differences of each tribal community will produce its own culture that is different from other communities. For this reason, it is necessary to develop an attitude to accept and respect each other's differences in values, culture, and beliefs by not tending to expect someone to be like him.

Multiculturalism requires individuals to have broad views by releasing the gaps in society and uniting a common goal to create comfortable, peaceful, tolerant conditions in unity and unity [37]. By emphasizing equality in a learning effort to develop it. According to the concept, multicultural education is considered capable of upholding the goals of the Indonesian Nation [38], [39].

Multicultural education became known after the second world war. In the language of the sentence, multicultural education has two wordings. Namely, education is also multicultural. In short, education is defined as a step taken care in creating the right learning atmosphere and conditions when students gain knowledge following the purpose of education to make the sons and daughters of the Nation's successors perfect their abilities optimally so that students can be helpful to for themselves, society and the Nation [40].

Research on multicultural education in a handbook, in which Banks explains that "multicultural education consists of concepts, sequences of doing a job, thinking styles, opinions, value orientations and educational groups needed by students who are different in population" [41].

Multicultural education is based on ideas regarding freedom, equality, and the maintenance of human rights. The core of this education includes four values. First, understand Indonesian society's diversity, culture, and religion. Second, acceptance of the values and privileges possessed by each individual. Third, determining the obligations or burdens of the community appropriately. Fourth is the determination of human responsibility towards the earth. These four values are based on pluralism, humanism, democracy, and justice [42].

The Unitary State of the Republic of Indonesia is known to have a pattern of diversity or what is called the term *Bhineka Tunggal Ika*. The national motto explains that differences are not a barrier to the development of the Indonesian Nation by putting aside existing differences into perfection of its own. Multicultural education allows the pluralistic Indonesian Nation to work together to require a sense of tolerance to create a peaceful life. That way, flexibility arises when the community faces a social conflict. Social clashes will not easily break the unity that has been built by the community.

Implementation of Multicultural Education

Countries have different problems, and the development of multicultural education in each country is additional. They stated that there are four approaches to integrating multicultural learning models into the syllabus of learning and teaching in schools [43]. If examined closely will be relevant if applied in Indonesia.

The contribution approach is challenging because the system is easy to practice. The activity of this approach is to include or infiltrate knowledge about national figures from each ethnic group and objects that are included in culture in learning so that students' knowledge increases, especially in the study of national diversity. This is a crucial feature of the contribution approach. Indonesia has used this approach [44].

Additive Approach. In this phase, efforts are made to improve the modules, designs, and topics of view of the curriculum by not updating the structure that has been formed, its objectives, and its main characteristics. This is done by completing written reading sources, such as a collection of folk tales, and presented in a curriculum without updating it substantively. This approach is the initial stage in conducting multicultural learning or education because it has not yet reached the primary curriculum [45], [46].

Transformative Approach. This is different from the explanation of the previous two approaches. This time, the approach was carried out by updating the curriculum's basic assumptions and increasing students' essential ability to understand designs, topics, and problems due to different ethnic perspectives. Learning modules that have been or will be presented can be used as benchmarks for students interpreting various things. However, students are still allowed to see with different glasses. Banks revealed that this approach is a process of mixing multiple cultures in one container so that tolerance arises between people through their experiences while learning. This concept has given rise to the view that the diversity in Indonesia has given rise to the idea that ethnic events, arts and culture and other knowledge are considered part of the general culture. Cultures that appear dominant are considered part of broader cultural integrity [47].

Social Action Approach. All elements contained in the transformative approach are here. It's just that, related to several components in it, and it has been added with the provision that students do something about the concepts, issues or problems they are learning. Education with this approach has the primary goal: of educating students to carry out social criticism and direct expertise in obtaining political learning. As an educational institution, schools direct students to become social critics who always prioritize their judgment before judging others and become professional participants in studying social change in society. As a result, students gain knowledge, values, and skills that they will later need to participate in examining social change. That way, regional groups or those who have been sidelined and individuals and groups who are victims can participate equally [48], [49].

The Urgency of Multicultural Education

Several points can be used as a reference that multicultural education is essential to be implemented in Indonesia because: (1) it can be used as an option in overcoming social conflicts; (2) it discourages students from giving up their original culture; (3) as the basis for the development of the national curriculum. The following will explain in detail the three points of the urgency of multicultural education [39], [50].

First, multicultural education is considered an option for overcoming conflicts that occur because of diversity in the world of education. Especially when we look at the various factors that can encourage disharmony, such as diversity factors concerning socio-cultural and religious. Considering the Indonesian Nation as a pluralistic society, of course, this Nation has its problems. For this reason, multicultural education in dealing with phenomena that occur in the field has two responsibilities that cannot be said to be small or easy. These two things are like preparing the next generation of the Nation to face the development of foreign cultures that enter following the flow of globalization and making the diversity of the Indonesian Nation into one solid unity.

Multicultural education contains approaches in its application. For this reason, adjusting the portion in the field is necessary. However, from some literature, it is known that this implementation does not run correctly, according to the initial design. That way, academic institutions such as schools and universities have the authority to improve the appropriate curriculum according to the institution's circumstances. The paradigm of national learning in educational institutions has been formed and established. Unfortunately, in this application, the main goal in multicultural education, whose main point is to respect diversity, is still far from wishful thinking. The fact that corresponds to this problem is that many cases of social conflict are found due to group differences. Not only do conflicts between majority and minority groups take the form of intolerance and discrimination, but there are many variations if you look at the uniqueness of the Indonesian people, who are gathered from various ethnic groups, cultures and religions.

The above facts open our eyes to the fact that the Indonesian people are still very minimal in their sense and attitude of tolerance. The principal value in multicultural education is understanding and acceptance of diversity in Indonesia and following the role of Pancasila in the diversity of the Nation as a guide in behaving according to noble values by jointly maintaining unity. The success or failure of multicultural education can be seen if it creates an attitude of tolerance in students even though they face diversity. Stephen Hill, in a book, explains that the benchmark for success in multicultural education is if the passed process can make all elements of society into a unified whole. All of this works because multicultural education in its implementation includes the multimedia side of life, so it is hoped that social conflicts caused by individual and group differences will no longer appear in the lives of Indonesian people with various cultures [51].

Second, considering developments in the era of globalization that are increasingly rapid and can affect the character of the Nation's successors in viewing or understanding the existing socio-cultural reality. The development of multicultural education is very much needed to make students not let go of their cultural roots [50]. Today's adults make it easier for relationships without knowing the limitations of time and distance with sophisticated science and technology. The world of education also often conducts student exchange activities or presents speakers from various countries, which causes a meeting of two to several cultures.

Without realizing it, it threatens the Nation's successors. This is where the role of multicultural education is as a reference in providing understanding and knowledge in various quantities to respond to the reality that exists with the provision of world knowledge and culture [52], [53]. The hope is that students still maintain their cultural roots. Appropriate and responsive action is needed to address the challenges in the era of globalization.

First and foremost, on the cultural aspect. The development of human knowledge has an impact on the development of technology which ultimately has two sides, namely the negative and positive sides. We know that the positive point that can be felt is facilitating intercultural contact, which is unwittingly a threat to Indonesian academic institutions.

The above problems require consistent determination and effort. That way, a concrete solution will be obtained according to each situation. What worries us is that the quality of the Nation's next generation will decline and eventually lose its artistic direction [54]. The richness of the diversity of ethnic groups, cultures and religions is a wealth that must be preserved. This situation is considered following the vision and mission of multiculturalism education, which will build the Indonesian Nation in the existing diversity.

Third, considering that multicultural education consists of concepts that are designed according to the various features of the Indonesian people, of course, in developing the curriculum, careful steps are needed to

ensure that students can later understand the modules that are distributed according to specific dimensions and levels as a whole. Therefore, the following steps can be applied to develop a multicultural learning curriculum.

An early step that can be taken is to change or replace ideas about a curriculum that was initially implemented simultaneously, moving towards a more appropriate direction for each educational institution based on its vision and mission. Second, learning theories are rushed in an order that prioritizes value in each process so that each generation can have its skills. Third, adjust the approach and teaching materials by observing the elements of diversity concerning socio-cultural, religious, etc.

Fourth, what is the meaning of all the above processes without being able to make students aware of the importance of working together as a team to minimize social conflicts and hone tolerance? For this reason, changing the method that initially prioritizes individualism's value is necessary for group cooperation. In this method, the contentious debate between groups can also be applied positively [55]. The fifth step is the need for a thorough assessment, especially in terms of the personality and skills of the students. Finally, is it following the curriculum development that has been carried out? This is done as a measure of success and conformity that it is true that multicultural education is essential for the diverse Indonesian Nation [39].

Back to the discussion of the main point of dealing with the urgency of multicultural education to be applied in Indonesia. We are undoubtedly familiar with the phrase *Bhineka Tunggal Ika*. Sentences consisting of three words contain the meaning of many and one. This national motto of the Indonesian Nation characterizes the reality of the diversity of the Indonesian Nation. Wolpert, a history expert with a United States nationality, emphasized that it has become a must for the Indonesian people to apply Multicultural Education in learning [39]. This may be due to the characteristics of multicultural education, which is guided by decision-making by jointly taking the most votes that require equality and justice. Then it leads to humanity and solidarity so that peace is created. Finally, build the principle of respecting the diversity of Indonesian society [56].

This multicultural education is expected able to raise awareness among educated people. In a sense, the learning provided is not only to develop students' abilities for what they have received during their education. However, it can also be a tool for changing educators to instil values in the diversity of the Indonesian Nation to their students wrapped in direct teaching and learning activities, following the goals of multicultural education. So, this education benefits students and every element incorporated into it [57].

Based on the description above, it can be seen that the application of multicultural education is expected to raise awareness of the educated group to act as a generation that can have a broad and critical view of the phenomena that exist in Indonesian society so that people will prioritize tolerance and democracy in facing all gaps in social life. Visible. Multicultural education is pursued to minimize social conflicts that occur in Indonesia, even as a solution, so that Indonesia can remain intact as a pluralistic nation in harmony.

Multicultural Education in Society

The first multicultural education in the community can be done by utilizing prominent essential figures. These figures can facilitate the implementation process and form a new paradigm of multicultural education. Second, it is also essential for influential young people to be included in this activity because they are the next generation of the Nation. The way can be done by uniting young people in one forum, such as youth organizations, to disseminate multicultural education. So, the expected interaction process is that they do not highlight their identity, such as their respective religions, but rather lead to upholding their identity as Indonesian.

Third, establish cooperation with peace activists, for example, community social institutions or community organizations in the area. That way, the next stage can be carried out by forming training through seminars so that the values of multicultural education are widely spread.

Finally, the government needs to encourage the control of the mass media so that what is published always pays attention to and has multicultural concerns. The urgency lies in the overall understanding of the community regarding multicultural education so that these values can be appropriately applied [39].

Multicultural Society Problems

One of the problems of a multicultural society is the emergence of a conservative movement in Indonesia that was put forward in public, which can be seen in 2008 when FPI Secretary General Shabri Lubis openly expressed his intolerance and discriminatory attitude towards minority groups, namely the Ahmadiyah congregation to be given physical resistance regardless of the existence of human rights that are upheld by the Indonesian Nation followed by the belief to be responsible for all the consequences of these actions later [58].

Then the cases of intolerance in West Java have previously been described in the background section between the majority and minority groups [59]. Circulating letters of protest from Jogjakarta residents regarding Christmas greetings at the Sonobudoyo Museum. This is clear evidence of the strengthening of conservatism and an expression of intolerance towards other religions [12]. Another problem that can be seen is the Papuan conflict which has escalated since the existence of freeport, as well as racial and discriminatory issues against Papuan students in Surabaya and Malang in August 2019 [60].

The problems above are a small part of the many social conflicts that have occurred in this multicultural society in Indonesia. The social conflicts that lead to intolerance are caused by the diversity of the Indonesian people and discrimination against minority groups. Therefore, the State is that disputes are more likely to occur between the majority groups to deprive the minority groups [13], [46].

In line with what is stated in the title and background regarding education that can be used as a solution to social conflicts, is that by looking at the various problems of a multicultural society, multicultural education can be used as a tool or a means to create a harmonious life in the community.

The question that arises is how multicultural education plays a role as a solution to various conflicts in society, especially in this study is a religious conflict due to the tendency to understand conservatism. The trick is to mobilize all parties, including formal and informal institutions, to disseminate the values embodied in multicultural education through training and seminars to gain understanding in every community so that tolerance, mutual respect, and respect are created.

Social conflict

The concept of social conflict is contained in a book written by Suharto. He reveals two terms that form the basis of the word social conflict. First, there is the word *con* in Latin which means together, then *figure*, which means collision. Thus, it can be concluded that social conflict is a dispute that occurs in society in its life due to the clash of various factors that produce differences and occur between at least two individuals.

Social conflicts generally involve differences between two or more parties. This is due to the absence of individuals who are precisely the same regarding interests, desires, goals, etc. In addition, individuals who are born in a state of twins have different interests. These things encourage social conflict.

There are several forms and types of conflict in society, which can be classified according to the kind of situation, namely: (1) interindividual conflict, this conflict occurs within the individual, resulting in unrest within the individual; (2) conflict between individuals, involving elements of various internal and external differences that cause emotional feelings of liking or disliking between two or more individuals; (3) conflict between groups, involving more than one individual. In the form of competition to gain levels, communication is hindered so that there is a prolonged conflict over disputes that have not been resolved previously; (4) conflicts between social organizations caused by each organization having different goals to be achieved (Rahmat, 2019)

Lewis Coser has an idea about realistic conflicts and non-realistic conflicts in Danny. It is explained that non-realistic dispute arises because of the need to release aggressive tension on the opponent of the competition. Included in this type of conflict is revenge or feelings of hurt. So that there is a desire to carry out conflict interactions in totality. The battle of reality is contrary to the previous explanation. This conflict is apparent and structured. In other words, this conflict occurs when no other way is found to avoid conflict interaction [61], [62].

Looking at several previous studies, conflict is divided into two types, namely: (1) vertical conflict, this type of conflict has a different level of heart that occurs in people in different caste layers such as companies and employees such as research that Zuklifi Hi Mana has carried out; (2) horizontal conflict, seen from the

research conducted. Furthermore, thanks to his research, we know that social conflicts also occur horizontally or sideways, such as conflicts between communities caused by trivial problems.

There are five forms according to the level that has been divided by SoerjonoSoekanto specifically, including: (1) Personal conflict or conflict, caused by a conflict of interest to achieve power that occurs between one individual and another to achieve their respective goals; (2) racial conflict, an example of the problem is seen in history with the exploitation of whites against blacks due to racial differences; (3) social class conflicts, which occur due to the different interests of each social class; (4) political conflict, occurs either in a person or a group with political interests; and (5) international conflict, in this form the conflict can affect the sovereignty of the State due to differences in interests or there may be coercion from one State to follow its will.

Multicultural Education as a Solution to Social Conflict

One of the undeniable facts for the Indonesian people is multiculturalism. Where the State recognizes cultural and religious pluralism, conditions like this make multicultural education very strategically used as an effort to control pluralism.

Diversity in society that is not controlled correctly will lead to social problems such as social conflict. Social conflict is a social interaction in the form of a conflict that allows efforts to get rid of each other between one of the conflicting parties. It has previously been explained that various factors cause conflict that can harm national diversity.

Multicultural education, as a concept that provides an understanding to live with mutual respect, respect and tolerance for the diversity of society, can flex conflicts over differences that exist in each individual so that disputes that arise can be appropriately managed "Really, humans are at a loss. Except those who believe and do good deeds and exhort one another to truth and exhort one another to patience." (Surat al-Asr [103]: 2-3).

This verse becomes an inspiration in terms of reminding and helping each other towards goodness, such as through multicultural education as an alternative solution to the problems of social conflict in society. Conflicts that occur in diversity in Indonesia due to differences in the perception of each individual or group can hinder the potential of each individual [63], [64].

Following the previous discussion regarding the importance of multicultural education to be implemented in Indonesia, based on the ultimate goal, according to Yaqin that this education allows students to not only develop academically but also develop character in a better direction as well as continue to be guided by promoting an attitude of tolerance above what is expected. Others, without limiting the existing diversity [25], [65].

This success is judged by changes in behaviour that do not underestimate or harass other people's cultures or religions, such as discrimination against minority groups, so it fosters an attitude of tolerance in each individual for differences in race, ethnicity, religion, and others.

Multicultural education is considered a learning step to enlighten the Nation's life by creatively managing social conflicts. That way, the competition will only give birth to a change and improve social life. Suppose the word transformation in multicultural education; If this is not done, then there will only be social conflict in a destructive form, and that is a separate threat to the diversity of the Indonesian Nation.

Based on the description above, it is hoped that implementing multicultural education is a forum for solutions that bridge peace over social conflicts and disharmony in Indonesian society through discriminatory attitudes and intolerance. The creation of this must be with the participation of all parties, such as the community, who call for the values of multicultural education in society at large. Multicultural education is only a tool to encourage each party to play a role in instilling awareness and developing an attitude of tolerance. Without cooperation, this will not be possible.

IV. CONCLUSION

Conflict is part of social interaction. Meanwhile, social interaction is one of the causes of social disintegration and causes social problems, which can be seen from the exchange, characterized by a dissociative process. Therefore, multicultural education must be carried out consistently, continuously and structured. As a

concept, multicultural education is considered capable of fortifying social conflicts that occur in a pluralistic society. Following the urgency of multicultural education as an option in overcoming social conflict, multicultural education is also an option to overcome social conflict. Multicultural education is critical to do to overcome social conflicts because, in the process, education can create a new society. The transformation will occur because of the knowledge he has acquired. For example, from what was initially full of prejudice and discrimination, it became a society that could respect diversity and be tolerant.

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