Analyzing Revitalization of Multicultural Education on Higher Education to Reduce Negative Stereotypes in Indonesia

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Abstract
A negative stereotypes are the root of big problems in this country. It is the forerunner to the birth of hatred and racist behavior. The negative stereotypes must be reduced. One way that can be done is by revitalizing multicultural education as an educational concept that is most friendly to diversity. This study aims to describe the revitalization of multicultural education in tertiary institutions to reduce negative stereotypes. This study uses a qualitative method with a concept analysis approach. Data collection techniques using document studies. The revitalization of multicultural education is carried out by reviewing the focus, goals, values, and approach of multicultural education. There are four approaches to multicultural education, namely the transformation, additive, contribution, and social action approaches. This revitalization is carried out so that the implementation of multicultural education in tertiary institutions as a macro environment can be carried out properly. The impact is the reduction of negative stereotypes so that social conflicts can be prevented.
Keywords: Revitalization, Multicultural Education, College, Negative Stereotypes

I. Introduction

In the context of psychology, stereotypes can be defined as a behavior or attitude that tends to be negative. This attitude is addressed to individuals from a particular group or group (Hanurawan, 2010). If someone who has this attitude meets other people who are members of a particular group, then that person has a tendency to give an assessment based on the characteristics of their group (Baron & Byrne, 2004). When someone already has the view that his group is better than a certain group, then that person will look down on other groups when interacting. It is this view that triggers the emergence of various conflicts. Initially, there was ridicule, bullying, discrimination, and various attitudes that lead to racism.

In Indonesia, cases of discrimination and racism are not strange and rare problems. Such cases often occur. Initially due to differences in treatment of skin color or race and led to acts of racism (Suryani & Dewi, 2021: 193). It should be noted that discrimination does not appear suddenly. There is a cause and effect, namely stereotypes that develop into ingrained prejudice (Nababan, 2022: 43). It is this threat of stereotypes that must be faced seriously because stereotypes are the root of discrimination and social conflict. This is as revealed by Juditha (2015: 89) that one of the causes that often initiate racial hatred and riots is stereotypes. Just look at the various horizontal conflicts that have hit Indonesia, as happened in Sambas (1999), Poso (1998), Sampit (2001), Tasikmalaya (1996), and others (Sudrajat, 2014).

Stereotype threat is a threat that occurs throughout the world, not only in Indonesia. This is evidenced by previous studies, such as research by Smith and Hung (2008), Fogliati and Bussey (2013), Midtbøen (2014), Spencer, Logel & Davies (2016), Veit and Thijsen (2021), Roscigno and Preito- Hodge (2021), and Tabassum and Nayak (2021). In Indonesia, research on stereotype threat has been conducted by Dianita (2020) and Nababan (2022). Stereotypes can pose a more dangerous

threat and make certain groups have a negative identity (Freeman, 2017). In the educational environment, prejudice between groups often occurs, especially among students or students. These prejudices are caused by various things, but more often they are caused by simple and trivial things. For example, looking at each other, mocking each other, and others. These problems arise because there is no resolution so the prejudice develops and then creates a physical conflict (brawl) which ends in the loss of life (Santhoso & Hakim, 2012: 121).

Indonesia is the largest archipelagic country in the world and is ranked fourth as the country with the most population that has a diversity of cultures and social practices (Kusujiarti et al, 2022: 1). Indonesia as a multicultural country should face this kind of cultural differences openly. Warmaen's research (2002: 52) regarding 'Ethnic Stereotypes to Ethnic Conflict', is due to the fact that the Indonesian nation is a multi-ethnic nation. Triandis (1976) states that most of the conflicts between groups that have occurred are caused by differences in subjective culture. One of the subjective cultures that continue to develop in society today is stereotypes.

In the early 1960s it was thought that studies of stereotypes, social distancing and the like would only increase conflict. This assumption is indisputable. In the late 1960s, people realized that conflict could not be reduced if it was ignored. To reduce conflict, you must start by studying, analyzing, and understanding the conflict (Nisa, 2021: 25). One way that can be done to reduce conflict is by trimming the root of the conflict itself, namely negative stereotypes. The concrete steps that can be taken care of through the revitalization of multicultural education that has been and is being implemented in Indonesia as an educational concept that is friendly to diversity. Multicultural education in Indonesia is very important to achieve the spirit of nationalism (Pandin & Nor, 2022). Because the spirit of nationalism will become an area where people's collective goals and aspirations can be identified (Wulan, 2022: 118). Multicultural education is also one of the most widely accepted educational concepts by the international community in dealing with diversity.

Even though multicultural education has not yet become a separate study in the education curriculum in Indonesia, at least multicultural education can be integrated into other learning. The purpose of this integration is so that learning can be the right place to learn to appreciate the differences that exist. Multicultural education enables optimal achievement. Thus, each student can achieve his achievements in accordance with what he strives for. This educational model also promises equality in every process. Thus, there is no discrimination of culture, religion, and others. In addition, minority groups will not be pressured by the majority group (Waston & Ali, 2018: 1).

Literature studies reveal that multicultural education is very important for a multicultural country, such as research by Rachmawati, Yi-Fong, & Chen (2014), Prasetiawati (2017), Nakaya (2018), Tarmizi (2020), Diem & Abdullah (2020), and Suwarno and Aeni (2022). Furthermore, Lestari and Sa'adah (2021) revealed that multicultural education is a solution to social conflict. Thus, it is necessary to revitalize multicultural education to reduce the negative stereotypes that develop. The purpose of this study is to describe the revitalization of multicultural education in tertiary institutions to reduce negative stereotypes.

2. Method

It is appropriate to study the issues of this research using a qualitative approach (Yanto & Pandin, 2023). This study uses a qualitative method with a concept analysis approach. Concept analysis is an approach that seeks to explore and elaborate on existing concepts, then explored them more deeply so that they can be applied in real life and can provide appropriate solutions to the issues raised (Mardawani, 2020, Pandin & Yanto, 2022).

In this study, the concept elaborated is the term revitalization of multicultural education in tertiary institutions to reduce negative stereotypes. The nature of this research is a literature review. Thus, the data sources needed are important documents related to multicultural education and negative stereotypes. Data collection was carried out through a study of reviews of books, literature, notes, and reports related to the problems to be solved by multicultural education (Nazir, 1998: 122; Pandin & Yanto, 2023).

3. Results and Discussion

Stereotype Phenomena

The word "stereotypes" comes from the Greek, form the word stereos which means "solid" and typos which means "strike mark". Thus, the word stereotype refers to something solid. Whereas in English the word stereotype refers to the metal plate used to print pages. In the Big Indonesian Dictionary, a stereotype is defined as a conception of the nature of a group based on subjective and imprecise prejudices. Stereotype refers to a relatively fixed opinion regarding the type of person or thing (Hou et al, 2021: 2).

Stereotypes are generalizations of impressions that individuals from certain ethnicities (groups) have about a person, especially their psychological or personality traits (Nisa, 2021: 24). For example, the Javanese are believed by other groups to be a group of people whose characteristics are slow to speak, less open, collectivity, and likes small talk. Likewise, the Batak tribe is believed by other groups as a group of people who have strong characteristics when speaking and do not like small talk. Another example is the Papuan group or ethnicity which is considered to have the characteristics of being lazy and likes to get drunk. Such characteristics are also attached to other groups, both the Sundanese, Dayak, Sulawesi, Madurese, Malay, Balinese, Sasak, Samawa, Bima, Maluku ethnic groups, and so on. This is due to the tendency of each individual to identify (establish identity) himself and a particular ethnicity. On the one hand, individuals and other groups have a self-concept of their ethnicity and ethnicity outside their ethnicity and judge the behavior of other people related to their ethnic and ethnic background (Nisa, 2021: 3). In fact, stereotypes are cognitive processes. Stereotypes are only a simplification technique in viewing the world, but stereotypes must not blind humans to seeing differences between individuals. Because if so, it will lead to maladaptive, unfair practices. Worse, this simplification has the potential to lead to abuse.

In the practice of national and state life, assumptions about certain ethnic groups or groups are unavoidable. As if used as a characteristic of a particular tribe that distinguishes it from other tribes. This assumption will be dangerous because there is always a negative assessment of each tribe towards other tribes. This will have a negative impact because it will lead to bad prejudice. This kind of prejudice will endanger the harmonious life between groups. These prejudices will give birth to discriminatory and racist behavior. Moreover, Indonesia is a country with the largest number of islands in the world that has a diversity of cultures, ethnicities, gender, social strata, economy, language, and so on. This diversity is indeed a wealth for the Indonesian nation, but on the one hand, this diversity tends to trigger conflict. This is as stated by Kusumadewi and Pandin (2021: 211).

Steele and Aronson (1995) define stereotype threat as a difficult situation in which individuals are put at risk because of their actions or behavior, confirming negative stereotypes about their group. It is the resulting feeling that a person may be judged in terms of negative stereotypes that are "in the air". For example, because African Americans are acutely aware of the negative stereotypes that impair their intellectual abilities, whenever they are in a situation that requires them to display words of those abilities (Inzlicht and Schamder, 2012: 6). Stereotypes exist, real and dangerous. In Indonesia, Marista's research (2015) revealed that there was negative prejudice among students, namely from Javanese students towards ethnic Chinese students. Although not entirely so. This research is one of the studies that reveal the presence of negative prejudice.

Multicultural Education

Education is a long-term investment. At least there are several main reasons why education is referred to as a long-term investment. First, education as an economic tool. Second, the value behind education. Third, non-economic functions in educational investment. It is this non-economic function that refers to investment in education in the form of social-humanitarian, political, cultural, and educational functions. Education contributes to human development and social relations at different social levels. For example, at the individual level, education helps participants to develop themselves psychologically, physically, and socially, and helps students develop their potential to the fullest (Cheng, 1996: 7). Husain, et al (2021: 624), in research on the education of the children of the Kajang

indigenous people said that education is one of the strategies so that the principles of life can survive. That is, education is something that is very important for human life.

It is undeniable that human resources are the main asset in the development of a nation. Because it is humans who manage natural resources. So natural resources will be wasted if there are no qualified human resources who will manage them. It is no exaggeration to say that the quality of a nation is determined by its human resources. Quality human resources can only be achieved through education. Because education is a benchmark for determining the quality of a nation. Empirical experience states that nations that have enjoyed prosperity and prosperity are nations that have started their development through quality education. This quality education does not only depend on the progress of science and technology but also on the development of human character. Quality human resources can be seen in their characters who are able to appreciate and care about diversity (differences).

Azra (2004) defines multicultural education as a complete education about cultural diversity. Multicultural education seeks to empower students, educators, and so on in the components of the school community to develop respect for other people of different cultures. In addition, multicultural education provides opportunities for components of the school community to work directly with people or groups of people of different ethnicities or races.

Multicultural education is a process in certain ways so that students gain knowledge and understanding of diversity and are able to appreciate diversity in daily actions and behavior. The characteristics of multicultural education include seven components namely, learning to live in differences, building mutual aspects of mutual trust, mutual understanding, mutual respect, openness in thinking, appreciation, and interdependence, and non-violent conflict resolution and reconciliation (Hamim, 2021: 2).

Revitalizing Multicultural Education in Higher Education to Reduce Negative Stereotypes

Education is one way to provide an understanding of differences while at the same time anticipating negative stereotypes and prejudice. It is fitting that education contributes to resolving various conflicts that occur in society (Sangadji, 2022: 134-135). At least, education can be a tool that can awaken and educate the community. Because education can be a means to introduce from an early age the nation and state along with their ideas about citizenship, identity, character, and national character (Husain et al, 2021: 948). Education can make people understand that conflict is not something that deserves to be cultivated. Thus, education, awareness, and intelligence efforts regarding the negative effects of stereotypes can be carried out.

Philosophically, the Indonesian nation was founded with sources of different philosophical values, including religion, culture, ethnicity, race, identity, island, and geographical location. These differences unite the Indonesian archipelago (Jayadi et al: 2022). Because of this diversity, Indonesia is the largest archipelagic country in the world. This diversity has also increased with the migration of Arabs, Chinese, and Indians (Danurahman et al 2021: 17). This diversity is a gift for the Indonesian nation, but this diversity is also prone to conflict. In this study, multicultural education needs to be revitalized in tertiary institutions considering the increasing number of academics with diverse backgrounds, ranging from skin color, ethnicity, culture, language, religion, and so on. With this phenomenon and this empirical fact, stereotypes emerge and develop rapidly. The danger is, this stereotype will lead to discrimination and racist actions. This is something to watch out for. There must be a strong shield to dispel the threat. As is well known, racism occurs in many sectors, even in the educational environment which is a place for developing an attitude of tolerance towards others. Ironically, this violence in the form of exclusion and discrimination that leads to the racism often raises prolonged conflicts (Agustian, 2019: 4).

The application of multiculturalism education is very important because if you only rely on diversity in diversity education, it is not enough. In fact, the diversity in diversity education that is implemented at the level of basic education to higher education still appears cases of racism and discrimination. This means that Bhinneka Tunggal Ika education cannot eliminate racism in the educational environment (Rizki and Djufri, 2020: 19). Thus, multicultural education is very important

to be implemented in Indonesian education, especially in the sphere of higher education. In this study, researchers are of the view that multicultural education applied in Indonesian education needs to be revitalized. This effort was carried out with the aim of strengthening and sharpening the objectives of implementing multicultural education in tertiary institutions. Higher education as a macro environment certainly has a big role in shaping the life of a society that respects and empathizes with differences. Therefore, it is necessary to review the focus, goals, values, and approaches to multicultural education.

First, the focus of multicultural education. Multicultural education should not focus only on the dominance of social, religious, and cultural groups or mainstream groups (Tilaar, 2002). However, multicultural education must focus on attitudes that include caring attitudes and understanding (recognition) of a person towards other people or other groups that are different from him. Thus, in multicultural education, society is seen more broadly. Multicultural education does not look only at the number of individuals in a particular group but as a whole as members whose presence must be recognized and appreciated.

The content of multicultural education in tertiary institutions should be about tolerance, themes about differences, the dangers of discrimination, conflict resolution and mediation, human rights, democratization, plurality, universal humanity, and other relevant subjects. These contents must be considered carefully in the implementation of learning in tertiary institutions. Because the contents mentioned above are central to a comprehensive understanding of harmony in diversity. Thus an understanding of multiculturalism will be born, in which this understanding there is an acknowledgment of the multiethnic concept that can be applied to many cases of identity that arise in the process of cultural acculturation when different cultures meet, there is also an acculturation process in it (Manuaba & Sartini, 2022: 67).

Second, the purpose of multicultural education. The purpose of multicultural education should be emphasized in its implementation. The goal is something to be achieved, this goal will become the steering wheel that will direct the implementation of multicultural education. The purpose of multicultural education is to develop a sympathetic attitude, respect, appreciation, and empathy for differences, both differences in religions, different cultural backgrounds, and so on. In addition, the purpose of multicultural education is for students to be well facilitated, so that students have broad and in-depth knowledge about diversity, and have a good understanding of diversity, whether it's about various cultures, religions, ethnicities, and so on. The steps taken to achieve this goal are by providing teaching materials related to various cultures, religions, tastes, and different tribes in the learning process.

Third, the main value of multicultural education. In the process of education, value is something that is very important to look at its existence. The main value of multicultural education is the highest appreciation of cultural plurality, recognition of the universe, and a positive role in increasing national identity (Rohman and Ningsih, 2018). Thus, students have the ability to appreciate diversity and realize diversity as a national identity in the life of the nation and state. This value must always be maintained through instilling and developing character in students in tertiary institutions. Multicultural education is an idea as well as a reform movement in the world of education. The main goal is to change the structure of educational institutions so that the educational opportunities obtained by students in these educational institutions are the same.

Fourth, a multicultural approach. Banks (2002, 30-32) suggests four approaches in the process of integrating multicultural education materials into the curriculum or learning in schools. The four approaches are contribution, additive, transformation, and social action approaches.

These four approaches can be applied in the process of multicultural education in tertiary institutions: First, is the contribution approach. In this approach, the process of cultivating an understanding of humans living in this world is very diverse. Diversity can include anything, including habits, types of food, clothing, perspectives, and so on. A small example of the diversity of habits is the difference in expressing politeness (Jauhari & Purnanto, 2022: 60). In this approach, participants are taught that every community or ethnic group has a different way of expressing politeness. Through

this approach, students are led to understand that there are many different things in this world, but the intent and values are the same. In essence, students can learn to accept differences through a fun learning process. With the implementation of this approach, students will have the view that differences are not a problem, but a gift that should be enjoyed and grateful for.

The second is the additive approach. In this approach, material, concepts, themes, and perspectives are added to the curriculum without changing its structure, objectives, and basic characteristics. This additive approach is complemented by the addition of books, which can be in the form of folk tales from various regions or other countries or other books that contain diverse values. Through this approach, students are stimulated to increase their understanding of the diversity that exists and develops in their environment.

Third, the transformation approach, in which this approach changes the basic assumptions of the curriculum and fosters students' competence in seeing concepts, themes, issues, and problems from different ethnic perspectives. This approach as a process of accuracy from various directions. Through this approach, mutual respect, togetherness, and love for others can be felt through learning experiences. The dual acculturation conception of the nation's society and culture leads to a perspective that views ethnic events, literature, music, art, and other knowledge as an integral part of what constitutes culture in general. Thus, the view is created that the culture of the dominant group is only part of a larger whole culture.

Fourth, is the social action approach. This approach includes all the elements of the transformation approach but adds components that require students to take actions related to the concepts, issues, or problems studied in the unit. The main objective of teaching in this approach is to educate students to carry out social criticism and teach them decision-making skills to strengthen students and help them obtain political education. Higher education helps students become reflective social critics and trained participants in dealing with social change.

The four approaches described above can be implemented in higher education programs to reduce negative stereotypes. Reducing negative stereotypes means reducing racial conflict and unrest. It should be noted that racial conflicts and riots did not happen suddenly. There must be a cause, such as discrimination. The cause of discrimination is because of prejudice, and prejudice is born from stereotypes. Indeed, stereotypes can be positive as well as negative. But generally what develops is negative stereotypes. The author is of the view that the first and main source of conflict is negative stereotypes that develop and become ingrained. So, to eliminate this negative stereotype, it is necessary to apply an education that can emphasize the aspects of knowing, respecting, and caring for differences (diversity). Thus, the most appropriate educational concept for a multicultural country or nation is multicultural education.

Multicultural education in higher education is very important for a multicultural country. Multicultural education will provide students with understanding and meaning about the Indonesian nation's motto, namely 'unity in diversity' which means different but one. The term Bhineka Tunggal Ika is a term used by Indonesian politicians based on a fourteenth-century poem to legitimize one nation-state for a diverse archipelago (Perkasa et al, 2022). In addition, multicultural education can introduce students to diversity and foster awareness of multiculturalism so that an educational order is formed that is inclusive, tolerant and empathetic towards differences in ethnicity, language, ethnicity, religion, way of life, customs, and so on. There is the development of human character that respects individuals (Munir et al, 2022: 890). Thus students can understand the meaning of Bhinneka Tunggal Ika as well as possible and can implement their understanding in their social interactions on campus and outside the campus. In this way, negative stereotypes can be reduced, social prejudice is also reduced so that discrimination and racist actions can be prevented.

4. Conclusion

To reduce negative stereotypes, a culture of respecting and caring for diversity is needed. This culture is carried out in an educational environment. Because education is an intellectual laboratory and social

attitude. With the existence of multicultural education in an educational environment in tertiary institutions, a generation that empathizes with diversity will be born.

Revitalizing multicultural education in tertiary institutions to reduce negative stereotypes is carried out by reviewing the focus, goals, values, and approaches to multicultural education. The four approaches in question are contribution, additive, transformation, and social action approaches. This revitalization is carried out so that the implementation of multicultural education in tertiary institutions as a macro environment can be implemented properly. The impact is the reduction of negative stereotypes so that social conflicts can be prevented.

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