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# Raising of Tolerance Consciousness Through Multicultural Education in Post-Conflict Regions of Indonesia

Joshua Fernando<sup>1,2</sup>, Sarwititi Sarwoprasodjo<sup>1</sup>, Pudji Muljono<sup>1</sup>, Rustono Farady Marta<sup>3</sup>

<sup>1</sup> Communication and Community Development Department Sciences, Faculty of Human Ecology, IPB University, Bogor, Indonesia

<sup>2</sup> Communication Science Department, Faculty of Communication Science, Mpu Tantular University, Jakarta, Indonesia

<sup>3</sup> Communication Science Department, Faculty of Social and Political Science, Satya Negara Indonesia University, Jakarta, Indonesia

Correspondence: Joshua Fernando, Communication and Community Development Sciences Department, Faculty of Human Ecology, IPB University, Bogor, 16680, Indonesia. E-mail: saty007joshua@apps.ipb.ac.id

## Abstract

As a country full of natural resources, Indonesia has a long-term responsibility to synergize with human resource development. This study aims to see efforts to raise awareness of the younger generation's tolerance for diversity through multicultural education in the post-conflict area of West Kalimantan, Indonesia. This study was reviewed using Paulo Freire's theory of Educational Dehumanization supported by the concept of Social Identity and Vita Cotemplativa Hannah Arendt. This study uses a qualitative approach with case study methods and data collection using in-depth, focused interviews with figures related to the process of multicultural education in West Kalimantan. This study found the importance of multicultural education as social capital for the younger generation to form awareness in understanding diversity tolerance. Furthermore, through multicultural education, the younger generation is expected to be able to minimize and break the chain of ethnic conflicts in the future so that attention is needed from various parties such as parents, schools, communities, governments, and relevant stakeholders, considering that the Kalimantan region is the center for the construction of the new and new Indonesian capital city government. Therefore, sustainable development is needed to start by increasing the capacity of the young generation from an early age.

**Keywords:** Multicultural Education, Social Capital, Tolerance, Younger Generation, West Kalimantan

## 1. Introduction

### 1.1 Introduce the Problem

The service sector has dominated West Kalimantan's economic sector since 2014 by 23% and agriculture by 21.95%. Even though there is a shift in agricultural development, the Natural Resources sector will have the potential to dominate, considering a large number of unused land (Achmad, 2016). Moreover, natural damage can potentially hinder the improvement of the green economy sector and sustainable development (Rany et al., 2020).

The green economy will continue to grow considering that West Kalimantan includes the “Heart of Borneo” forest area, which is famous for the most extensive biodiversity, including Kalimantan, Malaysia, parts of Brunei Darussalam managed jointly based on the principles of conservation and sustainable development (Yuniarti et al., 2018).

In early 2022, the Indonesian central government decided to move the State Capital to the island of Kalimantan, known as IKN. The vision of moving IKN into a bright, green, beautiful, and sustainable city encourages Kalimantan to improve strategic governance in understanding potential such as the green economy. Furthermore, Kalimantan is responsible for preserving nature, hence the development of IKN should be based on a green economy to be a mainstay in every region (Ardian, 2018).

The natural potential of human ecological capacity should be balanced for the younger generation to contribute to regional development. Since West Kalimantan is becoming unique with its rich culture and history, cultural identity should be strengthened to reduce potential conflicts. The result of collective memory and inter-ethnic stereotypes in the younger generation makes it vulnerable to ethnic conflicts in the future. Therefore, there needs to be a discussion room in the form of participatory development communication, which has an important role, especially seeing the intercultural communication in the younger generation, which becomes social capital in development.

Conflicts hinder intercultural understanding and negatively influence children. The research conducted (Fernando et al., 2019; Fernando & Marta, 2019; Marta & Fernando, 2020) is the occurrence of collective memories such as stereotypes, past stories, and exposure to media content (Chinmi et al., 2020; Marta et al., 2021) that contains past ethnic conflicts. This collection becomes an obstacle for the young generation of West Kalimantan to carry out intercultural communication.

Globally, there are programs initiated by the United Nations, namely the Sustainable Development Goals (SDGs). The 16<sup>th</sup> point discusses the importance of harmonization in coexistence that results in peace, justice, and strong institutions, as well as the importance of maintaining a healthy society (Barbier & Burgess, 2017). As a diverse country, Indonesia is responsible for providing adequate space for all institutions at all social levels.

Table 1: The History of Kalimantan’s Ethnic Conflict

Ethnic	Place	Cause	Description
Dayak and Madura	Sanggau Ledo, West Kalimantan spread to Sampit Central Kalimantan (Hadiyanto, 2016; Prayudi, 2004a)	The loss of Customary Forests as Economic Lands (Economic Competition)	It has happened thirteen times in the period 1950-1999 (Supriyadi, 2011)
Malay and Madura	Sambas, West Kalimantan	Indications of Murder	Occurred in 1997-1999 and caused about 48,000 people to evacuate around Pontianak City and Pontianak Regency (now Kubu Raya Regency) (Subro, 2011)

Source: Authors

Ethnic conflicts can occur due to personal problems involving two or more people who have harbored feelings of dislike, competition, disadvantage, and other issues (Prayudi, 2004b). Social life between cultures often experiences a lot of friction due to a lack of understanding between both parties (Hadiyanto, 2016).

A climate of understanding needs to be created to promote sustainable peace, such as through education. Meanwhile, there are various perspectives in carrying out peace education programs, including international, environmental, development, conflict resolution, and human rights education. Conflict resolution education is of

concern at the individual and interpersonal levels. Therefore, developing skills and qualities related to the peace process is vital, starting from the family, school, and conflict-affected communities.

The younger generation must recognize and appreciate cultural diversity and different cultural identities. Qualified interpersonal skills are needed to become a complex multicultural society so that the younger generation can be aware of differences which do not always mean conflict and encourage tolerance. One way to minimize stereotypes and collective memory in the younger generation is by teaching the history and culture of various ethnic groups so that the younger generation can better understand the different backgrounds that shape the identity of these ethnic groups.

By studying the history of ethnic conflict and its impact on the ethnic groups involved, students can better understand the root causes and complexities of the competition. This can help students appreciate the importance of peace and tolerance in a multicultural society and strengthen efforts to minimize the possibility of ethnic conflict in the future.

This study reviews the multi-ethnic young generation of West Kalimantan through multicultural education as social capital to increase understanding of the importance of understanding diversity in society. The perspective of peace education in eastern regions such as Indonesia is packaged in multicultural education. A typical example is West Kalimantan, initiated by the Institute of Dayakology and the Alliance for Peace and Transformation (ANPRI) to encourage the younger generation to understand differences and live in harmony.

### *1.2 Critical Consciousness*

The concept of consciousness in development communication is based on Paulo Freire's (2016) thoughts, where humans can understand and be aware of various conditions and perceive reality as a causal relationship. Paulo Freire (2001) proposed an anthropological cultural-based education concept that distinguishes between the natural and cultural worlds. Culture is the result of continuous human work where there is a process of creating and reproducing creations. It is a systematic achievement of human experience that processes information and takes creative actions (Manullang et al., 2021).

The raising of consciousness conceptualized by Paulo Freire understands that the oppressed should be aware of the situation and desire to change the existing conditions. Furthermore, humans can determine their destiny through critical thinking. Freire criticized the traditional education system in Brazil, which is only based on teaching and memorizing (Fadli, 2020). Freire's thinkers focused deeply on seeing power as an oppressor, leading to society's thought. There were three levels of consciousness proposed in the form of semi-intransitive, naive, and transitive critical, which are further explained (Moenawar et al., 2019):

Semi-intransitive awareness describes the level of individual attention with acceptance based on external explanations of the condition of individuals or groups. The association between the scenario and the power of external agents is that they have no control over the circumstances. This awareness is fatalistic in that individuals or groups are forced to live under dependence on the authority of others.

Naive consciousness considers problems as coincidences, and the individual can question and recognize the reality of life. However, the resulting attitude is still primitive and naive at this stage. A simple example is identifying the individual concerned as an elite, turning back time, being willing to embrace the elaboration that has been planned, and having solid emotional behavior.

The last stage of awareness is called transitive critical, where one does not see the problem as a coincidence but as a more structured challenge. The characteristics are those who review the root of the belief problem into discussion and can accept the conditions of the problem. This dialogue leads to a two-way conversation based on the ability to determine quality relationships.

### *1.3 Social capital of identity in Peacebuilding*

Individual investment is encouraged when engaging in social interactions. Furthermore, social capital in individuals can be conducted by strategically negotiating situations. The two assets required for individual investment are 1) Sociology, where individuals are seen socially, such as in education, community membership, and the appearance of personal behavior, and 2) Psychology, which tends to be intangible such as ego strength, exploratory commitment, self-monitoring, self-efficacy, moral reasoning abilities, critical thinking, and other character attributes enhancing an individual's capacity to negotiate and understand various social work (Yu & To, 2019).

Sociological assets are seen when children involve themselves in cultural, ethnic, and religious communities and are interested in an issue. Multicultural education allows West Kalimantan children to learn about different ethnicities, cultures, religions, and backgrounds to accept differences and minimize past conflicts. Multicultural education is essential to minimize friction and cooperate in future regional development. The potential of rich natural resources will not be optimal when human resource managers do not collaborate well. Psychological assets are formed from children's ability to interact with peers, and different cultural backgrounds, engage consistently and convey critical thinking through the recommendations of children's voices.

A person's identity capital is directly proportional to the strength of the interaction and social situation ability (Sundar, 2008). The daily interactions show that identity capital can strengthen the exchange between subjects and encourage acquiring identity capital as a reference for future success (Sundar, 2008).

The strengthening of interactions by identity capital can encourage the emergence of a pluralistic society to unite and understand diversity. It can also establish a relationship where there are forms of expression through communication between individuals who move freely. Awareness is needed when there is a communication process for diverse individuals. Diversity is needed to avoid misunderstandings in actions, hence the ability to see from various perspectives is important in joint communication actions (Indah, 2016).

Discuss the relevant related literature, but do not feel compelled to include an exhaustive historical account. Assume that the reader is knowledgeable about the basic problem and does not require a complete accounting of its history. A scholarly description of earlier work in the introduction provides a summary of the most recent directly related work and recognizes the priority of the work of others. Citation of and specific credit to relevant earlier works are signs of scientific and scholarly responsibility and are essential for the growth of a cumulative science. In the description of relevant scholarship, also inform readers whether other aspects of this study have been reported on previously and how the current use of the evidence differs from earlier uses. At the same time, cite and reference only works pertinent to the specific issue and not those that are of only tangential or general significance. When summarizing earlier works, avoid nonessential details; instead, emphasize pertinent findings, relevant methodological issues, and major conclusions. Refer the reader to general surveys or research syntheses of the topic if they are available. Demonstrate the logical continuity between previous and present work. Develop the problem with enough breadth and clarity to make it generally understood by as wide a professional audience as possible (Beck & Sales 2001). Do not let the goal of brevity lead you to write a statement intelligible only to the specialist.

### *1.4 Vita Cotemplativa*

Hannah Arendt put forward this term where every human being can believe things through the perspective of common sense. More profoundly, Vita Cotemplativa theory was developed in the postmodern era. Theory cannot explain the entire occurrence in society, but it is important to obtain common ground with everyday life (Jansson et al., 2017; Korsgaard, 2016). Multicultural education bridges awareness through theory and applies it practically in a diversity-based dialogue.

This awareness-raising process with a balance of theory and practice encourages young people to understand tolerance for diversity and individual and scientific forgiveness of past ethnic conflicts in West Kalimantan. The

act of forgiveness is a means to atone for the inability to undo past occurrences (Arendt, 1958; Kohen, 2009). Therefore, multicultural education emerges as a theoretical representation of forgiving past ethnic conflicts and accepting differences, which become the identity of the birth of the Indonesian nation.

The Method section describes in detail how the study was conducted, including conceptual and operational definitions of the variables used in the study. Different types of studies will rely on different methodologies; however, a complete description of the methods used enables the reader to evaluate the appropriateness of your methods and the reliability and the validity of your results. It also permits experienced investigators to replicate the study. If your manuscript is an update of an ongoing or earlier study and the method has been published in detail elsewhere, you may refer the reader to that source and simply give a brief synopsis of the method in this section.

After you have introduced the problem and have developed the background material, explain your approach to solving the problem. In empirical studies, this usually involves stating your hypotheses or specific question and describing how these were derived from theory or are logically connected to previous data and argumentation. Clearly develop the rationale for each. Also, if you have some hypotheses or questions that are central to your purpose and others that are secondary or exploratory, state this prioritization. Explain how the research design permits the inferences needed to examine the hypothesis or provide estimates in answer to the question.

## **2. Method**

### *2.1 Research Design*

This research uses a qualitative approach with a case study method (Hidayah et al., 2020) (Heriansyah et al., 2018) to investigate phenomena in the real world from individual, social, organizational, and political experiences. The method makes it easy to talk more deeply about phenomena close to people's lives (Creswell & Creswell, 2018). Furthermore, data collection used in-depth interview, focused interviews with informants selected based on deep involvement in introducing multicultural education in West Kalimantan.

The informants of this research are part of several organizations, such as The Dayakology Institute, the Madura Family Association, and the Children's Forums of West Kalimantan, Pontianak City, and Kubu Raya Regency. Observations were made by tracing additional documents in the form of teaching materials, and documentation carried out during the implementation of a series of multicultural education learning.

## **3. Results**

Indonesia's wealth in terms of religion, ethnicity, class, race, and social class is the principal capital to understanding the importance of tolerance and diversity. Multicultural life, such as America, England, Australia, and other developed countries, have a historical story in the development of education (Isnarmi Moeis, 2019). It becomes interesting when different backgrounds and rich historical stories become the color of how multicultural education is implemented.

Looking at multicultural education in other nations, such as the United States, the 1950s saw the beginning of the movement in the shape of the Civil Rights movement centered on black-and-white concerns. Discrimination is the main trigger for the initiation of multicultural education in America. The UK is developing this education due to many migration groups of Caribbean and Asian populations and Commonwealth countries. Australia began to understand the importance of multicultural education because of discrimination against Aboriginal tribes. In contrast to other countries, multicultural education in Canada exists because of the culture brought by immigrants (Isnarmi Moeis, 2019).

The idea of multiculturalism cannot be negotiated anymore. It is expected to become a strategic issue in developing Indonesia. Since the beginning, the nation was born from diversity, where culture cannot be seen as wealth and

should be fought for survival as a nation. Multicultural education is compulsory, and diversity management is a potential that should be responded to positively and negatively (Wasitohadi, 2012).

Local-based curriculum development becomes a reference for forming multicultural education. The purpose is to prepare the younger generation for the knowledge, skills, and attitudes needed in an environment of their ethnic, inter-ethnic, and national cultures. The importance of not only seeing multicultural education as a need to raise awareness from the surface but also how multicultural learning is lived and practiced in everyday social interactions (Isnarni Moeis, 2019).

The cultural diversity of Indonesia inspires optimism for its ability to flourish and develop. However, it is alarming that intercultural education is still undervalued as a method to better comprehend the difference. The potential to form multicultural education as a model of local education is the nation's principal capital to remain optimistic about making Indonesian society more visible and advanced in the eyes of the world.

A multicultural education approach should be based on Indonesian realities and local wisdom. In the context of its implementation, multicultural education can be seen or positioned as follows (Amirin, 2012; Zamroni, 2011):

- a) As a philosophy of education, namely the view that the richness of Indonesia's cultural diversity should be utilized to develop and improve the system, as well as achieve a just and prosperous Indonesian society.
- b) As an educational approach, namely the implementation of contextual education, which considers Indonesian culture's diversity, values are believed to influence individuals' views, beliefs, and behavior and will be carried over into educational situations in schools and informal relationships between individuals.
- c) Field and area of study, namely a scientific discipline assisted by sociology and educational anthropology that examines aspects of culture, especially values and their embodiments in the administration and implementation of education. Meanwhile, the results will become a field of study taught operationally to prospective educators dealing with cultural diversity. The "multicultural education process" should be studied and examined for effectiveness and efficiency.

The importance of increasing the nation's plurality and the development of multicultural education should pay attention to several factors. First, multicultural education can be a means to provide a platform for the management of ethnic diversity. Second, it should follow the provisions of Pancasila as a means of unifying the Indonesian nation. Third, multicultural education departs from Indonesian society's economic, socio-political, and cultural aspects. Fourth, it should develop suitable learning methods to realize the internalization of the value of tolerance for diversity (Wasitohadi, 2012).

Multicultural education in Indonesia refers to an approach that pays attention to and respects the diversity of cultures, religions, languages and traditions that exist. This is important for reducing intergroup conflict and increasing togetherness in diverse societies. The development of multicultural education in Indonesia has started since the beginning of independence, where Pancasila, as the basis of the state, recognizes and respects diversity. However, only in the last few decades has multicultural education become a significant focus of education policy in Indonesia. One of the critical efforts in developing multicultural education is to increase the availability of materials and textbooks that pay attention to Indonesia's cultural and historical diversity. In addition, training programs and professional development for teachers and education personnel are also needed to increase their understanding of multiculturalism and how to integrate it into learning.

In addition, several educational institutions and universities in Indonesia have introduced a multicultural curriculum that includes learning about different cultures, religions and traditions. It aims to increase understanding and tolerance between groups and promote togetherness in society. Although much progress has been made in the development of multicultural education in Indonesia, many challenges must be faced, especially in overcoming the prejudices and discrimination that still exist in society. Therefore, continuous efforts are needed to increase understanding and tolerance between groups and promote diversity and togetherness in the Indonesian community.

### 3.1 Development of Multicultural Education in West Kalimantan

The group of children is categorized as a marginal group (Cornelissen et al., 2018; Deng & Yu, 2021; Wijayanti et al., 2017). Multiple labels, such as helpless children, inability to think critically, and underestimation, contribute to semi-transitive awareness (Ajat & Hambali, 2021). The attachment to ethnic identity due to community construction regarding violence caused by past ethnic conflicts makes the younger generation raise awareness about the importance of understanding tolerance and living in diversity. Reflecting on the variety of Indonesia, people should be aware of the potential for conflict in the future. The community leaders of West Kalimantan realize the importance of raising awareness through multicultural education from the most fundamental institution. Since 1989 the Dayakology Institute has been present to become a department of cultural research and development in Kalimantan Baran and was legally recognized on May 21, 1991. The Institute continues to sharpen its advocacy and scientific research activities to advance all West Kalimantan cultures. In collaboration with several ethnic groups, it initiates the creation of local content subjects adopted by the school curriculum to prevent the younger generation from being exposed to wrong perceptions about past ethnic conflicts.

The Dayakology Institute (DI) collaborates with the West Kalimantan Provincial Education Office to obtain direct support from the government and encourage all parties to play an active role in raising awareness of the importance of multicultural education. This movement started in 1999 with eight pilot schools at the elementary level spread across West Kalimantan. At this time, the teaching of local content has grown to the junior high school level.

“An important part of the change may be incorporating peace education into the Dayak culture. DI provides teaching materials for elementary school education as well as for junior high school level,” said Krissusandi

Krissusandi Gunui, the Director of the DI, explained that the dissemination of multicultural education targets schools with homogeneous students, such as schools. Most students are of ethnic descent and have conflicts such as Dayak, Malay, Madurese, and Chinese. This is necessary considering that today’s young generation should know their culture to appreciate others.

In providing teaching materials, DI and Alliance for Peace and Transformation (ANPRI) asked for help from colleagues from various ethnic groups to research their respective cultures. Therefore, schools with ethnically homogeneous students could understand the cultures of other ethnicities to accept the differences. ANPRI was initiated and established by several multi-ethnic-based organizations such as the Institute of Dayakology (Dayak), Mitra Sekolah Masyarakat (Madura), and Lembaga Gemawan (Malay), and several other organizations observing ethnic diversity issues. There are 7 pilot schools where multicultural education is held, including:

Table 2: Pilot School Implementing Multicultural Education.

No.	School Name	Dominant Ethnic	Location
1.	Santo Fransiskus Asisi JHS	Dayak and Chinese	Pontianak City
2.	Haruniyah JHS	Malay and Bugis	Pontianak City
3.	MTs Nurul Alamiaiah (JHS)	Madura	Mempawah Regency
4.	MTs Nahdatul Atfal (JHS)	Madura	Kubu Raya Regency
5.	Catholic Pahauman JHS	Dayak	Landak Regency
6.	Don Bosco JHS	Dayak	Landak Regency
7.	Gerpemi JHS	Malay	Sambas Regency

Source: Data comes from Multicultural Education Teaching Materials

\*JHS: Junior High School

The historical track record of ethnic conflicts and the victims’ evacuation center are the reasons for choosing the location of pilot schools that teach multicultural education. Most schools selected in terms of the number of



students are homogeneous. The available data on schools that implement multicultural education is only up to the secondary level.

DI and ANPRI took an identity approach to promote the local content of this multicultural education product. The approach is communicating with fellow ethnic groups to make the acceptance process easier. Therefore, the team formed to introduce multicultural education has reached 5-6 districts in West Kalimantan. Subro's statement reinforces this as one of the reconciliation figures and the Cultural Affairs Coordinator of the Madura Family Association in West Kalimantan:

"The context of multicultural education is because of the Madurese community. Mr. Julianto entered the Chinese and Dayak communities, while Sambas' friends entered the Malay community. Therefore, our knowledge is limited, considering it is a homogeneous school, predominantly Muslim or ethnically Madurese. For example, there are areas with a majority of Malays, Chinese, and Dayaks. Therefore, after being given their understanding, it turns out that all this time, what parents have heard may have been from their immediate family. With the state of West Kalimantan, which is still traumatized by the conflict, a lack of multicultural education in homogeneous schools, such as those based on Islamic boarding schools or other religious schools, has had dire consequences," said Subro

The whole process will add to the capital assets of student identity in understanding multicultural education. The perspective of sociological assets shows the ability to conduct interactions through learning. It is a challenge for the multicultural learning process to find educators who can understand the conditions of a homogeneous school environment, create humanistic learning, and bring peace.

The provision of educators to teach local multicultural content is essential as a resource in conveying messages of tolerance, diversity, and peace to homogeneous school students. Therefore, DI and ANPRI organize workshops for educators who will become teachers. There is a two-hour weekly learning slot to teach local content of multicultural education, and DI will directly support all teaching materials.

Generation of everyday awareness is crucial to encourage every human being to take action. In addition, the reconciliation process needs collaboration from all parties, such as the community, central and local government, social institutions, and stakeholders, especially for every generation, in fulfilling the conflict reconciliation movement that is still ongoing today.

Currently, DI, with ANPRI, continues to encourage multicultural education in which each chapter has an introduction to each ethnic group. The targeted schools were selected according to the criteria that most students were homogeneous. A concrete example is the Santo Fransiskus Asisi Middle School, which has students of Dayak and Chinese ethnicity, while the focus on multicultural education targets religious-based educational institutions such as Madrasah Tsanawiyah (MTs).

"This multicultural local content education targets areas prone to conflict. There are ethnic Sambas in Pontianak City in the form of houses, and there are schools where there are indeed victims of past ethnic conflicts. Therefore, this becomes an important basis for the Institute of Dayakology. These schools, including the government, make the Institute of Dayakology an example. The goal is to break the chain, and this does not become the next grudge by introducing each other's cultures. The various cultures are respected to avoid thoughts of bad stigmas, and through multicultural education, non-violent positive values are taught," Said Krissusandi Gunui.

The term "Ethnic Sambas" is developed in West Kalimantan society to call the ethnic Malay community from the regency. As one of the leaders of the Madurese community, Subro contributed to the formation of multicultural education teaching materials. Human Resources such as multicultural education teachers come from local institutions and are trained in-depth on properly using multicultural education teaching materials.

“Local teachers for teaching multicultural education have been trained, and the team from ANPRI made the materials. For example, there is a two-hour space at the school for local content, which may be filled with any subject,” Subro said.

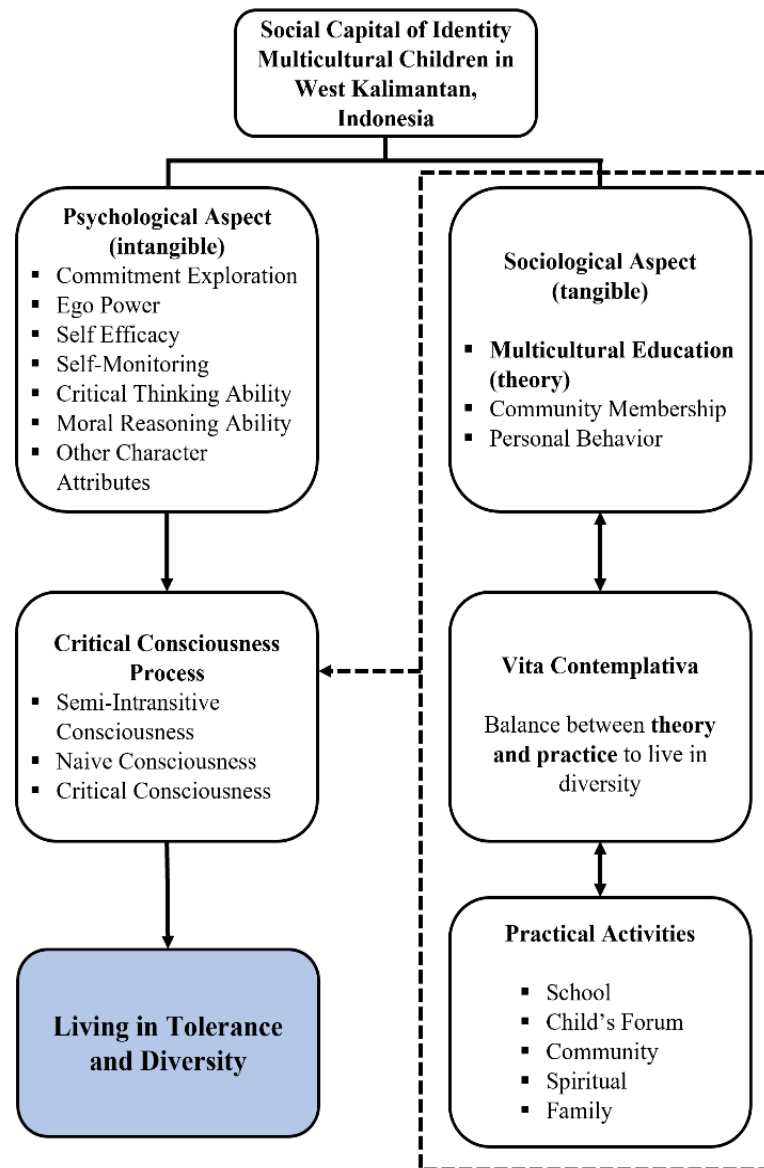


Figure 1. The Process of Raising Consciousness through Multicultural Education in West Kalimantan Children

Source: Authors

The ability of students to understand multicultural education requires a long process. The awareness developed at the beginning of the learning process is intended to foster the ability to ask questions and realize the reality of variety in West Kalimantan. This was termed naive transitivity consciousness (Abdillah, 2017; Araujo et al., 2021), where ego turbulence is strong and tends to increase the strongest individual self-identity. It requires multicultural education teaching and the practice of two-way dialogue that massively builds communication.

Arendt reviews the Vita Contemplativa, which is synonymous with the need for a balance between theory and practice. Meanwhile, the act of consciousness has an element of forgiveness construction. People are more likely to be exposed to information that is not necessarily true when unbalanced with practice because they rely on common sense (Hardiman, 2003). Multicultural Education is anticipated to prevent the youth of West Kalimantan from being subjected to stereotypes and collective memories with the ideals, goals, and materials on life.

Collaboration between the government, community institutions and stakeholders is essential in implementing multicultural education in West Kalimantan by strengthening community involvement in developing and implementing multicultural education programs. In this case, the government and stakeholders need to invite the community to participate in the formation of multicultural education programs actively, choose the suitable method to implement the program and monitor the results of the program.

In collaboration, each party brings their perspectives and interests. In this case, the government and stakeholders must collaborate with the community to ensure that the multicultural approach is representative and includes all relevant interests and perspectives. Collaboration can improve the quality of multicultural education provided. In this case, the government and stakeholders must collaborate to ensure that multicultural education programs have high-quality standards and achieve their goals effectively.

Collaboration between government, community institutions and stakeholders can help reduce conflicts in implementing multicultural education programs. In this case, the government and stakeholders must collaborate to ensure that multicultural education programs do not ignore existing cultural values and promote open dialogue and tolerance between different societies.

### *3.2 Multicultural Awareness of the Young Generation*

Multicultural awareness is essential for the younger generation because they are the future of an increasingly complex and interconnected world. In this era of globalization, people from different countries, cultures, and backgrounds meet and interact more intensively. Therefore, the younger generation needs to understand other cultures and values better and be sensitive to those differences.

Multicultural awareness helps young people understand and appreciate cultural diversity and overcome prejudice and discrimination. They learn to respect the views and beliefs of others and understand that there is more than one way to see the world. In addition, multicultural awareness can help broaden their horizons and experiences and improve their ability to communicate with people from different cultures.

The younger generation will also be future leaders, and they will have an important role to play in building a more inclusive and well-equipped society. Multicultural awareness will help them prepare to become leaders sensitive to cultural diversity and able to work with people from various backgrounds. Therefore, education needs to include a multicultural approach in the curriculum and help the younger generation build multicultural awareness early. In addition, family, friends and society must also play an essential role in shaping understanding and attitudes that are inclusive and respectful of cultural differences.

According to DuPraw & Axner (2002), multicultural competence is essential for someone to master because it relates to what we see, how we understand what we see, and how we express ourselves. A lack of understanding of cultural identity and how it affects various aspects of life can be a source of conflict and a significant obstacle in one's interpersonal relationships. Furthermore, DuPraw & Axner (2002) stated that we often know that culture influences us. Sometimes we don't even realize that we have cultural values or assumptions that differ from other people.

In developing multicultural competence, according to Moule (2012), there are four components or stages that need attention, namely: 1) Awareness, (2) Attitude, (3) Knowledge and (4) Skills. In the awareness component, it is expected to be able to realize our reactions to other people who are different. The attitude component is needed in developing multicultural competence so that individuals carefully examine their beliefs and values about cultural differences. The knowledge component is necessary because of the values, ideas, and differences. Views of others often influence our behaviour, and we are often unaware of it. Many people are often prejudiced against other people who are just known, so the knowledge component becomes very important in developing multicultural competence. The skill component required to practice communication, verbal and nonverbal cues, tends to vary

across cultures. Multicultural competence needs to be developed because harmony and unity between groups are created when they can interact and open up to one another.

Many cases of radicalism have a background of differences in ethnicity, culture, religion, beliefs and other differences due to the unpreparedness of individuals or groups to live in a pluralistic environment. When the Indonesian people have a wrong understanding of multiculturalism, it can be expected that the nation's collapse will occur and conditions conducive to state sovereignty will not be created. One of the essential agendas in efforts to overcome the signals of the nation's failure is education, especially developing a sense of humanity and respect through instilling values and mutual respect. Education should return humans to their various potentials. The crucial function is expected to be able to enter the cultural, educational, and ideological areas as well as provide ethical values at every level of society. The inculcation of this value can be realized both from formal, informal and non-formal education. They are starting from elementary school to college.

### *3.3 Multicultural Critical Awareness through the West Kalimantan Children's Forum*

This research in-depth explores the development of the children community movement of West Kalimantan through the active participation of children under 18. The presence of the Children's Forum was strengthened by the emergence of the Convention on the Rights of the Child, Law no. 35 of 2014 concerning Child Protection, and the Ministry of Women's Empowerment and Child Protection Regulation regarding establishing a children's forum. In 2019, the development of children's forums, according to data from the Ministry of Women's Empowerment and Child Protection, has spread to 34 Provinces, 451 Regencies/Cities, 1284 Districts, and 2098 Villages under Ministerial regulations. The formation of children's forums should be from the national to the village levels. It strengthens social capital from the sociological aspect of the young generation to find a forum for children's participation following the needs of children. The interaction process of children forms social capital in terms of psychological assets, which fosters a spirit of exploration and ego management.

Farhana Fitria as a child of Madurese ethnic descent captured this moment as a member of the Pontianak City Children's Forum and conveyed the following:

"Learning at the Children's Forum, I met a lot of different ethnic groups; even though there were many conflicts, there should be a solution because we also tolerate and respect each other," said Farhana Fitria.

Understanding how every human being cannot be separated from mistakes becomes the religious value Hilaria Nugil instilled since childhood. As a descendant of the Dayak ethnicity and member of the Ambawang Children's Forum, Nugil emphasized the importance of forgiving someone who made a mistake.

"Christians and Catholics have been taught to forgive for a long time. For example, suppose some people have different religions from us and make mistakes. In that case, we should forgive ourselves because there is not a single human being without sin," said Hilaria Nugil.

The role of religion is the social capital of the younger generation to understand how to forgive and practice in daily life. Furthermore, the family factor is also a system of encouragement for an individual to live with respect for one another. Freire further classified the social capital capabilities of psychological assets in transitive critical awareness, which sees a problem from the construction of the situation. The ability to know the root arises from the two-way dialogue in the children's group (Alves & De Oliveira, 2021; Terzi et al., 2020).

More profoundly, this process becomes a positive path to understanding tolerance and diversity. Multicultural education is not the only means to voice the message of tolerance and diversity. However, in the reconciliation of ethnic conflicts in West Kalimantan, there are contributions from various parties, such as peace communities, children's forums, schools, churches, and families. Members of the forum can learn the differences and respect each other directly in the activities conducted.

Understanding participation that uses non-discriminatory values, these forums exist for children to express their opinions freely regardless of ethnic background, religion, race, and other identities. Social construction at the community level has indirectly passed through and received multicultural education in various ways. This ranges from the social value of mutual assistance, traditional values, civic education, community communities, Children's Forums, religious activities, and values instilled in the family.

#### 4. Conclusion

Multicultural education is the essential social capital for the younger generation to live in tolerance and diversity. Seeing children as "subjects" is a concern for adults to raise awareness of the younger generation. The realization of multicultural education, which began in 1999, is the result of the movement of community institutions to instill the value of tolerance in the younger generation. Currently, multicultural education persists in pilot schools where most students are homogeneous. The integration of the national education curriculum and local wisdom should be combined sustainably. The learning pattern as social capital is not enough to raise naive awareness. The existence of openness through a two-way dialogue about the importance of knowing different peer cultures and living in diversity is an asset for students to think critically and carry the message of peace to a broader group of people. Activities ensuring intercultural dialogue should be built based on collaboration from various parties, such as the central and local governments, communities, local institutions, and stakeholders, to make "tolerance" a vital topic. However, peace dialogue is mainly carried out only by the adult generation. The younger generation's voice and participation are essential in realizing inclusive peace.

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