# MANUSIA SEBAGAI SUBJEK DALAM PENDIDIKAN KEBINEKAAN

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### **ABSTRACT**

This paper would like to discuss the issue of "Humans as Subjects in Diversity Education" examined through literature review, using a qualitative descriptive approach. The presentation is on the phenomena in the form of words or sentences and not in numbers. The phenomena of exposure material are information - a written description that indicates the concept that in the educational process human status is the subject. Data is collected and analyzed entirely from literature and documentation material, writing in journals, and other relevant media that are still worthy of review. The results of the study show that: Diversity is a reality of nationality in Indonesia. Living harmoniously in diversity, various kinds must be manifested in the daily life of the community to be superior without losing the exclusiveness of diversity. Its Awareness and ability will be strongly embedded when each party positions itself as a subject. The best people from various types will create harmony of life. It needs to be instilled in every soul of the Indonesian people with the concept of diversity education. The recommended form of education in the concept of placing humans as subjects is dialogue.

**Keywords:** awareness, diversity, dialogue, harmonization, life.

#### INTRODUCTION

ndonesia is a unique country. One of the uniqueness is having diversity in various aspects. This diversity is a fact since long ago. The community has understood that the Indonesian nation was born, lived, and grew in diversity as a sunatullah that must be accepted, grateful for, and cannot be resisted and denied. Diversity in addition to grace also has the potential for problems if not managed properly. The problem arises from the inaccuracy in understanding it. Various social conflicts rooted in SARA that are still rife in various parts of Indonesia are a reflection of how the existence between groups to other groups is. Moreover if a develops its own boundaries without respecting the other party's boundaries. Therefore, diversity must be addressed by doing the best possible based on the plural reality so as to create a harmonious life in diversity.

Efforts to inculcate good deeds based on the diversity become imperative. That is because the potential for diversity should not be allowed to grow naturally. Growing naturally tends to be wild. The wild grows a great potential to subordinate the small parties. There are parties who are subject and object. Therefore diversity requires dynamic and continuous joint maintenance.

With the awareness of togetherness in developing pluralistic values, the potential for resistance between different parties will be directed into the potential for harmony. In this case it will manifest immediately when each foreign member of the community takes a role as a subject in building diversity.

Thus the great mission of every Indonesian person in living diversity is to ensure social life and all its contents are well preserved. This can be realized when Indonesian people have carried out their roles correctly. People who can carry out their roles correctly are only those who have the knowledge and abilities about that role.

A figure who is knowledgeable and capable of carrying out his role correctly is not possible to simply emerge without an environment that prepares it. In this case education plays a major role in molding people who are ready to carry out their roles correctly in diversity but only education that has a good concept of diverse life is capable. If you don't have that concept, the world of education will become an institution that will only add to your worries in the future. That case is interesting to study. In addition, it needs to have: (1) What is the correct concept of diversity?, (2) How should the role of every human being as a subject in diversity education be developed? (3) By acting as a subject, is each individual expected to develop their potential actively and creatively to the maximum. How is the implementation?

This study uses a qualitative descriptive approach. The presentation is on the phenomena in the form of words or sentences and not in numbers.<sup>1</sup> The

<sup>1</sup>Sudarwan Danim, 2002. Menjadi Peneliti Kualitatif Rancangan Metodologi, Presentasi, dan Publikasi Hasil Penelitian untuk Mahasiswa dan Penelitian Pemula Bidang Ilmu Sosial, Pendidikan, dan Humaniora. (Cet.I), Bandung: Remaja Rosdakarya, hlm. 51. phenomena of the exposure material are information description that indicates the concept that in the process of education human position is as a subject.

The information is excavated based on the study of texts by utilizing relevant literature sources. The results of the excavation are classified and analyzed to find their meaning. The meaning in question is the authenticity of the human position in education.

To find this meaning, analyzing is done by considering theories about the role and position of humans as subjects in education. The research procedure consists of three stages, namely; (1) preparation phase, (2) implementation phase, (3) completion stage.

## DISCUSSION Human Concepts as Subjects Humans as Subjects

Driyarkara, in his book; *A spark of philosophy*, outlines the subject's awareness consciously<sup>2</sup>. Be aware of yourself, be aware of objects - the object it faces; Be aware that humans not only exist but also make sense of their existence.

Humans are not just physical but there are aspects of humanity that are not on the other physical. As a subject, it that humans have the means responsibility to grow the sides of their humanity in order to interpret their existence. Subjects are autonomous individuals who are entitled to have their own decisions.3

<sup>&</sup>lt;sup>2</sup>Drijarkara. 1978. *Percikan Filsafat*. Jakarta: Pembangunan, hlm. 58.

<sup>&</sup>lt;sup>3</sup>Setyawan, Andi. 2009. *Posisi Siswa sebagai Subjek dalam Sistem Pendidikan Nasional.* (Skipsi). Jakarta: Fak. Ilmu Budaya UI., hlm. 45.

Such individuals may not be violated by other subjects. On the contrary, the concept of autonomy outlines every autonomous person must not impose his autonomy on others. Each subject must respect and interact with one another. With other concepts, the subject is a party free from a dwarfing environment.

The figure of the subject is free to determine the choices. He is interested in without any coercion from outside that has the potential to oppress himself or vice versa. Being a subject means that humans take a role in a process. Its existence does not wait or accept anything from a process.

In this context, humans are active, active in determining and developing themselves. Actively taking things is needed in life. Active nature makes humans should not follow anything. Something must be criticized believed in his experience. Active nature requires humans something that is accepted into everyday behavior. utilizing Without practicing it, the things that are accepted become meaningless.

A person's subject behavior manifests in a dynamic person. The dynamic self and human's existence always proceed to fulfillment/perfection. This human being keeps on trying to change for the better. A dynamic person tries to be dissatisfied and stops at a certain point.

Every day he tries to be colored with the best achievements. The time is spent and he tries to contain things that are precise. Dynamic human life tends to be historical. He will be a part of history in his society because of his roles.

Individuals who subject themselves will place themselves always open to other individual subjects and are in the midst of them.

Its existence is universal and universalizes other people. On the other hand, individuals who subject themselves are still unique individuals. It is being unique because he is not the same as the others. He reflects his own characteristics with all personal potential but the characteristics do not make him exclusive and closed.

## **Indonesia and Diversity**

There are four pillars of Indonesian namely: nationality, the 1945 Constitution, Pancasila, NKRI. and absolutely.4 diversity are Statement becomes the main point in every study of national life and it is believed there is nothing better on the four pillars. Other things outside the four pillars are believed to be something that will cause resistance to be the basis for discussion and handling of national issues.

On the other hand, the problem of nationalism that is restored within the framework of the pillar will be easily resolved.

Bhineka means diversity. <sup>5</sup> Diversity is not only a story but a reality. Various

<sup>&</sup>lt;sup>4</sup> Hastangka Armaidy Armawi Kaelan, 2017. Empat Pilar MPR RI: Politik Bahasa dan Deligitimasi Makna Pancasila (Suatu Telaah Filsafat Bahasa). *Jurnal Ilmiah CIVIS*, 4: 2, (Juli, 2017), hlm. 3.

<sup>&</sup>lt;sup>5</sup> Gina Lestari, 2015. Bhinnekha Tunggal Ika: Hasanah Multikul-tural Indonesia Di Tengah Kehidupan Sara. Jurnal Pendidikan Pancasila dan

tribes, religions, races, groups with all its potential in Indonesia are a form of national crowd. Diversity is the reality of Indonesia that must be cared for, guarded, and developed in the life of the nation.

Diversity and authority are not new in Islam. 10 centuries before the birth of The Toleration Act in Europe in 1689, Islam had already applied tolerance to differences. Authentic evidence of this can be seen in the Medina charter which states that all religious groups and tribes Medina have the same rights, treatment and obligations, without having to impose the will on other groups both in religious and social terms. The recognition of equality of rights is not free from the text that underlies the Prophet in addressing a difference.

In the context of ethnicity and nationhood, Islam strongly recognizes this diversity, even through surah (Surah Al-Hujurat [49]: 13), Allah SWT, said:

It means: "... Allah made it clear that human beings were created nationally and ethnically to get to know one another ...", which in the interpretation of Ibn Kathir, it is explained that Syu'ūb meant non-Arabs, and Qabāil was Arab. 6

A similar opinion was also raised by Imam At-Tabari in his interpretation which said that Syu'ūb was interpreted as a distant descendant (nasaban ba'īdan) and Qabāil were close descendants (nasaban qarīban).<sup>7</sup>

## Harmony in Diversity

Plurality and heterogeneity reflected in Indonesian society are bound in the principle of national unity and the unity that we are familiar with the slogan "Unity Diversity" in which contains "Even meaning; though Indonesia is diverse, it is integrated in unity". This is unique for the Indonesian people who are united in a strength and harmony of religion, nation and state that must be realized consciously.8

*Unity in Diversity* is as simple as it is believed to be true as an ideal: 9 (1) KH. Hasyim Muzadi stresses that diversity must be integrated in a harmonious life. Creating a harmonious life in pluralism values with of the togetherness, including: honesty, sincerity, mutual acceptance, mutual trust, willingness to help the weak, and uphold justice. (2) Abdul Munir Mulkan explains that diversity is beauty which can instead be

*Kewarganegaraan*, 28:1, (Pebruari, 2015), hlm. 31.

<sup>&</sup>lt;sup>6</sup> Abul Fida'Ismail bin Umar bin Katsir Al-Qursyi Ad-Dimasqi, 1999. *Tafsir ul-Quran al-Adzim*, (Ed.

Maktabah Syamilah). Darut Taibah:, hlm. 385.

<sup>&</sup>lt;sup>7</sup>Abu Ja'far at-Thabari, 2000. *Jami'ul Bayān fīTa'wīlil Qurān*, (Ed. Maktabah Syamilah) Muassatur Risalah, hlm. 309.

<sup>8</sup>Lestari, 2015. Bhinnekha Tunggal, hlm. 35.

<sup>&</sup>lt;sup>9</sup>Sadulloh, Uyoh. 2004, *Pengantar Filsafat Pendidikan*. Bandung: Alfabeta., 133.

used as a compelling reason to always be humble. (3) Frans Magnis Suseno explains that friendly, unsuspecting, tolerant traditions, law enforcement by state, and the elimination discriminatory terms (indigenous nonnative, Javanese-non-Javanese, etc.) are the foundation of living in diversity; (4) Ida Pedanda Gde Ketut Sebali, states that in diversity we do not have the right to finish off, act hard against different people.

## **Diversity Education**

Diverse Indonesia is not just a reality that must be accepted by every citizen. Life in diversity must be reflected in everyday life. Various conflicts based on differences in diversity are a manifestation that the community has not put into practice the value of life in diversity. This shows that people still do not understand the concept of diversity in life.

Diversity is a characteristic of our society and has taken root in Indonesian people's lives. This indicates that this diversity did not arise suddenly, but through a long process in the history of Indonesian society. Long before Western societies echoed the discourse of multiculturalism. Indonesian society had lived with diversity including ethnicity, language, customs, religion, and so on. <sup>10</sup>

Related to this, the inculcation of diversity values through the education of diversity is a necessity for the community. In Act No. 20 of 2003 concerning the National Education System in article 4, it is explained that education is carried out in a democratic manner, non-discriminatory by upholding human rights, religious values, cultural values, and national This realizes pluralism. law pluralism is a reality that must be accepted. Even based on the Act, the national diversity is as message at education that must be implemented. This means that pluralism must be taught, instilled, and cultivated in the person of the Indonesian people.

## Humans as Subjects of Diversity Education

Education as a cultural process, in fact, is an effort to empower humans with all their human qualities. Humans here are not merely seen as objects but also as subjects. As an object, humans become the target of educational instruments, and as a subject, they become actors in interpreting the values they face. In this view humans, as cultural beings, are the totality or wholeness of a personality that has

Utami, I. W. P., dan Widiadi, A. N. 2016. Wacana Bhineka Tunggal Ika dalam Buku

Teks Sejarah. *Paramita Historical Studies Journal*, 26:1, (Desember, 2016), hlm. 106

intellectual, emotional, and spiritual power. 11

Who then becomes the front guard in implementing diversity education? In human education as a subject it should not only be an intermediary between the subject matter and the figure being taught. Such a position makes humans means merely a of transfer knowledge. As a subject, human demands to be able to also manifest right values in the form of an exemplary diversity everyday behavior. Without exemplariness, the values of diversity will only become slogans, utopian ideals, and vulnerable to abandonment with ignorance. As an educational subject, the learning community must develop themselves by utilizing the learning materials they receive towards selffulfillment. 12

So the accepted concept must be used for its life. This encourages each individual to develop all the potential for self-fulfillment. With this concept, every Indonesian person with a variety of backgrounds has the potential to become superior without losing the diversity of diversity. The best people from various types will create harmony of life, which is superior in various kinds. The form of education suggested in the concept of placing humans as subjects is dialogue. <sup>13</sup>

Dialogue is a conversation between individuals. In dialogue, it is possible to give and respect. Every person in a dialogue is a subject for another. Each of them places themselves in line with the others who are different in variety and are free to develop themselves actively and creatively. Opponent dialogues are coercion that portrays a person forcing his will to others as an object. Forcing means to belittle, push aside, or put down others.

#### **CONCLUSION**

Diversity is the national reality in Indonesia. Harmonious life in diversity must manifest in people's daily lives. It needs to be instilled in every soul of the Indonesian people with the concept of diversity education. Efforts in that direction are the joint task of every nation to actively and creatively foster it in self and daily behavior.

Awareness and ability about it will be strongly embedded when each party positions itself as a subject.

Therefore, an education should have the function of delivering age to develop its full potential harmoniously and comprehensively. Thus, an education that only relies on orientation to one potential and negates the potential of others in human beings will dehumanize, exist as a whole human being.

<sup>&</sup>lt;sup>11</sup>Triyanto, 2016. Paradigma Humanistik dalam Pendidikan Seni. *Jurnal Imajinasi*. 9 : 1, (Januari 2016), hlm. 1

<sup>&</sup>lt;sup>12</sup>Setyawan, 2009. Posisi Siswa....hlm. 45.

<sup>&</sup>lt;sup>13</sup>Freire, Paulo. 2007. *Politik Pendidikan: Kebudayaan Kekuasaan dan Pembebasan*. Yogyakarta: Putaka Pelajar., hlm. 211.

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