DEVELOPMENT OF MULTICULTURALISM ON ETHNIC AND RELEGION IN INDONESIA

PERKEMBANGAN MULTIKULTURALISME PADA ETNIS DAN AGAMA DI INDONESIA

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Abstract
Multiculturalism is a phrase that refers to people's viewpoints on the world's diversity, as well as cultural policies that promote acceptance of difference. Diversity in life is an unavoidable condition, as proven by the facts mentioned above Indonesia. Hostilities had arisen across almost the whole territory of the Unitary State of the Republic of Indonesia at this time, signifying a range of differences. To attain true peace, a modern-day paradigm of ethnic and religious diversity, with a focus on religious pluralism in Indonesia, must be constructed. Using a descriptive qualitative approach and library research methodology with data collection technique, this study will collect information about books important to core intercultural education principles. Indonesian society has existed from the dawn of time. During this multicultural nation's life, our nation is engaged in a large and long-term undertaking to reestablish the spirit of oneness in diversity. *Bhinneka Tunggal Ika* isn't just an abstract principle here; it's also a shared respect of togetherness and pluralism. Nationality is more than a combination of bloodshed and residence. The goal of this document format, which is a documentation research technique, is to collect numerous references in the form of books, articles, documents, and other materials related to the fundamental principles of ethnic and religious multiculturalism in Indonesia. Gaining cultural understanding and ethnic literacy does not always imply that attitudes of racism, prejudice, and discrimination are abolished, and this approach undervalues the huge significance of racism. Individuality and group diversity will be stressed in educational practices, which will be vulnerable and culturally sensitive, and will consider all points of view and values to be equal. The popular belief is that the saying "*Bhinneka Tunggal Ika*" is only a slogan, but variety is a reality.

INTRODUCTION

Indonesian culture is a unique and diverse culture that is sometimes referred to as multicultural. With so many cultures in Indonesia, the Indonesian state may not be able to effectively combine them all and ensure that each culture forms positive relationships with one another. Basically,

the ethnic, linguistic, cultural, and religious diversity that we have is a double-edged sword. On the one hand, diversity is a treasure that should be treasured and developed since, if correctly managed, it may generate a variety of inspirations and strengths in the nation's development efforts (Afandi, 2018). Multiculturalism is characterized as a political strategy for recognizing citizens' human rights and equality in response to rising claims of ethnic Africans, ethnic minorities, women, gays, and other groups (Suardi, 2017). The multiculturalism that exists in Indonesia is inextricably linked to the country's past history, particularly the motto "*Bhinneka Tunggal Ika*" as a political culture during the *Majapahit* era and the reformation event that gave birth to democracy by upholding equal rights for all Indonesian citizens (Nurcahyo, 2018). Multiculturalism is a term that refers to perspectives on the diversity of life in the world, as well as cultural policies that emphasize the acceptance of diversity (Zainuri & Sholikhudin, 2018), plurality, and diversity as the main reality in people's lives when it comes to the values, socio-cultural, and political systems to which they adhere (Pageh, 2016). With this background, academic discussion of multiculturalism becomes quite intriguing (Ngardi, 2018).

The diversity of Indonesia is reflected not only in the number of islands unified under a single sovereign power, but also in skin color, language, race, religion, and culture (Erawati, 2017). Religion is viewed as a belief system that manifests itself in specific social behaviors, according to sociology and social psychology. Religion is concerned with the individual and social experiences of humans (Baidi, 2010); (Rohmaniah, 2018). As a result, the individual's or group's behavior will be influenced by his or her religious beliefs (Ambarudin, 2016). Religious differences can lead to limited fanaticism and the self-locking of other viewpoints in society (Mubit, 2016). The reality of the Indonesian nation's and state's life has gone through hard and depleting ups and downs throughout its history (D. Nugraha, Ruswandi, Erihadiana, & Bandung, 2020). The Natsir - Soekarno dispute regarding the relationship between religion and the state during the pre-independence period is a clear example of this nation's historical reality (Joko & Triwahyudi, 2017); (Ghani, 2021). The debate has represented the search for a kind of national identity (Budiono, 2021), which has resulted in an intellectual conflict between the secular nationalists and the political Islamists (Nurkholis, 2020), which is still a hot issue of discussion (Slamet, 2019). Conflicts can arise when two or more community groups in a given area hold opposing viewpoints (Ubaidillah, 2018). The value of exercising multicultural understanding as a notion or thought does not develop from innocent individual; rather, it is fueled by political, social, economic, and intellectual concerns (Rosyad, 2019).

In the political context of multiculturalism, there are two sides to the establishment of multiculturalism: migration into an area and minority pride. The existence of a diversified society enhances the country's value with the Indonesian people are distinct and complicated (Mulyadi, 2017) due to the diversity of ethnic groups (Wiyanto, 2020), faiths, nations, and races, and their diversity of race, ethnicity, and religion creates its own characteristic (Hakim, 2019). Indonesia's multicultural society is built on the multiculturalism or multicultural Unity in Diversity concept (Y. Puspita, 2018), which underpins Indonesian society's structural elements at the national and local levels. The social reality of cultural plurality (Fatimah, Ruswandi, & Herdiana, 2021), which exists in many regions of the world, including Indonesia, motivates the appearance of multiculturalism as a concept. Diverse customs and ideas that do not result in undesirable consequences such as conflicts between races (Juningsih, 2015), ethnicities, and cultures are an absolute requirement for people around the world. Multiculturalism began with the recognition of the diversity of cultures, faiths, races, and ethnicities.

As evidenced by the facts presented above, diversity in life is an unavoidable requirement. At this time, hostilities had erupted across practically the whole territory of the Unitary State of the

Republic of Indonesia, symbolizing a variety of differences (Wiyanto, 2018). Ironically, the war that erupted was a religious conflict, or rather, the ideology of religious thought that now reigns supreme. In order to achieve true peace, the paradigm of ethnic and religious pluralism must be developed in the contemporary day, with a focus on religious in Indonesia (Elik Khoirun Nisa, 2018). Religious education must immediately demonstrate tolerant religious teachings through educational curricula with the goal of emphasizing understanding and efforts to live in the context of religious and cultural differences, both individually and collectively, rather than being trapped in primordialism and exclusivity of narrow religious and cultural groups.

METHOD

The research strategy was qualitative, and the method was phenomenology, which attempted to uncover occurrences based on actual circumstances and was highly dependent on perception and cognition. The goal of this study is to collect information about books relevant to basic multicultural education principles utilizing a descriptive qualitative approach and library research methodologies. The goal of the data collecting technique, which is a documentation research technique or a document format, is to gather various references in the form of books, articles, documents, and other materials connected to the fundamental principles of ethnic and religious multicultural growth in Indonesia. The content analysis (content analysis) data analysis technique was employed in this study, with the stages of data display, data reduction, data analysis and data drawing.

RESULT AND DISCUSSSION

The definition of multiculturalism is "culture as a whole." Multiculturalism derives its name from the words "multi" (many), "culture," and "ism" (belief or understanding). Culture refers to a group of individuals who share a set of symbols, widely documented personalities, biological structure reflections, and intangible emotions. A multicultural society is one that is made up of many different cultural groupings based on tribe, race, religion, nation, language, and income (Syarif, 2020). Essentially, it recognizes the human dignity that exists in its society, as well as its distinct culture. Ethnic prejudice and discrimination are factors that create ethnic conflict in some location. The multiculturalism perspective must be well-designed so that ethnic prejudice and discrimination may be effectively suppressed. More racist attitudes will result from intercultural learning than from encouraging students to grasp basic skills. Though not just attitudes or behaviors, but also information and abilities, should be developed in schools and the need of cultivating and appreciating the multicultural dimension comes in response to distinctions that are sensitive to discriminatory treatment, such as ethnic, religious, racial, and intergroup differences, particularly among minority immigrants, necessitating attention. Learners who are more conscious of multiculturalism are better equipped to communicate with others from different cultures, states, religions, ethnic groups, and social classes. Learning about multiculturalism fosters empathy for people who have various personalities and cultural identities. Multiculturalism is a way of thinking that teaches value appreciation, cultural awareness, and accepting of differences. However, because this approach undervalues the tremendous influence of racism, gaining cultural appreciation and ethnic literacy does not always imply that attitudes of racism, prejudice, and discrimination are eliminated. Individuality and group diversity will be emphasized in educational techniques, which will be vulnerable and culturally sensitive, and will think that all views and values are equal.

MULTICULTURALISM IN SRIWIJAYA EMPIRE

Sriwijaya is recognized as the archipelago's largest maritime empire (Taim, 2013); (Rachmad, 2019); (Nurrohim, 2020), with numerous foreign traders from Arabia, India, and China stopping through and Sriwijaya is also malay buddhist kingdom in Sumatera (Rahim, 2019). Sriwijaya is also known as one of Southeast Asia's most important locations for learning Buddhism and teaching Sanskrit. As a result, many monks from outside Sriwijaya visit, and it's not inconceivable that there are community organizations other than Buddhism in Sriwijaya's center, such as Islam, Hinduism, and other local religions. Inscriptions, statues, relics of Bumiayu temples, foreign news (Chinese and Arabic), and archaeological data with much current evidence are used as references for the study of religious life in Riwijaya. The contents of the Talang Tuo inscription reveal the presence of Mahayana Buddhism. Aside from that, he explains how to build a garden that displays prayers and hopes for the salvation of all beings. Religious activities in the Kadatuan Sriwijaya area are not limited to Mahayana Buddhism; other religions have the possibility to flourish as well. In the Kadatuan district of Riwijaya, archeological evidence in the shape of stone figures depicting Hinduism and Tantris was also discovered. In Palembang, Hindu statues in the shape of Ganea (9th century AD) and Shiva idols were discovered beside Buddha statues. This demonstrates that there are Hindu communities living alongside Buddhist communities in the city of Riwijaya. This data suggests that there is religious harmony between the majority Buddhist community and the minority Hindu community (Izza, 2019); (Kaswati, Hapsari, & Amalina, 2020).

There are also vestiges of statues with Hindu motifs in the Bumiayu temple, adding to the strength of Sriwijaya's diversity on religious tolerance. Islam arrived in Palembang in the 7th century AD, carried directly from Arabia by Muslim traders. Arabic news reports that the Sriwijaya king dispatched an ambassador to Umayyad Caliph Umar ibn 'Abd Al-Aziz. The letter's contents emphasized the gifting of presents from Sriwijaya as a symbol of friendship, as well as a request for the sending of a mubaleq from the Umayyad dynasty to serve as one of the king's counselors. Not just Buddhism, but peaceful cohabitation, sustaining tolerance with other religions such as Islam, Hinduism, and Buddhism (Sumarto, 2021), are being developed and fostered in the heart of the Sriwijaya kingdom (Utami, Rasmida, & Martion, 2018); (Widiya, Hartati, Puspitawati, Gantino, & Ilyas, 2021). The letter's contents emphasized the giving of gifts from Sriwijaya as a symbol of friendship, as well as a request for a mubaleq from the Umayyad dynasty to be sent as one of the king's advisors in Sriwijaya. Not just Buddhism, but peaceful cohabitation, sustaining tolerance with other religions such as Islam, Hinduism, and Buddhism, are being developed and fostered in the heart of the Sriwijaya kingdom (Vebrian & Hartono, 2016); (Yenrizal, 2018); (Apriana & Heryati, 2021).

Diversity of Ethnics in Sriwijaya Empire

Looking at the historical data presented above, it appears that the ruler of Sriwijaya valued tolerance and respect for a diverse range of people, despite religious differences. A priceless lesson for today's and future generations of young people about living in a tolerant society in the past, such as the Sriwijaya era and it is quite easy to establish trade links between the archipelago and other countries, particularly with India, China, and Arabia (Fajar, Tamimah, Faiz, & Rahman, 2021). This is due to geographical (Pramartha, 2017) conditions that benefit the archipelago, such as the presence of a decent monsoon for sailing across the

Indian Ocean to the East and vice versa. Because of the excellent geographical conditions for Sriwijaya, traders from Arabia, India, and China who passed along this route would automatically halt in Sriwijaya's center. Foreign traders will go through the Sriwijaya trade route or at least halt in Sriwijaya's central district before continuing their journey (Rezeki, 2020) that the archipelago attracts a large number of international traders due to geographical circumstances, causing Sriwijaya to become overcrowded.

Diversity of Religions in Sriwijaya Empire

Sriwijaya has had a long-standing commerce shipping ties with Muslim (Arabic) traders (Berkah, 2017); (Wandiyo, Suryani, & Sholeh, 2020). The Chinese pronounce the Arabic name Ta-shih or Ta-shih K'uo, which is also known as Arab. Friendly connections and trade accompanied the Arabs' link of shipping and trade with Sriwijaya. Preaching Islam to the early kings of the Sriwijaya kingdom (Kan-to-li) and receiving a favorable response. According to the Kan-to-li monarchs, one of the reasons was that Islam was a monotheistic teaching that was akin to the Kan-to-li aristocrats' views. The teachings of Braham are the monotheistic belief in Kan-to-li (the monotheism teachings of the prophet Abraham).

There is one temple with a Buddhist pattern in the structure of the temple in the form of a stupa in an intact condition, which is already known as a Hindu-styled Sriwijaya cultural site. In Buddhism (Absor, Aprilia, & Nurahman, 2021), a stupa is a sacred object or structure. Good relations with the Hindu kings were maintained not only with the Javanese rulers, but also with the rulers of other Sriwijaya occupied regions. Some of the Sriwijaya vassal lands were on the coasts or rivers, while others were inland. The Sriwijaya vassal area, for example, is located in the interior and has a Hindu design, notably the area of the Bumiayu temple site, which is not far from the Lematang river (Budisantoso, 2006); (Sholeh, 2018). The monarch of Sriwijaya, who made his people obedient to the teachings he accepted, not to harass, expel, kill, or do things in Sriwijaya that make other religions uncomfortable, is the major factor in the establishment of a life that supports religious tolerance. The monarch of Sriwijaya is an example of a ruler who has a policy of appreciating each other's differences when it comes to practicing their own religions.

MULTICULTURALISM IN MAJAPAHIT EMPIRE

Majapahit was an agro-maritime empire based in what is now Trawulan. Raden Wijaya, known as Kertarjasa, founded the city in 1293 AD. *Majapahit* reached its pinnacle of power when it was governed by King Hayam Wuruk, who was given the title Rjasanagara (1350-1389 AD) (Susilo & Sofiarini, 2018); (Marbun & Tucunan, 2021). Hayam Wuruk, which was administered by Gajah Mada to uphold *Majapahit* rule, implemented economic, socio-cultural, and religious policies. Foreigners stopped or settled in *Majapahit* because of inter-island and international trade. People from Jambhudwipa (India), Kambuja, China, Yawana, Champa, Goda, Syamka, and others lived in *Majapahit* (Widyawati & Fajar, 2020), according to kakawin Ngarakertagama pupuh LXXXIII:4 (Rozi, Munir, & Maulidia, 2019). Similarly,

only a few examples of religious tolerance will be chosen from the reliefs at the Borobudur temple, as well as the remainder of the Shiva temples around the Borobudur temple, using data from one of the temple's narrative reliefs. The significance of religious tolerance was revealed throughout the *Majapahit* period, particularly during the reign of Hayam Wuruk, who was helped by *Mahapatih* Gajah mada (Alpiyah & Purnengsih, 2019); (Septiana & Fauzi, 2021); (Suroyo & Putra, 2021).

The Borobudur temple in Magelang, Central Java, is one example of religious tolerance during the *Majapahit* era. The scenario represents the life of ancient Javanese people (not Indians), as well as numerous religious individuals who offer guidance, conduct penances, and so on; not all of them are Buddhist priests (monks) (Ihsan, Zuliyanti, Ibtidaiyah, & Sukodadi, 2018), but there are non-Buddhist priests as well (Shiva priests). Because what is represented is the daily existence of the ancient Javanese people, items that are in keeping with their way of life are naturally depicted (Pradhani, 2017); (Pangestika, Susanto, & Imanita, 2019); (Rahmawati, 2020). They show enormous regard for other priests besides monks, and it turns out that there are just half as many monks in these situations as there are Shiva priests and ascetics. Although Borobudur Temple is a Mahayana Buddhist temple and even in smaller numbers than Shiva's priests and ascetics, he is hesitant to represent priests other than monks in his settings. Religious tolerance is also proven by the remains of temples located around the Borobudur temple, in addition to the scenes carved into the temple (A. Puspita & Pradisa, 2017); (Uliontang, Setyati, & Chandra, 2020). It demonstrates the ailendra monarchs' "huge religious tolerance."

Even though the king was a Mahyana Buddhist, he permitted his subjects and subordinates to practice whichever religion they wanted. Even though they cannot be classified as "nation poly or poly ethnicity," these immigrants have drawn Hayam Wuruk's attention in a country or kingdom due to their limited number. Juru Kling, a special official, has been designated to handle their requirements. The handling of multi-religion in *Majapahit* was one of the strategies of the rulers of *Majapahit*, particularly Hayam Wuruk (Suwitha, 2019). The stated objectives of this policy in the realm of religion are implicit in written sources (inscriptions and texts): 1) Religions should respect each other. 2) Preventing socio-religious conflicts that can arise if the handling is ineffective, necessitating conflict management. 3) Demonstrate tolerance and a willingness to accept diversity.

Multi- Religion in Majapahit Empire

Majapahit is multi-religious, with Shiva from the Shiva Siddhanta School and Mahayana Buddhism having the largest adherents. Even though the kings of *Majapahit* were Shiva, except for the queen Tribhuwanatunggadewi, they appointed high officials from both Shiva and Buddhism. Dharmdhyaksa ring Kaaiwan (Shiva religion) and Dharmdhyaksa ring Kasogatan (Shiva religion) are two high-ranking authorities in charge of law and religious affairs (Buddhism). There are still 5-7 Sang Upapatti implementing officers in the field of law and religion, in addition to the two high-ranking officials. There were only 5 Shiva members

at first, but after Mahayana Buddhist queen Tribhuwan gained the throne, two Buddhists were recruited to the group, making it a total of 7 persons known as "Sang Upapatti Saptadulur." According to kakawin Ngarakertagama, there are four religious individuals (caturdwija) in *Majapahit* who will participate in religious ceremonies, including si-saiwa-sogata-mahbrahmana (Wisnuwardana, 2017). Resi is a Hindu ascetic, Saiwa is a Shiva priest, Sogata is a Buddhist priest, and Mahbrahmana is a Hindu priest from India. The mahbrahmins are often not named, and only three clerics are referred to as tripaks, namely si-saiwa-sogata. The region for spreading religion was likewise regulated: monks were allowed to propagate their religion in the eastern part of *Majapahit*, but monks were not allowed to spread religion in the west, which was reserved for Shiva's priestess (Umamah, Sumardi, & Wahyuni, 2017); (Hambali & Yulianti, 2018). The provision of movement space is accompanied by an appeal to both Saiwa and Buddhist priests to remember to prioritize the state's interests over their own. Creating a space in the royal complex where the king and his family met on a regular basis for festivities and religious rituals. There is a space for Shiva, Buddhist, and other offering rites in that location (Irawan, 2017). When Hayam Wuruk came to power, he established religious instruction institutes run by sages. This area is known as Mandala or Kadewaguruan, and it is largely found on mountain slopes, particularly those of Mount Penanggungan, Mount Arjuna, Welirang, Wilis, Lawu, and other isolated locations far from the city center. Hayam Wuruk places a high value on these educational institutions, and during his annual trips to the region, he is given the opportunity to visit numerous mandalas/kadewaguruan to speak with the Resi (Santiko, 2013); (Jufri, 2017).

EMPIRE ETNHIC AND RELIGION IN MOLUCCAS

Social scientists pay a lot of attention to the relationship between religion, ethnicity, and political conflict. Contestation and conflict are triggered by competition between groups in society over finite resources, according to the majority view in social science. As a result of citizenship concerns and the recruitment of civil officials, the social divide between Ambonese Muslims and Ambonese Christians widened throughout the rule of the Dutch colonial authority. The Dutch split Maluku's people into *kampung* inhabitants and burgers (*warga*), with the latter receiving several perks, including freedom from compulsory labor. However, because the government suppressed religious believers' disagreements, the distinction between religion and ethnicity was not significant at the time (Martin & Setiawan, 2016). Despite hostilities between Muslim and Christian factions dating back to the mid-16th century, the two sides coexisted amicably. After a time of conflict, however, daily interaction patterns became altered, and a larger propensity to avoid persons of different religions emerged.

Muslims and Christians in the city have tried to avoid each other in educational institution since the conflict, whether in primary, secondary, or higher education (Handoko, 2012); (Mahyuddin, Pikahulan, & Fajar, 2020). Since 2004, most schools and universities have been religiously divided (Pamungkas, 2014); (Dandirwalu, 2014). Ambon was once again a hotbed

of religious strife in 2011. The first incidence occurred in September 2011, when a Muslim *ojek* driver was found dead in a Christian community after a traffic collision. Three persons were murdered, and hundreds of homes were destroyed in the catastrophe. A Christian transport driver was attacked in a Muslim region in the second incident, which occurred in December 2011. Because both Muslims and Christians believed the incident was started by the political class, the strife was limited to the city and did not spread to the villages (Mubit, 2016); (Assegaf, 2018).These violent occurrences, which occurred before the 2011 Pilkada and again before the 2011 gubernatorial election, appear to have benefited the military and political elites. The Maluku people's local wisdom is known as "*kitorang samua basudara*" (we are all brothers) (Amalia & Nanuru, 2018).

This notion refers to the idea that, despite the Maluku people being divided into two communities, salam (Islam) and serani (Christianity), they have the same blood lineage. The renewal of the notion also aims to erode the other (the others), which has been a stumbling block to peacemaking. In terms of philosophy, *Kitorang Basudara* serves two purposes: it bridges the divide between the *Salam* (Islamic) and *Sarani* (Christian) populations, and it builds a peace consensus based on local socio-religious principles (Lindawaty, 2011); (Montana, Loisa, Savitri, & Utami, 2018).

CONCEPT OF *BHINNEKA TUNGGAL IKA* IN INDONESIA

The Garuda Bird, the Republic of Indonesia's national symbol, is inscribed with ancestors' views on religious tolerance. A text reads "*Bhinneka Tunggal Ika*" on the ribbon that the eagle is holding. The statement isn't quite ended because there's a continuation that goes like this: *Bhinneka Tunggal Ika* Tan Hana Dharma Mangrwa *Bhinneka Tunggal Ika* Tan Hana Dharma Mangrwa *Bhinneka Tunggal Ika* Tan. Mpu Tantular proposed this line in his kakawin book Sutasoma, which was compiled at the end of King Hayam Wuruk's reign and means "Divided but single, there is no equivocal Dharma (religious doctrine)." This statement was made by Mpu Tantular in response to the theological situation at the time, specifically the mingling of the concept of the highest God (Highest Reality), which was one but was known by several names. Buddhists refer to him as Bhattara Buddha, while followers of the Shiva cult refer to him as Paramaiva. Other religions, such as the Vaishnava religion, refer to it as Vishnu, and so forth. Mpu Tantular remarked in this line that as the Supreme Reality, both Shiva and Buddha are the same, as both are religious aims.

During the Singasari period, particularly during the reign of King Kertangara, the Shiva-Buddhist notion was explicitly assimilated. They aren't zealots in a country as diverse as Indonesia, establishing cultural values that constitute the foundation of the nation's character is difficult. It can effectively teach principles that form the nation's character in children by using historical examples and socializing diverse values from the past, including through Pancasila courses. The rise of a sectarian culture is the most serious challenge to our multicultural democratic state. Anti-tolerance of the "other" is one form of sectarianism. Mass riots, the burning of buildings of worship, other riots, SARA nuanced confrontations, acts of violence against certain religious factions, and other sad events are only a few examples.

For a multicultural and democratic nation-state like Indonesia, the establishment of regional regulations (Perda) that refer to religious laws in some places immediately poses concerns. The

Regional Regulation is unconstitutional not only because it contradicts the constitutional structure, but also because it is shallow and unsubstantial. The Indonesian people's variety is a necessity, and it is up to them all to fight for it. Every Indonesian must recognise the existence of the other because history shows that the archipelago was once united despite being separated by oceans, languages, and faiths. As a result, Indonesian diversity has a distinct flavor. Indonesian multiculturalism respects and uses diversity as a foundation, rather than praising the spirit of the state that opposes it. The state's spirit is generated by appointing and using primitive elements that exist in society as a foothold. Soekarno's notion of gotong royong multiculturalism was able to captivate and link all segments of Indonesian society (Humaidi & Lestari, 2019); (Rizki & Djufri, 2020).

Soekarno's eclectic tendencies allowed him to construct the concept of multiculturalism based on a variety of contradictory sources. Soekarno's multiculturalism was based on a Marxist critique of imperialism's oppression, Sun Yat Sen's attitude when he built China, and even Hitler's ideas (Astuti, Farida, & Z, 2020). Soekarno was constructing a fundamental concept of the nation as an entity capable of reconciling the numerous conflicting elements in Indonesian society and subordinating them to the country's big long-term aims at the time. It was taken to its logical conclusion to represent the unification of multiculturalism, religion, and even communism. The comprehension of Pancasila and *Bhinneka Tunggal Ika* is crucial in understanding Indonesia's multiculturalism in the face of a slew of radical ideologies that threaten the country's spirit of unity (F. M. Nugraha, 2019). With the tagline *Bhinneka Tunggal Ika*, the concept of an Indonesian multicultural country is debated.This idea permits all of the various parts of the Indonesian motherland to be honored for their existence. Pluralism thrives because of the principle of *Bhinneka Tunggal Ika*.

Furthermore, the *Bhinneka Tunggal Ika* philosophy allows all existing aspects to feel equal and contribute to Indonesia (Dewantara, 2019); (Steviani, 2020). The people's ambitions and goals for this country are the concepts of togetherness, nationality, justice, and welfare. All socioeconomic disparities are united in Pancasila, which is permeated with the *gotong royong* (teamwork) spirit (Salim, 2017); (Setyobekti, Katryn, & Sumen, 2021). Here in Pancasila's excellence as the ideal foundation for national and state life, as well as for social life.

However, some people today are unsatisfied with him and are attempting to replace him, whether they are communists or religious (Dewi, 2021). Many enterprises have sprung up throughout Indonesia's history because of ideological dissatisfaction and a desire to advance one's own group over the nation's and state's interests. Understanding diversity and *Bhinneka Tunggal Ika* should be viewed as a success for the country and all Indonesians (Putri & Dewi, 2021). This was interpreted as a victory for the nationalists, who had been accused of being only secularists. When persons who seek to impose activities in the name of religion continue to spread influence and even terror throughout society, the illogical heartache becomes more genuine.

CONCLUSION

The common thread running across the discussion of the various topics is that the spirit of multiculturalism is currently encountering problems in the nation's life. The tendency that is spreading is the erosion of oneness, the rise of ethnocentrism, separatist, and the scattered anti-lottery sparks. The current impression is that the proverb "*Bhinneka Tunggal Ika*" is just a slogan, when in truth, variety is a reality. Indonesian society has existed from the dawn of time. During this multicultural nation's life, our nation is engaged in a large and long-term undertaking to reestablish the spirit of

oneness in diversity. *Bhinneka Tunggal Ika* isn't just an abstract principle here; it's also a shared respect of togetherness and pluralism. Nationality is more than a combination of bloodshed and residence. Beyond that, nationality refers to how every one of a country's citizens is united by a common desire to progress in the face of variety. During this country's heterogeneity, Soekarno's nationalism highlighted the notion of unity in variety. When the tsunami struck Aceh, this fact became apparent. At the time, all people of the country (and even the world) felt compelled to act in a variety of ways. Without being told so, all citizens appeared to be united by the belief that those who were suffering were also fellow citizens of the country. Regardless of the SARA element, everyone has the same fate of aiding in their own way. In this cosmopolitan country, this is the actual portrait of *Bhinneka Tunggal Ika.*

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