Exploring Cultural Diversity in Indonesia:
Models, Responses, and Multicultural Politics

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ABSTRACT

Religiosity is a thing in which there are many differences that grow and emerge in social life, of course this diversity is a common thing, because it is certain that this diversity arises and develops so that humans can respect each other, and of course so that community groups can live side by side without seeing any difference. Of course, the challenge that must be faced is regarding pluralism or must be able to accept every difference that exists. Because as we all know that each group must have its own unique cultural characteristics or customs, which can be said to be difficult or very difficult to understand and influenced by other cultures and groups. Of course, differences in diversity both in terms of religion, ethnicity, culture, language, and nation are certainly something that inevitably must be accepted together in order to build multiculturalism in order to create justice, peace, and tolerance.

Keywords: Multiculturalism, Indonesia, Response, Diversity, Culture

INTRODUCTION

Models take the form of objects or ideas that simplify natural phenomena. A model contains information about a phenomenon, created to study the actual system. A model can be seen as a replica of an object, system, or event, containing only the essential information for study (HARAHAP, 2018). The word 'model' is derived from the Latin 'mold' (mold) or 'pattern' (pattern).

In the realm of scientific inquiry and understanding, the concept of a model is of paramount importance. Models serve as invaluable tools that allow researchers and scientists to delve into the complexities of natural phenomena, breaking them down into more manageable components. These

simplified representations enable a deeper comprehension of the underlying systems governing the real-world phenomena they mimic.

According to Mahmud Achmad, a prominent scholar in the field, models can generally be categorized into four types: system models, mental models, verbal models, and mathematical models. System models are particularly noteworthy as they provide a means to address questions about a system without the need for extensive experimentation. Consider, for example, a model designed to characterize an individual's behavior as 'kind.' This model serves as a conceptual framework, aiding in our understanding of how this individual might react when exposed to certain stimuli.

While models offer a powerful lens through which to analyze and understand the world around us, it is essential to recognize their diversity and applicability. These models can take on various forms, each tailored to the specific needs and goals of the research at hand. Whether in the natural sciences, social sciences, or other fields, models serve as indispensable tools in advancing human knowledge and exploring the intricacies of our universe.

Moving from the abstract concept of models, we shift our focus to the notion of 'response.' In a broad sense, a response encompasses any reaction or activity initiated by an organism in reaction to external stimuli. Responses are, in essence, the outcomes or impressions that emerge from the act of observing and interpreting messages, whether conveyed verbally or in written form (Saputra, 2019). These responses are the tangible expressions of an organism's engagement with its surroundings.

In dissecting the concept of 'response' further, it is important to acknowledge that responses can take myriad forms. These may include verbal articulations, physical actions, or even emotional reactions. In the context of scientific inquiry, responses are often studied to gain insights into how organisms interact with their environment and how they process and interpret external cues. Understanding these responses can shed light on the inner workings of complex systems, from individual organisms to entire

ecosystems.

The exploration of models and responses leads us to contemplate the intricate interplay between human society and the natural world. This interplay becomes even more nuanced when we consider the dynamic concept of cultural diversity, often referred to as multiculturalism. Multiculturalism signifies a state in which a community or society coexists within an environment characterized by multiple differences. These differences encompass a wide array of aspects, including ethnicity, race, religion, language, and culture. Multiculturalism underscores the rich tapestry of human existence, reflecting the diverse tapestry of human life on our planet (Zana Ayunda et al., 2022).

Indonesia, a sprawling archipelago nestled in Southeast Asia, stands as a poignant exemplar of multiculturalism. Within its borders reside a multitude of ethnicities, races, languages, religions, and cultural traditions, forming a rich mosaic of diversity. Yet, this diversity, while a source of profound strength and beauty, also presents unique challenges. It is within this dynamic context that we explore the multifaceted concept of cultural diversity and its impact on societies and individuals.

The vast cultural diversity found within Indonesia serves as a testament to its historical legacy and geographical expanse. The nation's rich tapestry is woven from the threads of countless ethnic groups, each with its unique customs, traditions, and languages. This cultural heterogeneity extends to matters of faith, with Indonesia being home to various religious communities, including Islam, Christianity, Hinduism, Buddhism, and indigenous belief systems. The coexistence of these diverse elements has shaped Indonesia's identity as a nation characterized by unity in diversity.

However, while Indonesia's multiculturalism is a source of national pride, it also presents challenges that demand thoughtful consideration. The very diversity that defines the nation can, at times, give rise to tensions and conflicts. These may manifest as disputes over cultural heritage, linguistic

differences, or religious beliefs. Such challenges underscore the importance of fostering harmony and understanding amid diversity, a task that requires collective effort and societal introspection.

The global landscape also bears witness to the complexities of multiculturalism. In the United States, a nation celebrated for its cultural diversity and melting-pot ethos, issues related to race, ethnicity, and religion have played a central role in shaping the nation's history. The aftermath of the tragic events of September 11, 2001, ushered in a new era marked by heightened scrutiny and discrimination against Muslim communities. This chapter in American history serves as a poignant reminder of the intricate relationship between multiculturalism and societal responses.

Indonesia shares certain parallels with the United States in grappling with the challenges and opportunities presented by cultural diversity. Within the Indonesian context, the interactions between different ethnic groups, particularly in regions like Papua, have at times been marked by tensions and conflicts. These conflicts may manifest in physical altercations or verbal disputes, often amplified through the channels of social media. The presence of such tensions underscores the need for proactive measures to promote dialogue, understanding, and reconciliation.

Indonesia's national motto, 'Bhineka Tunggal Ika,' which translates to 'Unity in Diversity,' encapsulates the nation's ethos. It signifies the collective recognition of Indonesia's multicultural tapestry as a source of strength and resilience. Yet, the path to harmonious coexistence amid diversity is not without its challenges. In this intricate journey, it is essential to explore the various responses of individuals and communities to cultural differences and multiculturalism.

As we navigate the complex terrain of multiculturalism in Indonesia, it becomes imperative to examine the role of politics in shaping perceptions and responses. Political dynamics can either foster inclusivity and tolerance or exacerbate divisions along cultural lines. Understanding the interplay between

politics and multiculturalism offers valuable insights into the factors that influence societal responses and the prospects for peaceful coexistence.

In conclusion, the exploration of models, responses, and multiculturalism invites us to delve into the tapestry of human experience. Models, as simplified representations of reality, enable us to dissect complex phenomena, while responses serve as tangible expressions of human engagement with the world. Multiculturalism, a hallmark of modern societies, celebrates diversity while posing challenges that demand our attention. The Indonesian context exemplifies the intricate dance between unity and diversity, with political dynamics shaping the course of this journey. Through thoughtful examination, we gain a deeper understanding of the intricate interplay between models, responses, and cultural diversity, ultimately illuminating the path toward a more harmonious and inclusive world. In this process, in addition to responses to conflicts, questions arise about how other responses from society to cultural differences or multiculturalism in Indonesia occur and how politics affects diversity in Indonesia?

RESEARCH METHOD

A method is a systematic or structured approach used to understand "something." In simpler terms, research methodology is a discipline that guides the steps involved in conducting research. This particular research employs a qualitative methodology, relying on the analysis of data obtained from various literary sources. Literary sources play a pivotal role in this research, as emphasized by Stauss & Corbin (2007:39), where literature serves as a source of theoretical sensitivity crucial for researchers. The literary method encompasses various types of readings, including books, online and print news, as well as journal literature (Olsson, 2008). The approach adopted in this study closely relates to Political Science, incorporating Traditional, Behavioral, and Post-Behavioral approaches to analyze the phenomenon of cultural diversity, particularly in Indonesia.

In the Traditional approach, we refer to well-established frameworks

in Political Science. This approach emphasizes conventional aspects of political analysis, such as political institutions, processes, and public policies. On the other hand, the Behavioral approach focuses more on individual and group behavior within the political context. We will examine how political behavior can be influenced by cultural diversity factors. Furthermore, we also adopt the Post-Behavioral approach, which views politics as a more complex and multidimensional phenomenon. This approach includes an analysis of the role of culture in shaping politics and the political impact on cultural diversity. By combining these approaches, we aim to provide a comprehensive understanding of how cultural diversity affects the political dynamics in Indonesia.

RESULT AND DISCUSSION
DEFINING DIVERSITY

A. The Background of the Emergence of Culture

Diversity is defined as a process that involves the creation of something not easily attainable due to the abundance of differences that make each culture unique. This uniqueness is often associated with the varied aspects of life with different backgrounds, such as ethnicity, religion, and diverse races. Cultural diversity within a country is one of the potential strengths in building the nation's self-sufficiency. This cultural diversity is also a factor in the emergence of opportunities, such as uniting various ethnic and tribal groups brought together by shared experiences in facing foreign invaders from the past. Secondly, as a nation strives to maintain global recognition, communication and cooperation are vital. A nation with cultural diversity faces challenges, especially for its government, which functions as a policy maker in preserving and promoting cultural values, accompanied by the need for monitoring. Bhineka Tunggal Ika, the national motto of Indonesia, expresses unity derived from the long-standing diversity in Indonesia. Thus, it can be said that this motto is born from the existing diversity in Indonesia. The purpose of this motto is not only to unite all kinds of diversity but also to

strengthen each other against cultural recognition from other countries. All types of diversity in Indonesia can be unified through a common national language, namely the use of Indonesian as the language of communication to bridge the linguistic differences present in Indonesia.

Cultural diversity holds important aspects that need to be acknowledged, such as mutual benefits and values inherent in each diversity. According to UNESCO, cultural diversity should go beyond regulations aimed at preserving existing cultures but should be safeguarded by preserving them without time limitations and necessitate support to be accepted and treated well amidst cultural changes. Meanwhile, cultural diversity in Indonesia has various backgrounds, including ethnicity, religion, language, race, customs, and political affiliations, which can impact the interactions within Indonesian society and potentially lead to new challenges related to social disintegration. Thus, our responsibility as Indonesian citizens, rich in cultural diversity, is to preserve this cultural wealth to prevent foreign cultural recognition (Zana Ayunda et al., 2022).

B. The Emergence of Culture Proces

Indonesia is home to over 1,128 ethnic groups spread across its vast archipelago, from Sabang to Merauke. Among these diverse ethnic groups, there exist a wide array of languages, arts, customs, knowledge systems, religious practices, societal structures, and regional characteristics that contribute to Indonesia's rich tapestry of local cultures, each with its unique attributes. The emergence of such cultural diversity can be attributed to various factors. First, the geographical conditions of Indonesia, situated in the Asian continent and historically serving as a trade route for various nations, facilitated the influx of diverse cultures throughout its history. These cultures have been preserved and maintained by the local communities over time. Second, historical factors, including intermarriages with Indonesian populations, have contributed to the diversity of ethnic backgrounds in the country. Third, changes in values and attitudes, driven by modern

technological advancements and the effects of globalization, have resulted in shifts in societal norms and values. Lastly, the presence of various religions across different regions of Indonesia has left cultural imprints, further adding to the nation's diversity.

The existence of numerous ethnic groups scattered across Indonesia underscores the significance of multiculturalism as a way to perceive cultural diversity as a fundamental and natural aspect of community life. Multiculturalism, in essence, emphasizes the acceptance of various diversities, pluralism, and differences as the primary reality of everyday life, encompassing values, socio-cultural systems, and various elements. It is essential for contemporary generations to embrace this perspective as it encourages the acknowledgment of differences while emphasizing equality among individuals and groups within the framework of cultural diversity. This perspective becomes increasingly important, especially in the present era, as many young people have limited knowledge of local cultures in smaller, less-prominent regions. They often only have exposure to the cultural diversity of well-known areas highlighted by social media. It is imperative for us, as individuals with a sense of nationalism, to introduce our local cultures to people from other regions in Indonesia. This can be achieved through informative communication and cultural presentations. Failure to promote our local cultures may result in their gradual disappearance, as younger generations are more inclined to embrace foreign cultures. This influence poses a serious challenge, as what we may consider minor cultural elements may gradually erode and vanish. Even cultures from other countries may acknowledge and adopt elements of our culture, such as batik and traditional dances.

In conclusion, Indonesia's cultural diversity is a testament to its rich heritage and history. Multiculturalism offers a vital perspective for appreciating and preserving this diversity, ensuring that the unique cultural tapestry of Indonesia remains vibrant and enduring. It is incumbent upon us

to actively promote and safeguard our local cultures to prevent their erosion in the face of globalization and foreign influences.

C. The Development Of Culture

The increasing diversity in conjunction with the rise of globalization has significant implications for the introduction of various cultural and linguistic diversities. The impacts and effects of globalization create opportunities for the influx of cultural diversity and languages. Communication and interactions in various forms enable different ethnic groups scattered across Indonesia to assist each other, collaborate, exchange information about their respective cultures, and introduce and disseminate information about the existing cultural diversity in their regions. Communication serves as a means to introduce and promote awareness of diversity, contributing to its recognition and growth. Consequently, cultural diversity becomes more widely known, which may lead to its further development.

However, the influence of globalization, particularly the introduction of foreign cultures facilitated by globalization, differs from our own cultural traditions. This dichotomy may pose challenges if foreign cultures continue to acculturate into local cultures and impact communities, especially the younger generation. Some may abandon their local culture as they perceive it as outdated and incompatible with the modern era. Many people tend to view foreign cultures as more up-to-date, instant, and trendy compared to the cultural practices of their local communities (Widiasturi, 2013). This trend can lead to a diminishing interest in and preservation of local culture among the younger generation, who increasingly embrace foreign cultural elements.

In summary, the coexistence of diversity and globalization presents both opportunities and challenges for cultural development in Indonesia. While globalization facilitates the exchange of cultural information and promotes awareness of diversity, it also brings the risk of foreign cultural elements overshadowing and potentially eroding local traditions, particularly

among the younger population. Balancing the embrace of global influences with the preservation of local culture is a complex task for Indonesian society.

KEANEKARAGAMAN BUDAYA DALAM PERSPEKTIF POLITIK

Indonesia is a country renowned for its high level of cultural diversity. This cultural diversity in Indonesia offers distinct advantages over other nations due to the wide-ranging, diverse, and comprehensive nature of its cultural heritage. It encompasses not only the cultural diversity among ethnic groups but also extends to variations in traditional to modern civilizations and regional differences. Moreover, Indonesia's social, cultural, and political landscape is intertwined with a historical interaction of not just different ethnic groups but also different global civilizations, dating back to ancient times.

Multiculturalism has long been embedded in Indonesia's societal fabric, even preceding the establishment of the nation itself. This diversity is a social reality that the founders of the nation recognized as a source of strength in establishing the Unitary State of the Republic of Indonesia (NKRI). However, it is crucial to exercise multiculturalism judiciously, as mishandling it can potentially lead to conflicts that could undermine the integrity of the nation. When cultural diversity is managed wisely, it becomes a great cultural asset for the nation. Therefore, it is imperative to approach cultural diversity with prudence, as a multicultural society naturally accepts differences as an unavoidable and inherent aspect of its existence, often acknowledging local values alongside other cultural norms.

The implementation of multiculturalism involves perspectives, attitudes, actions, policies, and ideas of a nation's diverse population regarding customs, cultures, religions, and ethnicities while sharing a common goal of upholding national unity and preserving diversity. Each culture inherently possesses its own values, and those who identify with a particular culture have the right to live according to their beliefs. However, in a multicultural governance system that reflects Indonesia's own multicultural society, such

governance can ensure the authenticity of the lives led by its diverse population, fostering national cohesion in economic, social, and political realms while respecting differences, even in the political sphere.

Equality and uniformity are legally guaranteed by a nation, recorded across various fields, including politics, governance, and law. In the political context, the management of government policies, as approved by the People's Consultative Assembly (DPR), has led to the passing of Law No. 3 of 1985, which mandates that political parties must adhere to Pancasila as the sole ideological foundation. This signifies the ideological consensus represented by Pancasila, which transcends ideological divisions. By uniting under a common purpose, Indonesia can avoid issues arising from various forms of societal and political divisions. Such issues, particularly those rooted in ethnicity, religion, and race (SARA), are highly sensitive in Indonesia and often lead to social conflicts.

Multiculturalism in politics is a means of addressing the challenges posed by changing times, recognizing differences within the framework of equality, and striving to manifest universal pluralism in Indonesia's motto, "Bhinneka Tunggal Ika" (Unity in Diversity). Properly implemented cultural diversity in politics can prevent social conflicts and facilitate the development of a healthy political system and perspective. The management of politics in Indonesia is governed by legislation, such as Law No. 27 of 2009 regarding the People's Consultative Assembly (MPR), the Regional Representative Council (DPD), the People's Representative Council (DPR), and Regional People's Representative Councils (DPRD), which defines the four pillars of the nation: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika. This framework aims to promote clean and non-threatening politics to create a sense of comfort, security, and peace in national life (Khairiah, 2020).

In Indonesia, the discussion of multicultural politics gained prominence during the presidency of Abdurrahman Wahid. Abdurrahman Wahid was a

staunch advocate for and appreciator of Indonesia's cultural diversity, earning him the moniker of a pluralism advocate. His high regard for and acknowledgment of the presence of Chinese Indonesians in the country's life, along with his granting them opportunities to participate in governance, were notable. Moreover, under his leadership, Confucianism was recognized as an official religion in Indonesia, making it the sixth officially recognized religion. This exemplifies the manifestation of multicultural politics, where coexistence and diversity are integral aspects of collective living that must be embraced consistently. Effective politics, supported by well-prepared and mature implementations, can undoubtedly foster national unity, peace, and social prosperity.

Cultural diversity in politics, as explained by Azyumardi, fundamentally involves the translation of worldviews into various cultural policies that focus on acknowledging the reality of pluralism, religiosity, and multiculturalism in society. Multiculturalism becomes a worldview born out of political awareness.

Multiculturalism in political processes, such as legislative elections, regional head elections, and presidential elections, grants all citizens the right to vote and be elected. Indonesia, as a country, adheres to the Pancasila-based democracy system. In essence, democracy upholds values such as equality, tolerance, and freedom. In light of these core democratic values, conflicts or issues related to cultural diversity within the political context should no longer occur. Choosing leaders based on identity politics is not a rational choice; rather, the selection of leaders should be based on their track record, qualifications, and vision for the nation's future. Primordialism in the context of democracy and politics is no longer relevant. In a democratic society and educational system that has evolved over centuries, all members of society should understand that pluralism is essential to the well-being of all citizens in a nation.

In Indonesia, identity politics is perceived as a complex social construct. Simultaneously, multiculturalism is regarded as a representation of interactions among diverse elements of society. More specifically, the teachings of multiculturalism revolve around cultural, ethnic, linguistic, and religious diversity and emphasize the need for wise management to prevent divisions. In Indonesia, identity politics is often associated with negative connotations, with the understanding that identity politics tends to segregate individuals with different identities. Identity is used to frame political claims, introduce ideologies, and trigger social and political movements.

According to Umar Suryadi, in his efforts to challenge the prevailing negative perception of identity politics, it should serve to preserve the existing differences and avoid negative consequences for Indonesia's cultural diversity. Identity politics should align with Indonesia's multicultural understanding, which includes diverse ethnicities, ethnic groups, cultures, races, and languages. Under this shared understanding, all activities related to identity politics should not harm specific groups or minorities. Moreover, it is crucial to uphold human rights issues collectively (Identitas , 2022).

Tariq Modood explains that multiculturalism is a multifaceted concept, with interpretations varying in different countries depending on the socio-political context. In the United States, multiculturalism is a political term used to recognize human rights and social equality in response to increasing claims from various identity groups, including ethnic minorities, African Americans, LGBTQ+ individuals, and women. These groups seek recognition of their cultural heritage and collective identity in the public sphere. In Europe, multiculturalism has arisen due to the influx of non-European immigrants into predominantly white-majority countries. Multiculturalism here pertains to the recognition of different ethnic and cultural groups in the public sphere, with a particular focus on marginalized groups and the consequences of immigration.

Multiculturalism in Western countries often emphasizes public policies aimed at integrating indigenous people, national minorities, and migrant

populations into the larger cultural framework. However, in Asia, where heterogeneity in terms of culture, language, ethnicity, and religion has historically been prevalent, responses to multiculturalism differ from those in the West. Colonial legacies, peripheral relationships with centers of power, and diverse legal systems contribute to unique perspectives on multiculturalism in Asia.

In Asia, the question of who constitutes the indigenous population and who qualifies as national minorities or immigrants differs from Western countries. For instance, in Indonesia, during the New Order era, the People's Consultative Assembly (MPR) had a parliamentary role with the authority to elect the president. To be a part of this institution, ethnic minorities were required to have representation. However, in 1999, a proposal from the Dayak indigenous people of West Kalimantan to represent ethnic minorities was rejected by other Dayak organizations, as they considered Dayak people to be the majority in Kalimantan.

The question of who qualifies as a national minority is also pertinent, with instances of demands for regional autonomy, as seen in Aceh and Papua in Indonesia. These regions sought autonomy due to policies such as transmigration, which aimed to displace national minority groups from their historically inhabited regions. The issue of immigration in Asia refers to long-term migrant workers, as exemplified by the Chinese ethnic community in Indonesia. The Chinese community was marginalized in Indonesian politics, and they could only gain Indonesian citizenship by renouncing their Chinese identity and assimilating into Indonesian culture, especially during the New Order era.

In conclusion, multiculturalism is a complex concept with diverse interpretations worldwide, shaped by the unique socio-political context of each country. In Indonesia, multiculturalism plays a crucial role in fostering unity amid diversity, with a focus on wise management of cultural diversity in various aspects of life, including politics. Properly implemented,

multiculturalism can contribute to social cohesion, peace, and the enrichment of the nation's cultural tapestry. Understanding the different perspectives and challenges of multiculturalism in Asia compared to Western countries is essential to fostering inclusive and harmonious societies (Rahayu, 2017).

RESPONDING TO CULTURAL DIVERSITY IN INDONESIA

Indonesia, as an archipelagic nation, boasts a rich diversity of ethnicities, cultures, races, religions, and languages. This diversity can sometimes lead to conflicts that have the potential to disrupt national unity (Gischa, 2021). The indigenous elements of culture in Indonesia are intrinsic to its own cultural values and are not borrowed from other cultures. Culture often stems from the customs passed down through generations, some of which become deeply ingrained and resistant to change.

For example, the diversity of languages is evident across Indonesia, with nearly every region having its own distinct local language. Let's take the example of the Sundanese culture in West Java, where the Sundanese ethnic group predominates. The local language is not typically taught in schools but is learned through practice. From a very young age, Sundanese children are encouraged to converse in Sundanese, and the use of the national language is infrequent, except when interacting with non-Sundanese or at school.

Another example can be found in traditional games. In the early 2000s, children in Nagasari Village, Bekasi Regency, would gather and discuss which traditional game they wanted to play. They didn't immediately start playing but instead had to create the necessary equipment, such as kites, spinning tops (known as "panggal" or traditional tops), stilts ("enggrang"), and more. These skills were not formally taught by parents or older peers but were passed down informally to ensure the preservation of these traditions.

The cultural diversity in Indonesia is a result of specific customs practiced by communities. Culture has a profound impact on various aspects of life, including economics, education, employment, social interactions, and politics, especially in regions where these cultural practices remain deeply

rooted. Several factors contribute to this diversity, including geographical conditions, societal circumstances shaping particular customs, and individual characteristics.

For instance, the Javanese culture is known for its politeness, diligence, and hardworking nature. Due to these characteristics, many Javanese individuals are often seen working as laborers, food vendors, and in various trades outside of Java or its surrounding areas. In contrast, Sundanese people tend to have a more relaxed, friendly, and creative disposition, excelling in arts and crafts. Therefore, it is common to encounter Sundanese individuals engaged in artistic activities, such as traditional music (karawitan) and handicraft production.

In summary, Indonesia's cultural diversity is a reflection of specific community practices deeply ingrained in the daily lives of its people. These cultural elements significantly influence various aspects of life, resulting in different economic, educational, occupational, social, and political dynamics in regions where these cultural traditions remain strong.

a. Local Wisdom-Based Work Culture in Salatiga Regency

In accordance with the Minister of Administrative and Bureaucratic Reform Decree No. 25/KEP/M.PAN/4/2002 regarding Guidelines for Work Culture for Civil Servants, work culture is defined as a perspective and mindset that fosters strong beliefs based on values and a high level of dedication and enthusiasm to achieve the best work performance.

According to Embi, work culture refers to the beliefs and behaviors exhibited by employees and can be observed through their practical application while working. Therefore, work culture values are choices made from morally and ethically positive values, including relevant positive socio-cultural values, norms or rules, ethics, and productive work values that stem from the development of knowledge and technology (Putri, Sinta, 2020).

According to Putri, S. W. (2020), culture inherently carries values, one

of which is the value of cooperation or mutual assistance. This aligns with the statement made by Niode as cited in Rasid in 2014, which asserts that cultural values encompass identity-determining values, economically-utilitarian values, religious values as positions, artistic values as expressions, power or political values, solidarity, friendship, mutual assistance, and others. Thus, culture embodies values that are passed down through generations, even within work culture, reflecting a cultural identity.

Culture is a reflection of a society through its customs. When a culture is strong, it can influence various aspects of life, including work. Essentially, culture that permeates into aspects of life consists of cultural values such as cooperation, diligence in work, and more. In various social phenomena, the values of a culture are integrated into work culture, defining how individuals approach and conduct their work.

One region that has developed a local wisdom-based work culture is Salatiga Regency, which is rooted in Minangkabau customs with the philosophy of Basandi sarak, Syarak Basandi Kitabullah, influenced by the local wisdom culture of West Sumatra, particularly in the cities of Padang, Bukit Tinggi, and Solok. In this culture, civil servants adhere to the values of the Basandi syarak philosophy.

First, "hiduik baraka baukua jo bajangko" means that in living their lives, Minangkabau people are required to always use their intellect, measure things, and plan ahead. This implies having clear and well-calculated plans, using one's mind, skills, and heart. Second, "basi basi malu jo sopan" emphasizes prioritizing courtesy and politeness in social interactions. In this context, a person's dignity is measured by their character and ethics, and every Minangkabau person is expected to possess good manners and etiquette. Third, "setia" means being loyal, acting justly, being frugal and meticulous, cautious, courageous for the sake of what is right, wise, responsive, patient, diligent, and faithful. These values encompass the essence of Minangkabau culture and are applied in the work culture of Salatiga Regency.

b. Character Education for Children Based on Local Wisdom in Schools

Education plays a vital role in human development, particularly in shaping character. Character education aims to cultivate individuals with five core values: religiosity, nationalism, independence, mutual cooperation, and integrity (Iswatiningsih, 2019). In the process of character development based on local wisdom in schools, students are introduced to and taught about local culture as the foundation for fostering a love for their cultural heritage. Subsequently, students are encouraged to practice various aspects of local culture, including language, literature, rituals, customs, arts, and other values that shape their character based on local wisdom.

The introduction to local wisdom can start with tangible items, such as the traditional dagger called "keris." Students can learn about the name, shape, function, benefits, and the meanings associated with the keris, beginning within their families to help them become more familiar with, understand, and appreciate this cultural artifact. Language is another important aspect where it is not only used as a means of communication but also as a tool for socialization. Students are encouraged to use polite language that does not offend others when conversing. A good language is one that embodies educational values, conveying the intended message without causing harm to either the speaker or the listener (Iswatiningsih, 2019).

As we are aware, Indonesia is a multicultural country, and understanding local culture or local wisdom should be seen as a source of strength and national unity. Previous generations must impart a strong understanding that differences exist not to divide but to unite. On the other hand, local wisdom needs to be taught, passed down, and preserved, both informally and formally. The environment, including families, communities, and schools, should be conducive to the socialization and internalization of local wisdom using polite and educational language.

CONCLUSION

Diversity of culture is a common phenomenon found in regions where

various communities coexist. The term "cultural diversity" arises due to the multitude of differences present among the people inhabiting a particular area. These differences can stem from various aspects, such as race, ethnicity, culture, language, customs, religion, and more. In the face of such diversity, it is essential for the people living in that region to respect one another, fostering a healthy environment where all differences are embraced. This respect is expected to create a harmonious and wholesome atmosphere for accepting any variations that may arise within that environment. It is noteworthy that Indonesia's multicultural society results from the convergence of diverse cultures, each with its distinct characteristics and behaviors, contributing to a unique way of life.

Regarding religious diversity in Indonesia, it is important to acknowledge that these differences can sometimes lead to conflicts within the society. Such conflicts often emerge as prejudice between religious groups and a lack of mutual understanding among them, potentially escalating into violence. Typically, when conflicts of a religious nature occur within a community, they require intervention and resolution measures, including the restoration of social, economic, and political aspects affected by the conflict. When a conflict escalates to violence, it is often an indication of a failure in addressing or neglecting the issue. Indonesia boasts rich diversity in terms of ethnicity, culture, nationality, and religion. When properly nurtured, this diversity can serve as a source of strength and uniqueness, uniting various cultural backgrounds to foster shared goodness. However, achieving this collective good poses challenges, particularly with regards to pluralism. If not handled wisely and judiciously, pluralism can become a threat and a source of social division that may eventually destabilize the fabric of religious coexistence.

From the perspective of multicultural values, it can be understood as a linguistic concept encompassing numerous cultures. As widely known, multiculturalism is not an unfamiliar phenomenon in the Islamic world. Within

Islam, the concept of multiculturalism aligns with the values of tolerance, justice, and peace. For example, the notion of tolerance is articulated in the Quran in Surah Al Hujuraat, verse 13, emphasizing that human beings were created by Allah from various tribes and nations to encourage mutual recognition and understanding. Multiculturalism encourages individuals to respect and know one another, leading towards a more open way of life. Furthermore, the concept of justice in multiculturalism is outlined in Surah Al-Maidah, verse 8, urging fairness towards all individuals or groups, even if they are in opposition. Finally, the concept of peace in multiculturalism is found in Surah Al-Baqarah, verse 208, promoting the integration of multiculturalism into a comprehensive and maximal state of peace.

There are numerous processes in place to sustain diversity in Indonesia. Unfortunately, religious diversity often becomes instrumentalized and embroiled in political interests. It is not uncommon for different religious groups to be pitted against each other for political gain by certain elite factions. As members of society, we must approach such situations wisely, ensuring that we do not let ourselves, as individuals living in a diverse environment, be swayed by divisive issues or manipulations that could lead to conflicts among religious groups within our community. We should strive to maintain the values of religious diversity, addressing challenges collectively to promote shared goodness..

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