

Multicultural Education Model Based on the Java Family: Three Typologies of Social Development

By

Muhammad Turhan Yani

State University of Surabaya, Indonesia

*Corresponding Author Email: muhammادتurhan@unesa.ac.id

Indah Prabawati

State University of Surabaya, Indonesia

Bambang Sigit Widodo

State University of Surabaya, Indonesia

Ali Imron

State University of Surabaya, Indonesia

Mohammad Reevany Bustami

Ministry of Higher Education Malaysia, Malaysia

Abstract

Indonesia is a multicultural country that must be managed through education mechanisms. However, implementing multicultural education in formal educational institutions in Indonesia is still experiencing problems. According to the phenomenon above, the concept of alternative instruments which preserve multicultural values through the family is needed. This study aims to identify multicultural values in the family, which can be developed as a family-based multicultural education model. This research uses qualitative research with a phenomenological approach. The research subjects were four families with ethnic diversity characteristics, with the common denominator who lived based in Java. Data were obtained through observation, in-depth interviews, and literature study, then analyzed using the Miles and Huberman interactive technique. There are three typologies of Javanese family multicultural education has been found. The first typology is the family that applies the pluralist model in family education. The second typology is family applies the consensual model, which is defined as a socially-oriented model of communication and interaction. The third typology is a family that applies a protective model. Java also becomes the common denominator of multiethnic families, which can maintain the dynamics of multicultural interactions in the family.

Keywords: multicultural education, Javanese family, three typologies.

1.0 Introduction

Indonesia is a country in multicultural pattern because of races, ethnicities, religions, and languages diversity. The concept of '*bhineka*' is from Indonesia's watchword of "*Bhineka Tunggal Ika*", which refers to the diversity in Indonesia. The watchword of *Bhineka Tunggal Ika*'s has been quote for the first time in "*Kekawin Purusadasanta*" (The book of *Sutasoma*), that has written by Mpu Tantular seven century ago in the era of Majapahit (Mubit, 2016). The diversity become prominence of the country as the national identity. The multicultural that has been owned by Indonesia can be established through education mechanism,

especially in the form of multicultural education.

Throughout history, multicultural education refers to the social movement of United States' people who descent from Africa and other skin color groups who experienced discrimination practice in 1960. In early 1970, to accept and appreciate diversity, a statement demanded that education institutions equalize opportunities in education matter. Furthermore, this momentum was assumed as the beginning of multicultural education conceptualization (H.A.R. Tilaar, 2012). In 1980, it was assumed as the existing school institution based on multicultural education, where James Bank is the pioneer of multicultural education. Bank established the concept of multicultural education become the idea to equalize education. Besides, the idea of multicultural education was also recommended by UNESCO in 1994 in Geneva (Mahfud, 2016). At a later time, multicultural education became increasingly prevalent to be established in the formal education institutions in various developing countries, including Indonesia.

During the implementation of multicultural education in the formal education institutions in Indonesia, many constraints happened. First, the implementation of multicultural education in order to reduce the negative assumption about diversity cannot be controlled in the school (Sutjipto et al., 2017). Second, pedagogically; the tasks given to the students were not able to reinforce the value to appreciate the complexity (Sutjipto et al., 2017). Third, implementing the multicultural curriculum could not express the harmony among education, culture, and multiculturalism towards the school community to interact through empowerment models. (Sutjipto et al., 2017). Fourth, there is a lack of teachers in understanding the concept of multicultural education because there is no standard concept from the government that concerns multicultural education related to the curriculum and method. The government policy regarding education also becomes likened; hence, it is difficult to invent the diversity and appreciation of each other in the school (Arifudin, 2017; Hasanah, 2018). Fifth, the school cannot facilitate the implementation of multicultural education ultimately, especially for the student who come from other regions and the student with special needs (Arifudin, 2017; Hasanah, 2018; Wijayanti D. dan Poppy Indriyanti, 2017). Sixth, the development of information and communication of technology made multicultural education challenging to establish among the students because they tend to attract with the phone rather than play with their friends or traditional game (Wijayanti D. dan Poppy Indriyanti, 2017).

According to the constraints or the lack of implementation of multicultural education in the formal strip, it needs alternative instruments to preserve the multicultural value, called family. Based on a social perspective, family is the primary media to carry out the value of the social function and social norm. This matter is one of the family functions such as social function and social-culture function, including multicultural value. Therefore, it needs to develop a multicultural education model based on family. The multicultural education model which based on family implementations of various typologies such as pluralist, consensual, protective model (McLeod dan Chaffee., 2016).

An assessment that concerns multicultural education was ever done by (Sutjipto, 2017), that stated the implementations of multicultural education in elementary school were appropriately performed. First, the curriculum document has integrated the multicultural value and does not contain harmful prejudice elements that discredit diversity. Second, the teacher and education staff in the school have understood the knowledge about multicultural, either written or implied in the curriculum. Then, (Satori & Widiastuti, 2018) shows that the transformation pattern of the multicultural dimension of Islamic Boarding School has the particular distinctive to give the understanding related to the knowledge instrument or method

as the key to read and understand the religion knowledge more profound. Responding and receiving activity towards the new knowledge is often done through the dialogic activity, known as *bathsul masaail*. This activity makes the students open-minded about multicultural. Therefore, this study discovers the multicultural education that comes from family because the current study considers that the family is the first and primary place to learn and practice.

This study aims to identify the multicultural value, especially in the family. Then, the multicultural value will develop as the model of multicultural education, which is based on family. This study becomes essential because the family is the primary social institution with the socializing function toward the positive value, including multicultural values.

2.0 Research Method

This study uses the qualitative method with a phenomenology approach conducted in Ampel, Surabaya, because this place has the characteristic of multicultural communities, either from a religious aspect or ethnic. The research subject focuses on four multicultural families such as the Java-Manggarai family, the Java-Poso family, the Java-Madura family, and the Java-Arab family. Those families have been chosen as research subjects because they represent the characteristic of ethnic diversity with a common denominator, which means the family lived on a Java basis. This study also uses primary and secondary data, which are primary data taken from interviews and observations, then secondary data taken from library research. In addition, this study uses the interactive Miles and Huberman model to analyze the data.

3.0 Results

3.1 Multicultural Value on the Family

3.1.1 Java–Manggarai

One of the respondents of this study is the family with ethnic fusion among Java and Manggarai (Flores, NTT). Furthermore, women have dominated this family, and ethnic fusion was known to be balanced between Java and Flores. The language aspect was dominated by Java language, but the culture was dominated by Manggarai culture; for example, this family teaches their children to use Java language while interacting with the Java family and using Manggarai language when they interact with the Manggarai family. There is a role for every family member to preserve the culture, including not imposing any culture on their children. Hence, the parents give the knowledge of Java's culture when their children need to know about Java culture. On the other hand, the parents also teach Manggarai culture to their children when they want to know about Manggarai culture.

On Manggarai's ethnic, there is distinctive stress on the language, including dialog, accent, vocabulary uses, which are different from Indonesia language. During the live on Java, the respondent never experienced discrimination because the respondent is often easier to interact each other with Java communities, either in the house or workplace. The strategy in order efficiently to interact with each other was participated with the communities' activities, including voluntary work.

“Even I had an opportunity to become the head of Community Association or *RT* for two periods because of the habits I often used, such as interacting with neighbors. Hence, interacting with each other and participating in voluntary work in society is my key to being accepted in the communities.”

The family's strategy in giving access to cultural diversity is to provide the education to a family member about the cultural diversity.

“Since my children were early, my wife and I have been accustomed to our children that we lived in the country based on Indonesia's Five Principles or *Pancasila*, where the culture, language, and ethnicity is more than one. Hence, as citizens, we must accept and appreciate the differences, and there is no need to compare one ethnicity and another.”

The respondent's family has also implemented the cross-cultural activity. Such as the wedding ceremony they ever have done. In Manggarai's culture, after accomplishing the wedding ceremony, they usually go back to Manggarai; because the bride was from Java, the tradition cannot be implemented. This case would be different if the bride were from Manggarai, the wedding ceremony would be implemented as Manggarai's tradition, such as dowry. In Manggarai's culture, the dowry will be decided by the family bride either using money or animal, which is the total can be influenced by the education level of the bride; the highest of education level, the bigger the dowry will decide. Meanwhile, in Java's culture, the dowry decision tradition is not applicable.

On the other hand, there is a difference in dress between Java and Manggarai cultures. In Java, men are identical wear the *blangkon*, and women wear a bun and *kebaya*, but in Manggarai, both men and women wear Manggarai sarongs and hats that must be worn during traditional events, regardless of religion.

“I have been applied this cultural activity to my family, where the shape of the fabric sewn in the form of modern *jarik* for women, especially in the form of a skirt, and the top for man uses a suit made in *songket* cloth. This is different with Manggarai, which is the top of a man, often in the form of a suit. Generally, it will be shaped on a vest or as an ancillary. When they wear a white shirt in the form of *jarik* or sarong, which is usually tied up. Then, there is a headdress for women.”

Furthermore, social interaction also happens in this family diversity; one of the interactions is a desire to learn a language besides their mother language.

“I'm not using Manggarai's language when I interact with Java communities. My children also learn the Manggarai language in order able to interact with my family, Manggarai family.”

During instilling the cultural diversity in the respondent's family, the respondent revealed liberation that has been used in this family in choosing between Java or Manggarai culture in terms of dressing.

“When we were going to the church, if my family wanted to use Java's culture, the dress would be in the form of Java; if my family wanted to use the concept of Manggarai's culture, we would use the dress in the form of Manggarai. I give my family liberated access to dress whatever they want, but personality, I will give them *songket* as a sign to remember that I came from Manggarai.”

Moreover, the respondent stated that even though cultural diversity seems acceptable, the diversity conflict also happened in this family. In this case, the side who was native of Manggarai explained the culture obviously to resolve the conflict. The idea to resolve the conflict uses continuous dialog and explains the Manggarai culture.

“In the Manggarai tradition, when someone dies, every family member, wherever they are, will be asked to come, whether it be in the form of money or something else. When it was the first time, I told my wife, she was confused about why it had to be like that even though it was the business of the side who have left behind; there was a conflict due to cultural differences.”

Furthermore, it is known that there is no clan in Manggarai; it was different from other ethnic. Then, it does not find the form of culture acculturation or assimilation that happened in this family. This family uses the Manggarai language while interacting with the Manggarai family; they also use the Java language during interaction with the Java family. Because not all the family members are fluent in both java and Manggarai language, this case becomes difficult to communicate the implementations of culture to the family.

“When I teach the Manggarai language to my children, they tend to cannot memorize it well. Because it will lose by the language which often used every day and it was Java language. Hence, I cannot be selfish to impose on my own children to learn the Manggarai language because they were used java language in daily life.”

However, this family has their idea to resolve their difficulty, such as becoming more patient in implementing culture in their family, including language learning. Fact, they were lived on Java, which dominated with Java communities; hence their children often used the java language to interact each other in society.

Respondent also stated the value of respect related to family urge, as long as it is good. However, this case will be different if it comes to religion; this family reveals that they want their children to have the same religion as them. Furthermore, they also give the response and education to their children by explaining the advantages and disadvantages. Hence the cause and effect of their wish can be known obviously.

In addition, the relation to children's values, the children are valuable possession of the family. Even though the wife's side comes from Java, this family does not distinguish between the son and daughter. As a part of God's gift, the existence of children must be well cared for in the family, given enough love, provided health access to high-level education. As well as men, women also have the same opportunity to step forward and develop their abilities; hence, they deserve to accept the exact access.

3.1.2 Java – Poso

The second respondent is a family with one side that came from Palu (Poso), and the dominant culture of this family is Javanese culture, such as wedding ceremony, language, accent, even the children they had does not learn the Poso accent. In order to avoid conflict in the family, they tend to understand and be open to each other.

The cultural differences formed in the respondent family, such as language, become the cases in this family that have been taken as knowledge, does not mean forgetting the authentic culture they had on the culture implementation aspect; this family is known to be more leaning on Javanese culture. The conflict that often appears in this family includes the manner of speaking, which offend the family. If this conflict happens, the Poso's family does not involve the respondent's family; hence, the family will be mature and resolve the conflict through deliberation. Furthermore, the respondent reveals the hindrance which cannot merge with the Java communities.

“Perhaps, I'm a bit stiff to mingle with the community, but I still often do and pay

attention to their habits, from their accent until I'm used to the people here. Hence, I must be learned from the first and will get to know each other."

The respondent stated that the Poso culture does not need to be followed by their children. However, respondents want their children to learn the culture even only for the knowledge. Furthermore, the relation among the gender differences that evolve in this family has a different treatment, but there is no social jealousy. In addition, the parents do not prohibit their children from associating with anyone, but they also explain and give the example of the effect if the children had the wrong choice regarding the associate they chose.

According to the children's values, this family is democratic and egalitarian. Even though the wife's side comes from Java, the parents do not distinguish the role of their son and daughter. The children must be treated fairly, and their needs must be fulfilled, either love, health, or education. Both son and daughter have the same opportunity and access to become the successful person; hence they can have an economic life better.

3.1.3 Java – Madura

This family is multicultural with Javanese and Madurese complexion. Besides, there are no gender differences in this family. However, this family has language differences. Madurese is famed for their obsequious attitude toward their husband's word.

"If Madurese already have a husband, they will be at home. That is what I know if you are a Madurese; if you are Javanese, I don't know. Usually, Madurese is not free because they need permission before going out from home. If the husband does not give permission, then they want to go out of home."

Madurese certainly has an obsequious attitude towards their husband. If the husband does not give permission, the wife will be obsequious with their command. Furthermore, Madurese is more fanatic about their cultural tradition even though they got married to different ethnic. In this difference, the family member always integrated the tolerance value; hence it cannot raise conflict in the family. The existence of a converse culture that is well known as *oto-to* culture or family gathering. This culture forms harmony among the family member regardless of status and background. This family has established cross-cultural activities such as cross-cultural communication and tradition implementation. Hence, the respondent reveals the manner of language that dominates Madurese. According to this case, the family member often finds it difficult to interact, such as the explanation of Pak Irwanto as follow.

"It is often thing, misunderstanding. Sometimes, the side who used Madurese to speak and the other side who listened sometimes got the wrong perception. I thought it would have another meaning because the meaning in my language is different. In Madurese, such as *Congok*, it is known as look; but in Javanese, it means mouth."

The differences in language use among the ethnic become one of the life problems in the family. The problem can be misunderstood when communicating with each other because of the different language uses among Javanese and Madurese. The conflict, whichever happens, such as the misunderstanding that often causes the side, will give the silent treatment to each other. When the side gives silent treatment to each other, it can raise the idea that the misunderstanding is actual. However, this family never have the idea even they often experience misunderstanding. The twists and turns of family conflict have explosive emotions ever because they cannot understand the real meaning of language or wrong perception. There is a manner to educate diversity in the family, including respecting each

other, language learning, and tradition appreciation.

Nonetheless, even the strategy is known by this family; conflict often arises because of the lack of communication. This conflict becomes one of the barriers to the family's multicultural education process, which is caused by the different language uses. The language used by Madurese and Javanese raises the dispute because there are different meanings from the words they often used to interact with other people. Besides the communication difficulty, which becomes a barrier to the multicultural education process in this family, that is an economic problem.

Furthermore, tolerance is still encouraged in this family to protect the family's rights. If a family member has a celebration, the other family will gather and come to the one who has the celebration. Sometimes, this habitual difference of each individual can be raised by the different desires of each family member. Moreover, to deal with this case, the family is must be understood the habits of each family member. The tolerance in the culture implementation includes not imposing the willing. The key is to respect each other and build the tolerance to appreciate each other. Empathy can be raised with the existence of love from one to their partner. Hence, with this feeling, either husband or wife will not assertive toward their partner.

In addition, according to the children's values, this family still has an assumption that the son is superior rather than the daughter. The son will become the head of the family; hence the son must be received more attention and love. Besides, the son must be prepared for becoming the economic successor and family business. The fact, most of Madurese is a merchant family, where trading becomes the aspect of life for the family.

3.1.4 Java – Arab

This family has no fundamental differences because they had the same principle, even though it needed alignment the first time. The relation among the family also completed each other. The respondent reveals the difficulties to unify the vision and mission. For example, in the term of work.

“After my first child has been born, my wife will resign from her job. At this point, it can be seen that our vision and mission are different.”

To resolve the differences, it needs tolerance toward each side's culture. If there is a celebration for their children, such as circumcision from the family who followed the Javanese culture, then the social interaction among them still occur, such as helping each other, not limiting the interaction, and respecting each other. In addition, Arab families tend to be free and give easy access to the date choice because they assume that all the days are good.

“My wedding ceremony have been established in the month of *Suro*. The fact, in Javanese culture, it is prohibited to held the wedding ceremony on that month. However, all that I need is praying to my wedding ceremony. We also respect each other to the decision.”

According to the children's values, this family assumed that the son had the highest place rather than the daughter. Generally, the family Arab is a family that preserves the patriarchal culture. They believe that the sons will become the head of the family and become the economic successor or family business in the future.

4.0 Discussion

Surabaya is a multi-ethnic city that attracted migrants regarding commerce and industry, either from cities in Java or outside Java, even from overseas, such as China, Arab, and India. The migrants come and live in Surabaya for various purposes; one of the purposes is trade. Usually, the migrants will live in a particular place with their group based on their ethnicity; hence, they tend to have unimpeded social activity, religion, and culture. However, the development of cultural assimilation removed the ethnic limitation to the migrant through marriage (Suliyati, 2017). Through inter-ethnic marriage, which establishes the family with multi-ethnic characteristics, the family internalizes the value of multiculturalism with this socialization scheme.

The multicultural education model based on the family applies various typology that has been used complementary. From the analysis above, with the modified interaction and communication made by (McLeod dan Chaffee., 2016), a multicultural education model based on the family has an essential role in the child's personality formation. The first typology is a family that established the plurality model in family education. From this model, a family established the open interaction model in explaining to the entire family member, respecting the interest of another family member, and supporting each other. According to the found above, the family of Java-Manggarai ethnic and Java-Poso include the category of the pluralized model, in which every family member has respected and appreciates each other even come from different ethnic, they also support each other in the family.

In the second typology, a family established the consensual, which means the interaction and communication model based on social orientation or concept orientation; also, the family member states the idea from various perspectives without changing the family structure. The decision makes through deliberation. According to the data finding above, the family from Java-Madura includes the consensual model category, in which every family member has the same opportunity and contribution to developing the family, regardless of the ethnic. Each idea of a family member accommodates well and does constantly discussed through deliberation.

In the third typology, a family established the protective model. This family established the protective model because they placed the plural situation based on multi-ethnic and must exist as the family. Tend to be protectively characterized by the low interaction in the concept orientation, but they have the highest social orientation; the obsequious and congruence become the essential things of this family. This model finds the family that has the most substantial family. According to the data finding above, the family of Java-Arab include the category of the protective model, in which every family member has the most substantial social orientation and is obsequious. However, the congruence of this family become the important concept.

The study results show a close relationship between family education and multicultural social behavior qualitatively. The correlation between pluralist family education, which base on multicultural, is one of the solutions to cultural reality and religion, which become a development process of Indonesia's potential who appreciate the pluralist and heterogeneity as the consequences of cultural diversity, ethnicity, race, and sect or religion (Maslikhah, 2017). The pluralism owned by Indonesia strengthens the need to place plurality education and multicultural as breath and character. (Yaqin, 2015). On the other hand, anti-radicalism education can be strengthened the

establishment of tolerance attitude each other and eliminate the intolerance (Yani et al., 2020). Furthermore, cultural diversity in Indonesia is the reality, history and society that other people cannot deny. The uniqueness of cultural diversity gives the mindset implications, behavior, and personal character as the tradition that lived in society and region. Hence, the traditional forms will differ with one race/ethnicity from another race/ethnicity (Ibrahim, 2013).

The research result shows that Java is the common dominator in multi-ethnic families. It means the substantive character of Java culture can protect the dynamic multicultural interaction in the family. (Parekh, 2006) categorized multicultural communities in the multiculturalism autonomous category, which means plural communities were the main cultural groups try to achieve equality with the dominant culture and visualize the autonomous life in the political frame which collectively accepted. In the family context, which becomes the subject of this study, Javanese culture has become the foremost culture and is trying to achieve equality during the establishment of the multicultural family without thinking that one culture is the most superior to the other cultures. Equality during acceptance of culture in diversity becomes essential to achieve the social harmony.

Diversity not only appears in Java but also outside of Java; because Indonesia is known as a country with various ethnicities, cultures, and religions. It makes existing diversity become the basis of multicultural education. It can be seen from the communities' social life harmony despite the differences that exist in every individual. Hence, implementing multicultural education in daily life can raise justice, democracy, humanity, and pluralism values (A. Yaqin, 2021). Furthermore, multicultural education can also apply in the International where the multicultural has been established in developed countries such USA, Europe, and others. This strategy is the continuation of intercultural and multiculturalism study (Henry Alexis Rudolf Tilaar, 2004). It was implemented to build tolerance and respect for differences (Parekh, 2006). Hence, multicultural education can be applied whether local, national, or international.

5.0 Conclusion

The multicultural education model based on the family becomes an essential role in the children's personality formation. There are three typologies of Java's multicultural family. The first typology is the family, which established the pluralist model in family education. The second typology is the family, which established the consensual model, defined as the model of interaction and communication based on social orientation. The third typology is the family, which established the consensual model but tended to be protective. The consensual model applies because the family in the plural situation is based on multi-ethics and needs to exist as a family. There is a correlation between family education and multicultural social behavior. The uniqueness culture diversity in the family gives a mindset implication to the behavior and personality characteristics of family.

Besides, the children had significant value in the family, especially the sons. In some families that hold patriarchal cultural principles, the sons will have prestige value because they will become the economic successor or family business in the future. However, in the other family, either the sons or daughters are equal; hence, they deserve the same access. In addition, Java as the common dominator of a multi-ethnic family means the substantive characteristic of Javanese culture able to protect the dynamics of

multicultural interactions in the family.

6.0 Acknowledgement

The writer sends the gratitude to Universitas Negeri Surabaya, which has been given the grant fund for this research through the scheme of Fund Research Administration of Non-Tax State Revenue in the fiscal year 2021.

References

- Arifudin. (2017). Urgensi Implementasi Pendidikan Multikultural di Sekolah. *Jurnal Pemikiran Alternatif Kependidikan*, 12(2), 1–9.
- Banks, J. A. (2014). The Canon Debate, Knowledge Construction and Multicultural Education. *American Educational Research Association*, 22(5), 4–14.
- Berthelsen, D. and Karuppiah, N. (2011). Multicultural Education: The Understandings of Preschool Teachers in Singapore. *Australasian Journal of Early Childhood*, 36(4), 38–42.
- Ciftci, Y. A. (2019). Multicultural Education and Approaches to Teacher Training. *Journal of Education and Learning*, 8(4), 136–152.
- Hasanah, U. (2018). Implementasi Pendidikan Multikultural dalam Membentuk Karakter Anak Usia Dini. *Golden Age: Jurnal Pendidikan Anak Usia Dini*, 2(1), 35–53.
- Ibrahim, R. (2013). Pendidikan Multikultural: Pengertian, Prinsip dan Relevansinya Dengan Tujuan Pendidikan Islam. *ADDIN*, 7(1), 129–154.
- Mahfud, C. (2016). Pendidikan Multikultural. Pustaka Pelajar.
- Maslikhah. (2017). Quo Vadis Pendidikan Multikultural: Rekonstruksi Sistem Pendidikan berbasis Kebangsaan. JP Books.
- McLeod dan Chaffee. (2016). Religious Authority and the Prospects for Religious Pluralism in Indonesia. The Deutsche Nationalbibliothek Lit Verlag GmbH & Co. KG Wien.
- Mubit, R. (2016). PERAN AGAMA DALAM MULTIKULTURALISME MASYARAKAT INDONESIA. *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1). <https://doi.org/10.21274/epis.2016.11.1.163-184>
- Parekh, B. (2006). Rethinking multiculturalism: Cultural diversity and political theory. *Ethnicities*, 1(1), 109–115.
- Rosyada, D. (2014). Pendidikan Multikultural Di Indonesia Sebuah Pandangan Konseptual. *SOSIO DIDAKTIKA: Social Science Education Journal*, 1(1), 20–34.
- Satori, A., & Widiastuti, W. (2018). Model Pendidikan Multikultural Pada Pesantren Tradisional di Kota Tasikmalaya Dalam Mencegah Ancaman Radikalisme. *Sosiohumaniora*, 20(1), 22–28. <https://doi.org/10.24198/sosiohumaniora.v20i1.10304>
- Suliyati, T. (2017). Konsep Feng Shui Pada Tata Ruang Kawasan Pecinan Semarang Sebagai Respon Terhadap Aktivitas Masyarakat.
- Sutjipto. (2017). Implementasi Kurikulum Multikultural Di Sekolah Dasar. *Jurnal Pendidikan Dan Kebudayaan*, 2(1), 1–21.
- Sutjipto, S., Wibowo, U. B., & Hastutiningsih, A. D. (2017). IMPLEMENTASI KURIKULUM MULTIKULTURAL DI SEKOLAH DASAR. *Jurnal Pendidikan Dan Kebudayaan*, 2(1), 1. <https://doi.org/10.24832/jpnk.v2i1.618>
- Tilaar, H.A.R. (2012). Membebahi Pendidikan Nasional. Rineka Cipta.
- Tilaar, H.A.R. (2014). Perubahan Sosial dan Pendidikan: Pengantar Pedagogik Transformatif Untuk Indonesia. Grafindo.
- Tilaar, Henry Alexis Rudolf. (2004). Multikulturalisme: Tantangan-tantangan Global Masa Depan dalam Transformasi Pendidikan. Grasindo.
- Wijayanti D. dan Poppy Indriyanti. (2017). Pendidikan Multikultural Berbasis Seni Budaya

- Di Sd Taman Muda Ibu Pawiyatan Yogyakarta. *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora*, 2(1), 92–115.
- Yani, M. T., Suyanto, T., Ridlwan, A. A., & Febrianto, N. F. (2020). Islam dan Multikulturalisme: Urgensi, Transformasi, dan Implementasi dalam Pendidikan Formal. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 8(1), 59–74. <https://doi.org/10.15642/jpai.2020.8.1.59-74>
- Yaqin, A. (2021). Pendidikan Multi Kultural. *Lkis Pelangi Aksara*.
- Yaqin, M. A. (2015). Pendidikan Multikultural, Cross Cultural Understanding untuk Demokrasi dan Keadilan. *Pilar Media*.