

## Analysis of the Implementation of Multicultural Values in History Learning in Secondary Schools Teologi Kristen Benfomeni Kapan



Esyantri Nati<sup>1</sup>, Wardo<sup>2</sup>, dan Musa Pelu<sup>3</sup>

<sup>1,2,3</sup>History Education Post graduate Program, Sebelas Maret University, Jl. Ir. Sutami No 36, Surakarta, 5712

**ABSTRACT:** The purpose of this research is to know what multicultural values are implemented in learning history in SMTK Benfomeni Kapan to know the implementation of multicultural values in SMTK Benfomeni Kapan, and knowing what constraints faced in instilling multicultural values in SMTK Benfomeni Kapan. This research type is qualitative research. Data collection technique is observation, interview and documentation. Data validity uses triangulation and source techniques. Data analysis is used interactive analysis model. Based on the research results reveal that the planting of multicultural values in teaching history taught in SMTK Benfomeni Kapan has been done well. The implementation of multicultural values in history learning in SMTK Benfomeni Kapan is not only taught in the classroom, but also through out of class learning. The curriculum becomes an obstacle factor in instilling multicultural values in SMTK Benfomeni Kapan and classroom learning becomes a supported factor in the implementation of multicultural values.

**KEYWORDS:** Multicultural education, history learning and students

### INTRUDACTION

Cultural diversity is a condition that exists in most societies. There are many conceptual errors in the discourse regarding cultural diversity. Our very multicultural country is a gift from God that we must be grateful for. As explained by Tariq Modood (1997), the term 'multiculturalism' as well as multicultural policies in general are understood differently by different countries according to their socio-political and cultural backgrounds. Multiculturalism is a term used to explain views about the diversity of life in the world, or cultural policies that emphasize the acceptance of diversity, diversity, plurality, as the main reality in people's lives regarding the values, socio-cultural and political systems they adhere to (Roald, 2009).

This very complex diversity makes the country of Indonesia diverse and multicultural. Multiculturalism in Indonesia should put aside SARA, which often a group considers its own group to be the best. This is what should be eliminated, the assumption that there is no tribe or culture that is better than their culture. Mutual respect and respect between people must be increased so that disputes between tribes or between groups do not occur just because of differences of various kinds. If mutual respect and respect for each other has grown, harmony between people in everyday life will become easier in the life of a diverse or multicultural society. Diversity also has an impact on the Indonesian nation. A diverse society certainly has advantages and disadvantages in its management.

The implications of multicultural education are important for changing education and culture throughout society. As the government in implementing education as stated in the National Education System Law no. 20 of 2003 Article 4 Paragraph 1 which explains that national education is carried out democratically, fairly, and there is no discrimination in terms of respect for others which constitutes the rights, religion, culture and pluralism of a nation. With this, even though in the world of education we are from different ethnicities, we should also appreciate, respect and preserve inter-ethnic traditions.

The urgency in the world of multicultural education is starting to be built in various ways by teachers. The aim of multicultural education itself is to encourage students to be aware of the culture they have inherited from generation to generation. Ethnic problems, primordialism, ethnocentrism and so on often occur in multicultural societies. The problem of conflict cannot be separated from changes both socially and culturally. So the importance of building awareness and appreciation between cultures needs to be considered. Apart from that, in the world of education it is important to maintain the inclusive school paradigm that every student with a different cultural background also gets the right to education that meets the students' needs. Instilling humanist attitudes and values between ethnic groups with different cultures needs to be built in solidarity. This means improving a good

## **Analysis of the Implementation of Multicultural Values in History Learning in Secondary Schools Teologi Kristen Benfomeni Kapan**

cooperation system. In this way, it will create a sense of harmony between tribes who have different cultures in providing a positive impact or character in every member of society.

Through education based on multiculturalism, differences and separation of groups can rarely be reunited. The multicultural education paradigm is also implicitly one of the concerns of Article 4 point (1) of Law no. 20 of 2003 concerning the National Education System. In this article it is explained that: "Education is carried out democratically and fairly, without discrimination by upholding human rights, religious values, cultural values and national diversity" (Indonesian Department of National Education, 2006:2). The multiculturalism educational paradigm is very useful for building cohesiveness, solidity and intimacy among diverse ethnicities, races, religions, cultures and needs. The hope is that by implementing education based on multicultural values in history subjects, it will help students understand, accept and respect other people with different ethnicities, cultures and personality values and other aspects, as did the fighters in achieving Indonesian independence.

Culture is a general form of understanding regarding ways of thinking, feeling and behaving in a particular society or social group (Brown, 1963). Multicultural education is a reform movement that aims to ensure that all students enjoy equal and creative education regardless of ethnicity, race, gender, culture, language, religion, social class (Kaya, 2020) (James & Cherry, 2016). It aims to create an educational environment for all students in equal conditions that respects diversity. Ultimately, multicultural education can be taught without subject specialization.

Multicultural education requires teachers who embrace individual differences as assets and strive to provide educational opportunities for all students to enhance their academic and social success. Multicultural education can function as a reform movement that aims to ensure that students enjoy and produce the same education regardless of culture, language, race, social class, gender or religion (Karacabey et al., 2019; Aslan, 2019; Noor, 2019). As a place to sow norms, values and culture, schools must develop the character of students so they can participate in community development.

The author took SMTK Benfomeni Kapan as the location of his research, in this case the students come from various ethnicities, and have high tolerance even though there is a lot of diversity, regarding how teachers teach in classes that have this diversity. With this diversity, multicultural values need to be developed, especially in history learning in the classroom. The reason the author chose SMTK Benfomeni Kapan as a place for research is because SMTK Benfomeni Kapan has diversity and still upholds the values of tolerance between people. Based on findings in the field, the research title was finally taken on "Instilling Multicultural Values in History Learning at SMTK Benfomeni Kapan."

### **RESEARCH METHODS**

This research was carried out in order to obtain in-depth data regarding the analysis of the implementation of multicultural values in history learning at SMTK Benfomeni Kapan, TTS Regency, North Mollo District, so the form of research used was qualitative research with a descriptive analysis research form.

Arikunto (2010: 22) states that qualitative research is a display in the form of spoken or written words which are scrutinized by the researcher, and objects which are observed in detail so that the meaning implicit in the document or object can be captured. The form of research used in this research is descriptive analysis aimed at solving problems by describing and analyzing.

Mardalis (1989:26), states that descriptive analysis research aims to describe, record, analyze and interpret conditions that are currently occurring or existing. According to Sugiyono (2003:11) the descriptive analysis method is a research method used to collect data and examine problems that are currently occurring, then the data can be collected and compiled, after which it is processed and analyzed again.

### **RESULTS AND DISCUSSION**

Multiculturalism includes various cultural dimensions such as social class, religion, language, background, age, ethnicity, race, and livelihood (Aydin & Tonbuloglu, 2014; Educational materials can be provided to obtain additional information about diversity, so that the Indonesian nation can grow and develop harmoniously even though there are differences in religion, language and culture. However, in Indonesia this may not happen, because there are too many social and cultural conflicts. This has been demonstrated by several regions in Indonesia, such as the conflict in Sampit (between Madurese and Dayak), Poso (between Christians and Muslims), and various battles that often occur between several villages and student fights between schools. The harmonious combination of multicultural differences creates security. Educational efforts to protect the nation aim to enrich cultural assets that can become capital in developing Indonesia multicultural (Gay & Howard, 2000; Tilaar, 2004).

Learning is a process carried out by educators for students to acquire and process knowledge, skills and attitudes. Meanwhile, history is a science that studies the past. Regarding education in elementary school to middle school, the past contains wisdom values that can be used to train intelligence, shape the attitudes, character and personality of students, meanwhile through multicultural education.

Implementing multicultural values in history learning is a teacher's effort to educate students to become inclusive, pluralistic citizens, respecting human rights and justice, democratic without having to sacrifice the development of religious attitudes

## **Analysis of the Implementation of Multicultural Values in History Learning in Secondary Schools Teologi Kristen Benfomeni Kapan**

and behavior. The process of implementing multicultural values in history learning includes three activities, namely: planning stage, implementation stage, and evaluation stage. At the planning stage, the teacher creates learning tools which include: (a) educational calendar, (b) annual program, (c) time allocation calculation, (d) semester program, (e) minimum completion criteria, (f) syllabus, (g) lesson plan. Learning planning is made by the teacher with the aim of ensuring that the implementation of learning runs in a directed, systematic manner and achieves targets.

Education is a tool and an intentional form of cultural processes and aims to transfer culture (Karacabey et al., 2019). The world of education needs to consider the diversity of each individual in society (race, ethnicity, class, gender, language, physical disability, etc.). Multiculturalism is recognized as a basis for unity for living together. Apart from that, it can strengthen social life which can prevent the emergence of conflicts, both individual and group conflicts. Conflict can be caused by small or simple problems to complex or significant problems. Multicultural values are a philosophy that is interpreted as a way of life that wants to unite cultures in harmony with the same economic status, social status and political rights in civil society. This is supported by article 27 paragraph 1 of the Constitution of the Republic of Indonesia, that all citizens at the same time in law and government are obliged to uphold the law and government without exception. Musa Asy'arie stated that multicultural education is a process that develops a way of life that is mutually respectful, sincere and tolerant in a pluralistic society, towards the diversity of cultures that live in its midst.

According to Musa Asy'arie, multicultural education depends on the nation's flexibility and mental flexibility in resolving social conflicts, problems of tolerance, ethnic and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democratization, pluralism, humanity, universality and other issues. other related issues. According to curriculum, it can be interpreted as a principle that uses students' cultural diversity in forming the philosophy, mission, objectives and components of the curriculum as well as students' learning environment, so that students can use their personal culture to understand and develop. expected differences in understanding, concepts, skills, values, attitudes and morality.

The impact of multicultural education in the academic field is not only for students, but has an impact on all members of the academic community in various fields (Sela-Shayovitz & Finkelstein, 2020). Multiculturalism starts with values, rules in the family, then develops in society. The human mind needs continuous guidance and guidance so that it can become a teaching for humans, especially all school members. Local wisdom can be integrated and provided continuously through holistic multicultural education in high school. Holistic education is education that develops all potential in students in harmony, including intellectual, spiritual, social, emotional, physical, aesthetic and spiritual potential.

Students' skills are not just reading and arithmetic, but they also need to acquire knowledge, skills and values that will enable them to live, interact and make decisions when interacting with others from various races, ethnicities, cultures, languages and religious groups.

eko et al. (2020) shows the need for multicultural education starting from Bhinneka Tunggal Ika based on national culture, namely Pancasila, with the general aim of achieving an egalitarian and prosperous Indonesian society. For this reason, it is interesting and important for students to know and understand local wisdom. Multicultural education based on local wisdom in secondary schools can stimulate students' interest in knowing national identity and having attitudes that reflect the noble values of Pancasila.

The goal of multicultural education is to completely transform the school environment so that culturally diverse groups of students can experience the same educational opportunities. Banks & Banks (2001) state that the goal of multicultural education is to develop students' cognitive abilities and skills, enabling them to function not only in their individual communities but also in global society.

Indonesia is said to be a multicultural country which brings challenges and opportunities to the world of education. An opportunity for the Indonesian people to become increasingly recognized by countries in the world by being able to showcase Indonesian culture. The problem is, if this culture is not preserved, it will perish and fade into the soul of the Indonesian nation. Teachers must be responsible and aware of the differences inherent in their students. It should not create divisions among students, but rather represent valuable differences. Multiculturalism begins with family values and rules and develops within society. The human mind needs continuous guidance and guidance to become a lesson for humans, especially for all school members through multicultural education in secondary schools. Holistic education is education that harmoniously develops all student potential, including intellectual, spiritual, social, emotional, physical, aesthetic and spiritual potential. School as a system has important aspects, one of which is the learning process.

To guide human and natural behavior with the aim of harmonizing humans with nature. The goal of multicultural education is to completely transform the school environment so that culturally diverse groups of students can experience the same educational opportunities. Banks & Banks (2001) state that the goal of multicultural education is to develop students' cognitive abilities and skills, enabling them to function not only in their individual communities but also in global society.

### **Implementation of Multicultural Values in History Learning**

The implementation of multicultural values in history learning at SMTK Benfomeni Kapan can be said to be quite good. An indicator that the implementation is quite good is that the teacher has made learning preparations in the form of learning tools which contain:

## **Analysis of the Implementation of Multicultural Values in History Learning in Secondary Schools Teologi Kristen Benfomeni Kapan**

educational calendar, annual program, time allocation calculation, semester program, minimum completeness criteria, syllabus, learning implementation plan, and evaluation. Besides that, teachers have identified multicultural values which are implemented in history learning. In making a learning plan, it is necessary to create stages that will be used in learning, the aim is so that the learning that will be carried out is actually carried out well and obtains the desired results. The teacher also carries out learning activities which consist of three stages of activities, namely:

### **Initial activity**

Initial activities are activities that begin the implementation of learning carried out by the teacher. This activity aims to create an atmosphere that supports the creation of effective, enjoyable learning and prepares students for the next learning process.

This initial activity begins when the teacher enters the class and then the students greet them. This greeting is a mandatory activity when the teacher enters the class to start learning. After the students greet, the teacher then prepares the class for the learning process by looking at the cleanliness of the class, the neatness of the students' clothes and taking attendance. Then the teacher probes the students a little to recall the material that was presented in the previous lesson. In this activity process the teacher tries to provide apperception to students.

### **Core activities**

Core activities are the main activity steps in learning. This core activity in the learning process places greater emphasis on the process of forming students' learning experiences. Learning experiences are intended as learning activities carried out to foster and apply values, one of which is multicultural values to students. Learning experiences are also carried out to develop direct interactions between teachers and students and students and students. History learning is oriented towards student activities, while teachers act more as facilitators who make it easier for students to learn in class.

The implementation of learning carried out by the teacher in the exploration stage can be seen that after carrying out initial activities, the teacher outlines the main material that will be presented in the learning process. After the teacher explains the material, the teacher then forms groups for the elaboration stage. The groups formed usually consist of 4-5 groups. In dividing groups, the teacher gives students the freedom to choose their own group members. However, sometimes students ask the teacher to divide into groups. After the groups are divided, then each group gets an assignment with a different question or problem. After students discuss the questions or problems that have been given to each group, then representatives of each group present the results of the discussion in front of the class. The confirmation stage in the learning implementation process, after students present the results of their discussion, then the teacher clarifies the results of the student group work. Together with the students, the teacher provides conclusions regarding the material that has been presented. After the conclusion is agreed, the teacher then gives students the opportunity to ask questions about material they still don't understand.

At the elaboration stage, the multicultural values that are visible are the values of tolerance, freedom, non-discrimination, equality, caring, willingness to accept other people equally without considering differences, giving friends equal rights to talk to each other, being tolerant when they have different opinions, respect each other, help each other, do not prioritize self-interest and personal ego and others. At the confirmation stage, the value that is visible is the value of giving fellow friends equal rights to talk to each other, being tolerant when they have different opinions.

### **End activities**

The final activity is the closing activity in the learning process in class. Final activities usually include activities carried out by the teacher. These activities include explaining material that students consider difficult, assessing the results student learning, giving assignments or homework and informing about topics or discussion at the next meeting.

In the final activity, there is a reflection stage, where students make a summary of the material that was discussed in the previous activity. Then the teacher explains again the material that the students consider difficult. Next, the teacher closes the lesson by assessing student learning outcomes and carrying out follow-up activities. The final activity is then continued by the teacher by giving students assignments to do in the dormitory related to the material they have studied. At the final stage the teacher provides information regarding the learning material that will be studied at the next meeting.

History learning is a combination of learning and teaching activities in which past events are closely related to the present. Therefore, a teacher is expected not only to master theory and be able to professionally teach history subjects, but also to be able to instill multicultural values in teaching and learning activities. The historical material taught at SMTK Benfomeni Kapan is very appropriate for implementing multicultural values in history learning because one of the materials is to foster national awareness as Indonesian citizens. According to Kochhar, history needs to be taught to educate students to have tolerance for differences in beliefs, loyalties, cultures, ideas and ideals. The process of implementing multiculturalism values in history learning can be done by adding these values to the indicators developed in the learning syllabus. So far, the indicators of multiculturalism values compiled by the History teacher at SMTK Benfomeni Kapan only look at cultural values and national character which include the values of cooperation, tolerance and democracy. The values of multiculturalism that must be included in learning according to the Education

## **Analysis of the Implementation of Multicultural Values in History Learning in Secondary Schools Teologi Kristen Benfomeni Kapan**

Office (2012:18) include: Tolerance, Unity, Equality, Freedom, Non-discrimination, Sacrifice, Kinship, Balance, Caring, Cooperation or mutual cooperation.

### **Obstacles in implementing history learning that contains multicultural values.**

#### **1) Learning Implementation Plan (RPP)**

RPP is a face-to-face learning activity plan for one or more meetings. RPP is developed from the syllabus to mobilize students' learning activities in an effort to achieve Basic Competencies (KD). The reference for preparing the RPP Learning Implementation Plan is Minister of Education and Culture Regulation Number 22 of 2016 concerning Process Standards. If when making a syllabus, history teachers don't need to make it again, then it's different with lesson plans, history teachers have to prepare it themselves. In the researcher's findings at the research location, the researcher saw that the RPP owned by the history teacher was already in the format of the 2013 Curriculum RPP as stated by the history teacher during an interview with the researcher who said that the RPP that the history teacher had had been adapted to the 2013 Curriculum, however After looking at the structure and format of the lesson plans, it turned out that they were not in accordance with the RPP format from the 2017 revised 2013 Curriculum. The obstacles he found were obstacles in planning history learning, especially regarding RPPs, namely the problem of changes to the 2013 Curriculum which was followed by the RPP structure which was always undergoing revision. This revision will of course affect the RPP components which were previously prepared and must follow the applicable curriculum rules.

#### **2). Learning methods**

Based on Minister of Education and Culture Regulation Number 65 of 2013 concerning Process Standards, to strengthen scientific, integrated and thematic approaches in learning, it is necessary to implement research-based 2013 Curriculum learning or Discovery Learning, a learning approach that produces the ability to solve problems in Problem Based Learning, and encourage students' ability to produce contextual work both individually and in groups in Project Based Learning. The history teachers that the researchers met turned out that in preparing history learning plans, they predominantly used lecture, question and answer, discussion and assignment learning methods. These methods are always used for meetings with different historical materials. Of course, this is not the right thing to do in the implementation of learning, where learning methods should be adjusted based on each historical material studied. The use of the lecture method is based on the reason that students are passive in participating in teaching and learning activities.

#### **3). Availability of Facilities and Infrastructure**

The availability of infrastructure to support the learning process is also one of the inhibiting factors in the implementation aspect of history learning. The infrastructure which also becomes an obstacle factor in the history learning process at SMTK Benfomeni Kapan includes limited learning materials and tools. From the results of interviews conducted, both students and teachers lack learning materials, namely handbooks and learning tools, namely infocus, to support the learning process in class. History teachers only have a few handbooks based on the 2013 Curriculum and students only have LKS books as a guide to learning. The implementation of the 2013 Curriculum for history learning will of course run smoothly and according to plan if it is supported by adequate facilities and infrastructure and of course this is motivated by limited school funds to provide complete infrastructure. Then other obstacles also come from students and teachers themselves, in other words students who are less active and passive in learning and teachers who consider the lack of availability of tools and materials to support the history learning process in the classroom.

## **CONCLUSION**

SMTK Benfomeni Kapan is a school that is fully managed by the NTT Provincial Government. This high school is a school that has diversity including culture, religion, gender and social status. In this learning activity, the teacher uses the group discussion method to instill and foster cultural values and national character in students, especially multicultural values. Learning evaluations carried out by history teachers have shown efforts in assessing cultural values and national character, one of which is multicultural values or in the students' affective domain.

Efforts to implement multicultural values in history learning for students at SMTK Benomeni Kapan have several obstacles that can hinder its implementation. The obstacles faced by history teachers are related to student activity in the classroom, and related to the allocation of learning time. To overcome the obstacles faced by history teachers, provide understanding to students to actively participate in learning activities.

Multicultural education is an effort to instill social values in students. The aim of instilling these social values is to develop all human potential by respecting plurality and heterogeneity due to the diversity of culture, ethnicity, language, religion, gender and community background. Issues related to multiculturalism are dynamic. Multiculturalism is local wisdom to see the diversity of Indonesian culture. In high school, multicultural education can be integrated into the local culture known to students, so that learning can attract students to certain phenomena around them. Awareness and the importance of mutual respect can be conveyed in the learning process through multicultural education based on local wisdom. Teachers need to integrate different subject contexts

## Analysis of the Implementation of Multicultural Values in History Learning in Secondary Schools Teologi Kristen Benfomeni Kapan

and local wisdom values to teach learning material. So that we can increase harmony, live in peace, and prepare our young generation for global challenges.

### REFERENCES

- 1) Adler, Ronald B., dan J.M. Elmhorst. 2009. *Communication at Working Seventh Edition, Principels for Bussines and The Priffeslors*. New York: McGrow Hill
- 2) Afandi, M., dan Jupriyanto. (2013). *Paedagogik Guru dalam Merencanakan Pembelajaran di Sekolah Dasar*. Semarang: Sultan Agung Press.
- 3) Aslan, S. (2019). *How is Multikultural Education Perceived in Elementary Schools in Turkey? A case study*. *European Journal of Educational Research*, 8(1), 233–247. <https://doi.org/10.12973/eujer.8.1.233>.
- 4) Arikunto, S. 2010. *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.
- 5) Aydin, H., & Tonbuloglu, B. (2014). *Graduate Students Perceptions 'on Multikultural Education: A Qualitative Case Study*. *Eurasian Journal of Educational Research*, 57, 29–50.
- 6) Banks, James A. (2001). *Handbook on Muticultural Education*,. San Fransisco: Jossey Bass
- 7) Brown, I. (1963). *Understanding Other Cultures*. New Jersey: Prentice-Hall.
- 8) Eko, P. S., Eko, H., Munandar, M. A., & Rachmand, M. (2020). *Local Wisdom: Pillar Development of Multikultural Nations and National Education Values*. *Cypriot Journal of Educational Sciences*, 15(6), 1587–1598.
- 9) Erviana, V. Y., & Fatmawati, L. (2018). *Urgensi Pendidikan multikultural sebagai wadah strategis untuk menanamkan karakter toleransi di Sekolah Dasar*. *University Research Colloquium*, 297–302.
- 10) Garvey, Brian dan Mary Krug. 2015. *Model-model Pembelajaran Sejarah*. Yogyakarta: Ombak.
- 11) James A. B & Cherry A. (2016). *Multikultural Education: Issues and Perspectives*. University of Washington: Wiley.
- 12) Kaya, K. (2020). *Portrayal of Ottoman Empire in Iranian High School History Textbooks*. *International Journal of Progressive Education*, 16(2), 1–16. <https://doi.org/10.29329/ijpe.2020.241.1>
- 13) Kurniawan, E., Astuti, T. M. P., Utomo, C. B., & Trimasukmana, D. J. (2019). *Using Media Literacy to Prevent the Dangers of Hoaxes and Intolerance Among the Students of Universitas Negeri Semarang*. *International Journal of Innovation, Creativity and Change*, 8(7), 1–13.
- 14) Mardalis. 1989. *Metode Penelitian suatu pendekatan proposal*. Jakarta : Bumi Aksara.
- 15) Moleong, L. J. 2010. *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- 16) Miles, Mattew B dan Amichael Huberman. 2007. *Analisis Data Kualitatif Buku Sumber tentang Metode-Metode Baru*. Terjemahan Tjetjep Rohendi Rohisi. Jakarta: Universitas Indonesia.
- 17) Nawawi. (2012). *Dakwah dalam Masyarakat Multikultural*. KOMUNIKA: Jurnal Dakwah Komunikasi, 6(1). <https://doi.org/10.24090/kom.v6i1.2012.pp%p>
- 18) Noor, A. F. (2019). *Multikultural Education Based in the Local Wisdom of Indonesia for Elementary Schools in the 21st Century*. 9(2), 94–106.
- 19) Sela-Shayovitz, R., & Finkelstein, I. (2020). *Self-Efficacy in Teaching Multikultural Students in Academia*. *International Journal of Higher Education*, 9(1), 159–167. <https://doi.org/10.5430/ijhe.v9n1p159>.
- 20) Sugiyono, 2009. *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, Bandung: Alfabeta.
- 21) Tilaar, H. A. R. (2004). *Multikulturalisme, Tantangan-Tantangan Global Masa Depan dalam Transformasi Pendidikan Nasional*. Grasindo.
- 22) Yakin, M.A . 2005. *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan*. Yogyakarta: Pilar Media



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.