

MULTICULTURAL EDUCATION STUDIES IN THE PERSPECTIVE OF SOCIOLOGY OF EDUCATION

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Abstract

Indonesia is a multicultural nation with a high level of pluralism. This can be a potential for national progress as well as its decline, depending on the quality of heterogeneity management. Therefore, an understanding of the nation's motto "unity in diversity" must be instilled in the younger generation from an early age so that they are able to play a role in maintaining unity in the midst of national diversity. One of the efforts that can be realized in order to respond to this problem is to understand the study of multicultural education or the concept of multicultural education (multicultural education) and its approach in education in Indonesia. Thus, multicultural education as part of character education will have a greater chance of succeeding.

Keywords: Multicultural, Multiculturalism, Indonesia

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INTRODUCTION

Indonesia is an archipelagic country (Archipelagic State) consisting of thousands of islands and has a population of approximately 240 million people who have different characters and cultures. The people adhere to 6 religions (Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism) as well as various beliefs. The diversity of these nations can be a potential as well as a risk. The potential for sovereignty over diversity, and the risk of

conflict due to diversity itself. The diversity of the multicultural community as an asset to the nation's wealth on the one hand, and conditions that are very prone to conflict and division on the other hand (Lestari, 2015). The management of this diversity is very important to maintain the unity of the Indonesian nation and fight for its progress.

This pluralism is not only due to the large number of ethnicities, but also because it consists of various distinctive cultural differences inherent in each ethnicity, both

horizontally and vertically (Agil, 2006). Differences that are vertical relate to differences in the top and bottom layers in the social, economic and political and educational fields. While horizontal differences include differences in social units such as differences in regional languages, traditional clothes, traditional houses and culinary arts, as well as other symbols inherent in each ethnicity. If the inter-ethnic complex processes in an unstable emotional state, it is estimated that it has the potential to be more sensitive to the emergence of inter-ethnic conflict.

Plural society as the identity of an Indonesian nation necessitates a concept of unity above diversity. It is there that the concept of multiculturalism is expected to be present. Multiculturalism rests on the recognition of the diversity of a heterogeneous society. This heterogeneity can be interpreted as a diversity of cultures, traditions, lifestyles, religions and other forms of differences. In other words, the weakness of multiculturalism in the midst of a pluralistic society can trigger conflicts that are very detrimental to many parties. The conflict can be stimulated by political, economic, religious issues, and so on.

In the current era of globalization, the wave of democracy is increasingly open, the impact of which not only brings positive values in terms of respect for human rights (HAM) and the existence of community groups, but also carries the danger of a country breaking up. Samuel P. Huntington in the Clash of Civilization predicted that there would be a clash between civilizations. The collision can be caused by factors: political, social, cultural, economic, race, even religion.

The 2019 general election can be one of the hottest examples. Issues of religion,

ethnicity, and class have emerged. The discussion of majority and minority sticks out on social media massively. The phenomenon of the spread of SARA-related social media content which caused conflict during the election for the Governor of DKI Jakarta (Evelina, 2015), seems to be happening again on a national scale. Various internal conflicts and tensions of the nation cannot be avoided. This phenomenon can be an indicator of the weak awareness of Indonesian multiculturalism. Because if the awareness of multiculturalism has taken root, then conflicts in the name of diversity will be easily avoided.

More specifically, among the multicultural conflicts that have not been resolved so far is the conflict between religious adherents. Both between adherents of one religion, and between adherents of different religions. For example, the burning of churches and the boycott of certain religious leaders.

Seeing the phenomenon above is sufficient as a basis, educational activities in Indonesia are required to have sensitivity to face globalization which threatens our multicultural identity. Therefore, in order to build a sense of unity and integrity as well as a sense of nationalism as well as answer some of the problems of pluralism as described above, systematic steps are needed that can be used as a national movement, namely through education. Multicultural education is considered one of the right ways to be able to instill people's ability to live in diversity. The essence of multiculturalism is the willingness to accept other groups equally as a unit without questioning differences in culture, ethnicity, gender, language or religion. The concept of multiculturalism refers to the plurality of cultures and certain ways of responding to

that pluralism. Therefore, multiculturalism is not a pragmatic political doctrine but a way of looking at human life.

METHOD

RESULTS AND DISCUSSION

Etymologically multicultural education consists of two words, namely education and cultural. Education in general is meaningful as an effort to grow and develop all the innate potential, both physical and spiritual possessed by individuals, in accordance with the values that exist in society and culture. Multicultural is defined as cultural diversity, various decency. Meanwhile, in terms of terminology, multicultural education can be interpreted as education about cultural diversity (Choirul Mahfud, 2004).

The term "multicultural education" can be used at both a descriptive and a normative level, describing educational issues and problems related to multicultural societies. Furthermore, it also includes an understanding of the consideration of all educational policies and strategies in a multicultural society. In this descriptive context, the multicultural education curriculum should include subjects such as: tolerance; themes about ethno-cultural and religious differences; the dangers of discrimination: conflict resolution and mediation; HAM: democracy and plurality; universal humanity and other relevant subjects (Tilaar, 2002).

Multicultural education is a progressive approach to transforming education that thoroughly exposes deficiencies, failures and discriminatory practices in the educational process. In line with that, Musa Asy'arie argued that multicultural education is a process of cultivating a way of life that respects, is sincere and tolerant of cultural

diversity that lives in the midst of a plural society (Musa Asy'arie, 2010). With multicultural education, it is hoped that there will be flexibility or flexibility of the nation's mentality in dealing with clashes of social conflict.

In line with the opinion above, Andersen and Cusher revealed that multicultural education is defined as education about cultural diversity (Mahfud, 2008). Meanwhile, Hernandez defines multicultural education as a perspective that recognizes the social, political and economic realities experienced by each individual in a complex and culturally diverse human encounter, and reflects the importance of culture, race, sexuality and gender, ethnicity, religion, status social, economic, and exclusions in the educational process (Hilda Hernandez, 2001).

In addition, Ainul Yakin in Sutarno argues that multicultural education is an educational strategy that is applied to all types of subjects by using cultural differences that exist in students such as differences in ethnicity, religion, language, gender, social class, race, ability and age so that the learning process becomes effective and easy (Sutarno, 2007). Multicultural education will at the same time train and build the character of students to be able to act democratically, humanely and pluralistically in their environment. This means that apart from being expected that students can easily understand, master and have good competence in the subjects taught by the teacher, students are also expected to be able to always behave and apply democratic values, humanism and pluralism at school or outside of school.

Multicultural education is a response to the growing diversity of the school population and demands for equal rights for

each group. In the second dimension, multicultural education is curriculum development in learning activities to highlight different historical perspectives, achievements and concern for people from other nations. This means broadly, multicultural education covers all students without distinguishing groups such as ethnicity, race, culture, social class, religion and gender, so that students can be tolerant and respect differences.

In addition to ethnic differences, actually differences in belief (religion) are also quite prone to harbor potential conflicts that can destroy togetherness, brotherhood, and infrastructure. Each religious group thinks that they are right; religious harmony that is learned through text books in schools seems to have no meaning at all. It seems that conflicts caused by religious differences are quite difficult to handle, because ideological primordial factors that have been embedded in one's soul are difficult to remove. Because it is ingrained and becomes part of the life and behavior of the individual. For an individual to be able to have an attitude of tolerance and respect for religious differences, then these values should be instilled since childhood through various opportunities, both in the form of discourse and concrete actions. In this case the exemplary attitude of parents, teachers and adults around the individual has a very big effect.

Religion should be a driving force for mankind to uphold peace and increase the welfare of all human beings on this earth. Unfortunately, in real life, religion has become one of the causes of violence and human destruction, a concrete example in Bosnia and Herzegovina, in Ireland and so on. In Indonesia, there has also been a series of bitter incidents such as in Poso and

Ambon (1999-2002) which not only took a very large number of lives but also destroyed hundreds of places of worship (both churches and mosques) which were burned and destroyed.

After this bitter reality, it is urgent to develop preventive measures so that the problem of religious conflict does not recur in the future. Several preventive measures that can be taken are providing education on pluralism and religious tolerance through schools. In this regard, it is important that educational institutions in a multicultural society teach peace and conflict resolution according to the values of multicultural education.

Multicultural Education Goals

The main goal of multicultural education is to restructure schools so that all students acquire the knowledge, attitudes and skills needed to function in an ethnically and racially diverse nation and world. Multicultural education wants to guarantee educational equality for members of different races, ethnicities, cultures and socio-economic groups and to facilitate their participation as critical and reflective citizens in an inclusive national culture (Zamroni, 2011).

According to Tri Astutik Haryati, the goals of multicultural education are divided into three kinds, namely goals related to attitudes, knowledge, and learning. Related to the attitude aspect is to develop cultural awareness and sensitivity, cultural tolerance, respect for cultural identity, cultural responsiveness, skills to avoid and resolve conflicts. Then what is related to the aspect of knowledge is to gain knowledge about other people's languages and cultures, and the ability to analyze and interpret cultural behavior, and knowledge about awareness of cultural perspectives. Meanwhile, the goals

of multicultural education related to learning are to correct distortions, stereotypes, and misunderstandings about ethnic groups in textbooks and learning media; provide various strategies to direct differences in front of people, provide conceptual tools for intercultural communication; develop interpersonal skills; provide evaluation techniques; help clarify values; and explain cultural dynamics (Tri, 2009).

Broadly speaking, multicultural education also aims to solve the problem of conflict in Indonesian society or at least to make people aware that conflict is not a good thing to grow. In addition, multicultural education must also be capable of making smart offers that include design materials, methods, and curricula that are able to convince the public about the importance of mutual tolerance, respect for differences, religion, race, ethnicity and multicultural differences in Indonesian culture.

Approach and Implementation of Multicultural Education

Schools play an important role in instilling multicultural values in students from an early age. If from the start they have shared values of togetherness, tolerance, peace-loving, and respect for differences, then these values free educators from the assumption that the primary responsibility is in developing cultural competence among students.

Second, avoid views that equate culture with ethnic groups. What is meant is that there is no need to associate culture solely with ethnic groups as has been the case so far. In the context of multicultural education, this approach is expected to inspire the makers of multicultural education programs to eliminate the tendency to see

students stereotyped according to their ethnic identity.

Third, because competency development in a new culture usually requires initiative interaction with people who already have competence, it can be seen even more clearly that efforts to support ethnically segregated schools are anti-thesis to the goals of multicultural education.

Fourth, multicultural education increases competence in several cultures. As for which culture to adopt is determined by the situation around it.

Fifth, multicultural education, both in school and outside of school increases awareness of several cultures. Such awareness will keep us away from the concept of dual culture or the dichotomy between natives and non-natives. This awareness implies that multicultural education has the potential to avoid dichotomies in students.

Furthermore, in multicultural education, there are dimensions that must be considered. According to James Bank there are five interrelated dimensions of multicultural education, namely as follows:

1. Integrating different cultures and groups to illustrate the fundamental concepts, generalizations, and theories in the subject.
2. Bringing students to understand the implications of culture into a subject.
3. Adapt teaching methods to student learning in order to facilitate academic achievement.
4. Identify the racial characteristics of students and determine teaching methods.
5. Train groups to participate in various activities, interact with all students and

staff of different races and ethnicities to create an academic culture (James, 2002).

Implementing multicultural education in schools does not have to be a special subject and included in the formal curriculum. The most important thing can be implemented directly in real action. In line with that, Gibson also revealed that in multicultural education teachers must provide examples of attitudes and exemplary as in multicultural values, thus students will follow them. Furthermore, he added that if you want to be a good teacher, you must be able to be an example that respects differences, is tolerant, loves peace and respects each other to their students.

So in reality the practice of multicultural education in Indonesia can be implemented flexibly by prioritizing basic multicultural principles. However, whatever the form and model of multicultural education, it should not be separated from the general goals of multicultural education. The principle of flexibility in multicultural education was also suggested by Gay as quoted by Zamroni, saying that it is very wrong to carry out multicultural education in the form of separate or monolithic subjects. Instead, he proposed that multicultural education be treated as an approach to advancing education as a whole and comprehensively. Multicultural education can also be used as a tool to make society more tolerant, inclusive, and always opinionated. A society as a whole will be better off, when all members of the community contribute according to their abilities and opportunities for society as a whole. Even Gay recommends that learning needs to provide opportunities for students to learn how a community's culture can play

a role in efforts to increase the prosperity and welfare of its citizens (Zamroni, 2011).

In Zamroni's view, multicultural education is proposed to be used as an instrument of social engineering through formal education, meaning that school institutions must play a role in instilling awareness of life in a multicultural society and developing an attitude of tolerance and tolerance to realize the need and ability to cooperate with all differences that exist. The school must be seen as a community, a small community; that is, what is in society must also exist in school. The perspective of the school as a small community has implications that students are seen as individuals who have characteristics that are manifested in the talents and interests and aspirations that belong to students.

From the perspective of learning outcomes, multicultural education has three goals that are developed in each student:

1. Development of cultural identity, which is a competency possessed by students to identify themselves with a certain ethnicity. This competency includes knowledge, understanding and awareness of ethnic groups and creates pride and confidence as members of a particular ethnic group.
2. Interpersonal relationships. Namely the competence to have relations with other ethnic groups, by always basing it on equality and equality.
3. Empower yourself. That is an ability to continuously develop what is owned related to multicultural life (Kenneth, 2001).

In order to be able to provide the best service for all of its school clients, schools must design, plan and control all school elements that can properly support the multicultural education process. Schools

must plan a learning process that can foster students' multicultural attitudes so that they can become members of a democratic society, respecting human rights and justice. Schools are required to design learning processes, prepare curriculum and assessment designs, and prepare teachers who have multicultural perceptions, attitudes and attitudes, so that they become part of making a positive contribution to fostering multicultural behavior of their students.

Several things must be done in implementing multicultural education (Azra, 2003):

1. Look for relevant learning approaches and techniques

Multicultural learning, either through civic education or Islamic education, is a process of fostering and forming a way of life that requires a foundation of knowledge and instilling values in each student, so that they become citizens who are religious but inclusive and have a pluralist attitude without sacrificing their religious basis.

Multicultural education does not foster knowledge skills in students, namely education programs are not directed at forming experts in the field of multicultural education, but educate students to become citizens who are inclusive, pluralist, respect human rights and justice, democratic without having to sacrifice the development of religious attitudes and behavior.

Therefore, in fostering and developing multicultural attitudes, teachers are required to increase the involvement of students in the process of seeking information, discussing various kinds of problems related to this information, and reflecting on the values obtained in the learning process.

The learning process must be developed dynamically and combinatively between

teacher-centered techniques and techniques that involve students in the learning process, so that the attitude of affection grows and develops in the souls of the students.

2. Consider the curriculum

The implementation of multicultural education at the school level can be carried out in a comprehensive manner through civic education and or religious education. Multicultural education through religious (Islamic) education can be carried out through empowering curriculum slots or adding or expanding learning outcomes competencies in the context of fostering noble character by emphasizing various basic competencies as described above. Then, multicultural education through religious education (Islam) must also be carried out in a deductive approach starting with a study of verses on relevant themes, then developed into religious norms, both legal and ethical norms.

3. Teacher

The role of the teacher in multicultural education is also very important. The teacher must manage and organize the contents, processes, situations and school activities in a multicultural manner, where each student from different ethnicities, genders, races has the opportunity to develop himself and respect these differences.

In multicultural education, a teacher is not only required to be able to professionally teach the subjects he teaches. However, it is also able to instill inclusive diversity values in students. In the end, with these steps the expected output of a teaching and learning process will be school or university graduates who are not only smart according to the disciplines they practice, but are also able to apply the values of diversity in

understanding and appreciating the existence of followers of religion. and trust. Teachers need to emphasize diversity in learning, including: Discussing cultural diversity and people from different tribes in living together as a nation. And discussing that everyone from any culture actually uses the work of other people from other cultures. In grouping students in class and in activities outside the classroom the teacher is expected to do this diversity.

Implementation of Multicultural Education in Classroom

The four points above can actually be done to integrate multicultural material into the curriculum and can be integrated into actual teaching situations in all subjects. Indeed, in this case it is easier to implement in lessons related to socio-culture. The contribution approach can be used as a vehicle to move to another stage that is more intellectually challenging, such as the transformation and social action approach. This is also adjusted to the level of education and age of students, such as:

1. Implementation of Contribution Approach in Class

In lower grade kindergarten and elementary school students (grades I, II, III) the implementation of multicultural education can be carried out using a contribution approach, among others by:

- a. Introducing various forms of houses and traditional clothes from different ethnicities
- b. Invite students to taste different foods from different regions in turn
- c. Listen to students other folk songs
- d. Shows how to dress differently from ethnic groups and from other countries

- e. Introducing warrior figures from various regions within and outside the country
- f. Shows different places and ways of worship
- g. Ask students of different ethnicities to tell about the marriage ceremony in their extended family
- h. Introducing some important vocabulary that comes from other ethnic groups or countries (races), for example: thank you (Javanese), Muliata (Batak), Thank You (English), and so on
- i. Introducing vocations for boys and girls. For example: upik (Padang), ujang (Sunda), Koko (China), and so on.

The substance of multicultural education at this stage is to instill in students that the people who live around them and in other places and in this world are very diverse. Actually all the values are the same. Both houses, food, songs, clothing, characters, worship, marriage, meaning of words, and so on. Thus students begin to understand that there are different ways but the intent and value are the same. So they can learn to accept differences with a pleasant taste process. In the end, students feel different, it is not a problem but a gift.

2. Implementation of Adaptive Education in Class

Upper grade elementary school (IV, V, VI) and junior high school students have started to be able to understand meaning, so an additive approach is appropriate to give, such as:

- a. Complete the library with folklore books from various regions and other countries.

- b. Creating multicultural education modules to supplement other subject matter.
- c. Playing CDs about life in rural areas, in cities from different regions and countries.
- d. Ask students to have correspondence/email/facebook friends or friends with students from different regions, countries or other backgrounds.
- e. The teacher tells about his knowledge and experiences about the material in other regions or countries. For example: the science teacher explains about various plants and animals. The Indonesian teacher tells about the poet. The IPS teacher explains about the history of the nation, and so on.
- f. In each learning material the teacher should integrate multicultural values and apply them in class.

This is done to impart broad knowledge to students. The sense of interest in diversity that is obtained in the classroom will motivate students to know more by reading, looking on the internet, visiting, asking those who know more, and so on. With broad insight into cultural diversity, life, friendship, knowledge, students will grow to be inclusive people, easy to accept different people, tolerant and respectful of others. In addition, it is easy to interact with new or complex environments.

3. Implementation of the Transformation Approach in Class

For high school students, the implementation of multicultural education can be used with a transformation approach. Students at this level are already able to have a point of view. They are able to see concepts, issues, themes and problems from

several ethnic perspectives and points of view. They have embedded their cultural values. So they can compete and argue and start to dare to see things from a different perspective. In dialogue and argument there will be interactions that enrich each other's insights, which (Bank, 1993) calls the process of multiple acculturation. So that it can grow and create an attitude of mutual respect, togetherness, and love for others that is felt through learning experiences. This process can be done by:

- a. When forming discussion groups, each group should consist of students with different backgrounds, such as ability, gender, temperament, socioeconomic status, religion, so that they can learn from each other's strengths and weaknesses.
- b. Students are accustomed to argue and argue according to their way of thinking. Teachers do not need to worry about conflict of opinion or SARA.
- c. The teacher can invite students to think about an actual incident or issue, for example about suicide bombings or poverty, let students think according to their own thoughts.
- d. Familiarize students to help each other in different religious activities.
- e. Create a school program that invites students to experience live events in a different environment, such as a lifestyle. On holidays students are asked to live in families with different backgrounds from them, for example different ethnicity, socioeconomic status, religion, even if possible race or country.
- f. Invite students to help disadvantaged families or visit poor people from

various religious, ethnic and racial backgrounds.

- g. Train students to appreciate and have positive things from other parties.
- h. Train students to be able to accept differences, failures, and successes.
- i. Giving assignments to students to find, photograph real life and traditional activities from different ethnicities, religions, regions, cultures.

The above learning experiences can train students to be responsive to the strengths and weaknesses of both themselves and others. Students are also trained to be able to appreciate, acknowledge, and want to take positive things from other parties, even if they are from a minority group in our class or country. So that there is a process of transformation and acculturation process among students. This can also train students to be open-minded, positive thinking and big-hearted people, so that they are not easily prejudiced, accuse and label other groups.

4. Implementation of the Social Action Approach

In the social action stage, students have been asked to directly apply the concepts, issues or problems given to them. Because the purpose of teaching in this approach is to educate students to be able to carry out social criticism, make decisions and implement better alternative plans. In the sense that students know about the problems that occur, analyze the weaknesses and strengths that exist and are able to provide alternative solutions by carrying out solutions.

This social action is more appropriate to be carried out in tertiary institutions, whether

carried out for activities in class or in student organizations, including:

- a. Examine policies deemed ineffective, less humane, unfair, discriminatory and gender biased.
- b. Conducting protests and demonstrations against those who are considered responsible for injustice.
- c. Provide real support to the aggrieved party.
- d. Creating a network between regions and countries for various actual issues.
- e. Carry out joint activities between regions and nations for common progress regardless of different backgrounds.
- f. Make friends without being limited by any differences.
- g. Have the ability to do the best for parties of different cultures, religions and races.
- h. Being able to have the notion that we are part of the human beings on this earth regardless of cultural, national and religious backgrounds.

The main objective of this approach is to prepare students (students) to have knowledge, values, action skills and an active role in social change, both on a regional, national and global scale. In this approach the teacher/lecturer acts as an agent of social change that enhances democratic, humanist values and student strengths.

In implementing multicultural education in the classroom much depends on the role and ability of the teacher in multiculturalism. There are several pointers that can help teachers, including:

- 1. Be sensitive to your attitudes, racial behavior, stereotypes, prejudices,

your labeling, and the statements you make about other ethnic groups. Avoid statements such as the Chinese are stingy, the Javanese are overbearing, it is difficult for lower grade students to progress and so on.

2. Expand the teacher's knowledge about the lives of other people with different ethnic backgrounds, religions, genders, and socioeconomic status. This is what teachers really need to be more effective with a multicultural approach.
3. Make sure that your class carries a positive image of diversity. This can be done with real activities such as wall magazines, posters, calendars that show differences in race, gender, religion, socioeconomic status, so that students get used to seeing them.
4. Be sensitive to the racial attitudes and behavior of your students, guide and convince them to accept differences as natural and a gift that enriches human culture.
5. Use books, films, videos, CDs and recordings to complement textbooks, in order to enrich students' knowledge about cultural diversity that exists in society in the country and in the world.
6. Create a climate of sharing with students by giving students the opportunity to share personal experiences about their culture and other cultures they know.

Use cooperative learning techniques and group work to increase social integration in the classroom and at school, being wary of exclusionary groups.

CONCLUSION

Multiculturalism is an idea that aims to manage diversity with the principle of equality and recognition for a common goal. The idea concerns the arrangement of relations between existing cultural groups. The focus of multiculturalism is on the understanding of life which is full of cultural differences individually and in groups.

Indonesia as a country that has ethnic diversity which has the goal of creating students who have an attitude of tolerance towards the culture and ethnicity of the entire Indonesian nation is an important factor for developing multicultural education. The implementation of multicultural education in schools is carried out by designing learning processes, preparing curricula and evaluation designs, and preparing teachers who have multicultural perceptions, attitudes and behaviors, so that they become a part that makes a positive contribution to the development of multicultural attitudes in their students.

Multicultural conflicts, which are still common today, show that multicultural education in Indonesia still needs attention. This is partly due to the uneven distribution of educational services received by the community, as well as the partial implementation of multicultural education. Even distribution of the quality of education services and the implementation of a more comprehensive multicultural education can help improve the performance of multicultural education itself.

Indonesian society is very diverse, it is very appropriate to be managed with a multicultural values approach so that interaction and integration can run peacefully, so as to foster an attitude of togetherness, tolerance, humanism and

democracy in accordance with the noble ideals of Pancasila.

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