

MULTICULTURAL EDUCATION PRACTICES AT RELIGIOUSLY-BASED SCHOOLS IN MALANG

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ABSTRACT

This study began with an assumption that multicultural education model is practiced in schools in a very limited scope. Therefore, through the subject of PPKN (Civics Education) in schools, multicultural education can be developed. In addition, the school as a laboratory of diversity at the scope of educational institutions is an important medium in the discourse of multicultural education. As a conceptual formulation that was built through the 2013 curriculum, the instructional model of Civics education-based on multiculturalism was found to be able to stimulate students' character building in a more effective, quick and strategic manner. The school, in addition to being an important laboratory of diversity, should also provide multicultural instruction in Civics education with the materials that aid the vision of Civics education instruction with a content of multicultural education in a productive, creative, innovative, and affective way as well as having an effect on the students so as to contribute to the social, civic life and more importantly to the process of building the character and attitude of tolerance among students in schools. Through multicultural education in schools, students learn to accept and understand the cultural differences that affect the differences in usage (how people behave); folkways (habits in the community), mores (code of conduct in the community), and customs (tradition of a community). With multicultural education, learners will be able to accept differences, criticism, and have a sense of empathy, tolerance for others regardless of class, status, gender, ethnic, religion and academic skills.

Keywords: multicultural education, 2013 curriculum, character building, civics education, attitude, tolerance.

INTRODUCTION

The debate over the implementation of the curriculum at the national level in Indonesia recently has drawn attention from the actors in education, especially teachers, professors, and even the students themselves. It also occurred, of course, among academics, researchers, analysts, as well as the school stakeholders, both at the school and the university level. This debate is not merely the arena of contestation of the interest of educational policy makers at the central government level, but also as a lengthy search process for

a curriculum model that should be developed within the context of citizenship and Indonesianism. Pancasila and Civics Education is one of the fields of study or a picture of a curriculum that describes a model development, from the eyes of teaching which is based on the strengthening of knowledge resulting from *pancasilaism* to the development of the formation of the curriculum of education in the context of Indonesianism and nationalism (Civics Education). In addition, indigeneous values for the seeks of student's awarness of multiculturalism also need attention (Prasojo, 2015). Religious teachings have also been in the debates in the search of better formula of multicultural education, especially in Indonesia (Faoziah, Mahfudh & Ronika, 2016; Noor & Siregar, 2015; Casram, 2016).

However, the development of the K 2006 to the K 2013 curriculum models was not fully understood and practiced in full by teachers and school institutions. There must be some reasons why the issues of the model of the 2013 curriculum (K13) development does not immediately get a response at the grassroots institutions in the regions. The aspect of psycho-social paedagogic, which are considered among the resasons, are related to several issues including (1) Civics education instruction has too much and broad material; (2) instruction is carried out in an unattractive and boring way; (3) learning methods so far tend to be less varied and do not engage students in a meaningful way; (4) Students are generally less happy with civics lecture as it is more about memorization and lots of reading; and (5) Civics instructors tend to be unready to teach contextually, less enjoyable learning and very "textbookish" (Zuriah, 2011).

Contents of multicultural education in Civics course can be seen through the 4 pillars of national development, ranging from the Pancasila, the 1945 Constitution, national unity, and the Unitary State of Indonesia. The four pillars are not only taught as a form of knowledge of understanding on 4 pillars themselves, but the values of education contained in these pillars can also generate a pattern of tolerance among learners, where the implementation of learning would require a diverse perspective to be able to unearth a more comprehensive understanding (Wiloso, 2011: 3). Some featured schools in Malang have shown the formation of character and attitude of the students in understanding the differences both in terms of culture, religion, race, and other forms of gender differences and behavior among students.

In Malang as one of the cities in Indonesia which has a fairly strong educational base, it is not uncommon that some schools are still using the old system, meaning that teaching Pancasila is still understood as an object of knowledge or normative knowledge transfer, and not implanted in more dynamic and

deep affective values which can contribute directly to the community, so that aspects of education that uses the perspective of learning through experience in shaping a student's behavior is still limited (Maskan & Ultamaningsih, 2011: 396). The involvement of the school, teachers, parents and relations to the home serves as an indicator of observation in the process of building character/ attitude of students through a package of Civics lesson. In some integrated Islamic schools, for example, Civics lessons touches the issue of diversity that is developing at the operational level through attitudes and behavior everyday. This is a form or model for multicultural education in schools.

Civics education-based learning model integrated in the multicultural curriculum package in 2013 is an important awareness as part of what James A. Bank called education reform, particularly in the character formation of students in schools. While the school as a laboratory of diversity in the level of educational institutions, it is a process of school engagement (Delanty, 2003: 106) that will make important changes in the character formation of the students, especially in the form tolerance attitude among students in the school. Therefore, multicultural education through Civics Education is assumed to be able to equip students with its effectiveness and can become a model in the formation of attitude and character among students. In the context of the establishment of a model for curriculum development in schools at least it finds aspects of the conceptual framework of a model that will be developed, and academic concern emerges from this study is that why is the model of Civics education packed with educational multiculturalism in schools still very limited. Shouldn't the subject of Civics Education I of K 2013 curriculum in schools be a model of multicultural education that is very setrategis for the formation of students' tolerance? Then what model of multiculture-based Civics Education can be developed in schools? Let us see what have happened in Malang of East Java, especially within two religiously-based schools in the following discussion.

SOCIAL DEMOGRAPHICS OF REACH SCHOOLS IN MALANG

This study focuses on two private reach schools in Malang, namely SMP Islam Sabilillah and SMPK Kosayu. The two featured private schools could represent the view in this study. Below it will be described how these schools show the initiative that leads to the development of multicultural education, both the supporting extracurricular activities and the use of K2013 curriculum that have been used as a reference in the two school institutions.

1. Catholic Junior High School (SMP) Kosayu Malang

SMPK Kolese Santo Yusup 1 (St. Joseph College), abbreviated as Kosayu Malang, is one of the reach schools under the Kolese Santo Yusup Foundation. The foundation was established in 1951, precisely on July 16, 1951, at that time it was still located in the area Sutomo. On March 19, 1952 was inaugurated by Mgr. Albers, O.Carm. And now St. Joseph College Foundation is located on Jl. Simpang Borobudur 1, Blimbing, Malang. The Foundation is under the management of CDD Catholic priests.

SMPK Kosayu aims to build character of the nation reflected in Indonesianism and religious context, in which this idea leads to the realization of the vision and mission of the school to be communicative and can be measured. In addition, the school also aims to improve the quality of noble character behavior of students, foster attitudes and values of tolerance so as to appreciate the diversity in the vicinity.

In addition to improving the knowledge and skills of students in accordance with the demands of the curriculum, it also intensifies the role of parents in mentoring activities to develop the students' personality to have concern for the surrounding communities, as well as growing awareness of teachers and parents and the community that it requires an exemplary education. More importantly, it also boosts professional competencies of teachers, raising awareness of clean, healthy, orderly, safe, neat and homely living. Further, the vision and the mission are also aimed at improving facilities and infrastructure that support the learning process, as well as developing humanistic relationship among the school community. It sets goals definitively to improve students' character.

One of extracurricular activities, as a private school in Malang with the majority of students being of ethnic Chinese background, is that every year it is always a special moment to commemorate Chinese New Year with activities that can attract the public attention. One example of these activities is to wear Qi Bao clothing with bright red shades. If one does not have these clothes, they can wear similar looking clothes to fit the theme of the Chinese New Year. One informant, Eka (12) reported that "The moment of diversity like this is priceless that will we will always preserve be for today, tomorrow and the future" (February 11, 2016 interview).

Moments like this are supposedly starting from decorating the classroom with the lunar nuances such as *angpau*, objects with the Lunar new year theme, images of monkeys, streamers, colorful paper, and a cherry tree, especially in the classroom. This atmosphere is the color of this school at this moment, until at the height of the show that follows the activities of eating together

with members of the class, followed by the blessing in the classroom by Father Sukamto, the principle. In addition, there are many more activities related to the formation of characters, including the practice of tolerance packed in the form of extracurricular activities.

2. SMP Islam (Islamic Junior High School) Sabilillah Malang

SMP Islam Sabilillah Malang is officially a school under the auspices of the Sabilillah Foundation domiciled in the area of Blimbing Malang. This Junior high school is also one of the reach schools in Malang which has national and international reputation. One of the former ministers of Religious Affairs under President KH. Abdurrahman Wahid, Prof. Dr. Tolhah Hasan was also among the founders of this Foundation. In addition, the school also has become the choice for the Minister of Education and Culture Prof. Dr. Muhajir Efendi to send their children to study.

The Vision of SMP Islam Sabillah Malang in general aims to make Sabilillah junior high school Malang a reach school and a reference in the formation of the Islamic character and nationality at the international level. The mission of education is to develop the school to be a featured school in delivering education and building Islamic character as well as becoming a reference for the primary school at the national and international level.

SMP Islam Sabilillah Malang also one of the featured schools that implements the K2013 curriculum policy, in which the practice has been integrated in the curriculum of the institution, which includes the integration of Islamic, national, and scholarly subjects. One of the teachers and also the management of SMP Islam Sabilillah explained that the institutional curriculum puts emphasis on subjects equal to or higher than the OECD countries or other developed countries. In addition, the school also develops a balance between the spiritual and social attitudes, curiosity, creativity, cooperation with intellectual and psychomotoric abilities. The school is part of society which always creates the experience of interaction in the teaching-learning process, so that community not only serves as a second subject in the learning process, but also as a learning resource.

In addition, SMP Sabilillah also develops the attitude, knowledge and skills and implements them in various situations at school and the surrounding community. The school also intensely provides space and time to develop the attitude, knowledge, and skills, especially in building the students' character in the school, family, and environment, including the tolerance in building the social interaction between students.

Therefore, they define the learning revolution to create the students' character in the school. Character is the behavior of an individual person's inner nature that affects the entire individual thought, behavior, character and temper. The character is closely associated with what is called morality. A good character will bear good morals for the individual. As for the building of the character, it can be seen in the activities of habituation at school or out of school. The school environment itself always applies habituation to love Allah and His Messenger, as well as parents and teachers, and oneself, among others, as well as the natural surroundings. The students are also taught to love science and technology, as well as the love of the nation and the state.

For example, each individual will face the same problem that is worldly difficulties, but the response of each individual is different. Therefore, an expected character should be positive. Thus, the character is trying to conform to the school environment and its surrounding. At school, according to a Civics education teacher, "students will be trained to bring good character so that someday when they graduate, they will have good morals". Such morals will be the key to their success because it will be useless if one is highly knowledgeable but morally low.

MULTICULTURAL EDUCATION AS CHARACTER DEVELOPMENT

James A. Banks (1993) identifies five dimensions of multicultural education which is expected to assist teachers in implementing some programs that are capable of responding to the diversity of learners (students). First is the dimension of content integration. This dimension is designated to a teacher in giving a description of the key points in learning by reflecting some of the materials, especially how a teacher accommodates important points and keeping the content of learning materials through a curriculum that also uses a different perspective. What is most emphasized in this approach is to accommodate the contribution of the teacher, in which the curriculum ensures that can limit the facts about patriotism in various groups. In addition, learning design is not altered. The second dimension is knowledge construction. This dimension emphasizes the role of teachers in an effort to help students to understand and formulate, and keep perspective and conclusions formed by the discipline they have. This dimension is also sustainable with the understanding of the learners to change their knowledge.

Third is the dimension of prejudice reduction. In this dimension, a teacher is required to make a lot of effort to engage students in building positive attitude about differences. For example, when students enter the school with negative behavior and indicate misunderstanding of the race or a different ethnic

group, it is through education that the school can help students to adopt a more positive intergroup behavior, as well as conditioning a more conducive environment and certain. For Bank (1993) this condition is a lesson which has a positive image about the different groups using learning materials more consistently. Some studies show that students who come to school with a lot of negative stereotypes tend to behave and do a lot of misunderstanding of other ethnic groups. The results from other studies also illustrate that the use of multicultural textbooks or other teaching material through a cooperative strategy can help students to develop positive attitudes and perceptions of other racial or ethnic groups, so that they can be friends outside of their own.

The fourth is the equal education. This dimension demonstrates ways in changing the model of learning facilities, so as to facilitate the achievement of student learning outcomes of each group. The strategy is considered capable of creating fair educational treatment, which among others can be through a form of cooperative learning not competitive learning. James A. Bank (1993) argued that this kind of education is designed to shape the school environment with diverse groups, including ethnic groups, women, and students with special needs that will create the experience of equal rights and opportunity to learn.

Fifth is the dimension of empowerment of school and social structures. This dimension is considered important to empower the culture of differences among students in schools. Further, it can be used to construct social structure within the school that integrate groups into the character of of the local school structure, such as matters relating to the group practice, social climate, exercises, participation in extra-curricular activities, and appreciation expected from staff in response to differences in the school.

James A. Bank also suggested an approach to multicultural classroom learning process namely through single group studies and multiple perspective approach. In general, multicultural education in Indonesia uses single-group study approach. This approach is designed to facilitate students in learning the views of certain groups in depth. It should thus provided data about the group's history, clothing, customs, food, home models, religious and other traditions including data on group contributions to the development of music, literature, science, politics, and so forth which should be thoroughly elaborated by students. This approach will focus on issues related to the values of the group being studied.

In contrast to the above approach, multiple perspective approach focuses on a single issue discussed through many different perspectives. In this regard, teachers have a variety of perspectives in the learning process. Nowonder if

Bannet and Spalding (1992) corroborate with the suggested use of multiple perspectives in a multicultural classroom learning, because this approach seems more effective. In addition, multiple perspective approach also helps students to realize that an event is often interpreted differently by others, bringing values of the group that they follow. Therefore, a good view regarded as good by a group (as in accordance with its values), is often not considered in the same way by other because it does not match the values that they follow (Savage, 1996: 37).

One of the advantages of this multiple perspective is that it is located on a critical thinking process on the issue being studied, thus encouraging students to be able to reduce bad prejudice. Therefore, the process of interaction with other ethnic groups varies, allowing students to experience and feel empathy for other ethnic groups. Byrnes & Kiger (1988) in his research indicated that low school prejudices against other groups will show an attitude that is more sensitive and open to the views of others. They are considered capable of critical thinking, because it is open, and capable of showing respect for different views (Walsh, 1988: 7).

CURRICULUM SUPPORT ON THE SUBJECT OF CIVICS EDUCATION

There is a strategic choice used in the development of multiculture-based learning, namely strategies that focus on learning activities in cooperation (cooperative learning), which are accommodated by a strategy conceptual mapping, value analysis and social investigation strategy. Some of the strategies above are performed continuously and must be recorded in steps of Civics Education learning model based on the values of multiculturalism (as reported by Ms Kristin, teacher of Civics Education at SMPK Kosayu in an interview).

Strategies used in developing the instruction of Civics Education based on multiculture, are among others cooperative learning, which is accommodated by the strategies of conceptual mapping, value analysis, and social analysis. Some of these strategies are carried out continuously, and should be reflected in measures based on civics education multicultural learning model. Nevertheless, Hermus Hero a civics education teacher at SMPK Kosayu said:

“That there should be stressing on different points in each of the Civics Education learning strategies. Because the mapping strategy concepts above are used to provide adequate facilities to the students in conducting the identification of local culture. It is also used to easily

identify the concepts of culture considered attractive for oneself and for the culture of each region” (Interview, June 14, 2016).

The cooperative learning strategy is a strategy that is used to describe the development of students' ability to learn to cooperate in disseminating the concepts and values of the local culture in the area learning community with him. In the context of a multicultural approach, through this strategy, it is expected to increase students' participation in recommending local values and can create perspectives within the themes of nationality. Therefore, slowly but surely, through this approach learners have the ability to develop life skills, especially in respect of other cultures different from one's own group, so that the attitude of tolerance toward others can be built to accommodate a variety of interests, as well as to be open and honest in interacting with other people or those of different ethnic, racial, religious, and ethnic and cultural groups which serve as the expectation of this approach (Hanum, 2009: 7). In addition, the students --through this approach-- also have a high sense of empathy toward other cultural differences and at the same time are able to manage conflict in non violent ways.

The cooperative learning approach can also be used to improve the quality and effectiveness in the learning process among students, particularly in establishing the structure of students' social interaction and conducive environment especially in the learning process of Civics Education, which is a field of study that is based on the formation of values and attitudes of respect for diversity. While the strategy of strengthening its values is emphasized in habituation students' ability to think inductively namely from a way of thinking which is based on the values of local to global paradigm (Pareh, 1996: 53).

Based on the four earlier mentioned strategies, patterns of multicultural based learning to increase the values of students' self-awareness about diversity and otherness is continuously embodied in the social life of students, so as to build a national perspective. Through the establishment of this awareness, students will have personal resilience, and also be able to determine their rational choices when exposed to local, national and global issues. Thus, students will be able to understand the global outlook as a rational choice as an expression of national identity and not a sign that connects to non-rational reality (Pareh, 1996: 37). The academic reasoning is an indicator that is shown by the students as a result of the learning process in Civics Education they follow along.

Ms Nurhayati, Civics education teacher at SMP Islam Sabilillah reported that:

“There are several things that can be used to determine the success of student learning activities i.e. through employment report, students’ participation in the discussion and sharing of ideas, which consists of the rational in the opinion, tolerance, empathy for the values of the local culture, and the development of student learning achievement “.

In a Focusud Group Discussion (FGD), some Civics education teachers at the two schools above explained that the role of the teacher in the implementation of multicultural education-based instruction of Civics Education requires several things. They mentioned:

“That civics education teachers should be involved in any activity, both in discussion and reflection material, to prepare the plan of action, observation, to evaluate measures through sharing and intense discussions, as well as the achievement of the objectives of Civics Education instruction”.

The FGD held on the readiness of the teachers’ involvement in the implementation of multicultural education-based Civics Education instruction in reach junior high schools in Malang indicates that teachers not only teach, but also accompany students intensively in some of their activities.

Methodologically, learning management such as the themes of civics education is an important aspect in the continuity of multicultural education. An education expert Harry K. Wong, author of *How to Be an Active Teacher the First Days of School*, as quoted by Linda Starr (2004: 2) explained that learning management is a field of science in “practices and procedures that describe a condition of teachers in a position teaching and students as learners.” While the practices and procedures related to the methodology, Ricardo L. Garcia (1982: 146) revealed three factors in the formation of character-based learning management. The first is the physical environment, where in creating a physical environment that is safe and comfortable, teachers can consider several aspects, for example, aspects of the room layout that is not rigid, paint color on walls that support the productivity of students to be creative, setting the tables and chairs that is should be interesting, decoration outside the classrooms such as plants that reflect natural beauty, and also music that stimulates the imagination of students’ creativity. Therefore, teachers who have an understanding of the cultural background of students, will encourage the creation of a physical environment that is conducive to student learning (Goodstein, 2013: 47).

Second is the social environment. The environment which is comfortable and safe can be created through the selection of language, the sympathetic relationship between students, fair treatment of differences and cultural

diversity of students (Goodstein, 2013: 34). Although each school has religious background, for example SMP Sabilillah with their Muslim students, a variety of different thoughts, social status, parents' professions have caused them to form small groups that have the similar parental professions. The school is also trying to manage interpersonal relationships of students with various forms of games in class.

Third is the teaching style. In addition to the physical and social environment, students will also need a teacher's encouraging teaching style. Garcia (1982: 145-146) explained that teaching style is a kind of leadership or governance techniques a teacher uses. Teacher leadership style is also very influential for the students to have the opportunity to share opinions and making decisions. It can also be shown at least in three forms, namely: authoritarian, democratic, and free. The pattern of authoritarian leadership illustrates the limited space or opportunity for students to share their opinions (Hanum, 2019: 7). This pattern supports the teaching style centered on teachers not on students. In contrast, the pattern of democratic leadership provides more space for students to not only share opinions, but also determine the materials considered important to learn. While teachers who use the free patterns (*laizzes faire*) give the opportunity entirely to the students to determine their own course material in class. Classes that have diverse cultural backgrounds are more suited to the democratic leadership patterns (Styles, 2004: 3-4).

Abdullah Aly (2003: 70) argued that through a democratic approach, teachers can use many strategies, such as dialog, role playing, simulation, observation, case gandling. Dialog has contributed much to the learning process, just take the example of the one that has been discussed concerning the contribution of various cultures and other ethnic groups that can live together as a nation. In addition, through dialog, teachers can also discuss with a lot of cultural backgrounds it requires a lot of products from people of different culture. While through the simulation strategy, or role play, for example, teachers can facilitate students to portray themselves as another person of a different religion, culture, or ethnicity in everyday life. Every now and then, through the many strategies used, teachers can also run the project along with the committee involving students of diverse cultural background.

A few points of learning strategies above can be used to innovate patterns of teaching and learning in teaching Civics Education, for example students will be assumed to have a deep insight and understanding of diversity in the practice of everyday social life (Kymlicka, 2002: 13). In addition, students will also experience, even feel the reality of multiculturalism when they are involved or immersed themselves in the social life of the community, so the

attitude or behavior of tolerance, sympathy, empathy in time will grow in each student.

CONCLUSION

I need to restate here that multicultural education is practiced in two schools, Islamic and Catholic in this study, in which at both schools it has yet to fully show the educational practices of multiculturalism in the school as defined by the curriculum. What they do is finding the form of extra-curricular activities that lead to the character building of students, formation a culture of tolerance in their school respectively, as well as overseeing some school activities that support the creation of harmony within the students' family. So, extra-curricular activities are oriented toward the forms of character building among students. Through the concepts of learning as described by Banks in some of his multicultural education literature, at least there are four strategies of multicultural-based instruction, namely, cooperative learning, combined with the strategies of conceptual mapping and value analysis and social investigation. Some of these strategies have been implemented simultaneously, and should be reflected in steps of multicultural-based instruction.

Indicators that can be shown regarding the process of student learning activities in schools, among others are the writing of paper or article (work report), participation of students in civics education both through discussion and brainstorming, including rational argument, tolerance and sense of empathy for each other's cultural values. In addition, the performance displayed by the teacher in using a democratic approach, thus easily implementing civics education instruction based on multicultural education. Through the instruction of Civics Education patterns as described earlier, its effectiveness can be seen in the practice of living with cultural differences, which has been proven to be effective to develop a more democratic perspective. Students who have a good sense of empathy allow them to have respect for different opinions of others thereby reducing prejudice against other groups. Reading books of multiethnic literature also helps to lower negative stereotypes about other cultures. Therefore, multiple perspective approach contains two targets, i.e. increased empathy and decreased prejudice. Empathy for different cultures is required in the effort to reduce negative prejudice toward cultural differences among students at school.

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