

Multicultural and Multilingual Inside Education Perspective

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Abstracts: The purpose of the description of this study is to create a just and democratic safe society; security, justice and democracy can be achieved by diagnosing conflict as sublimation for differences in the language and culture of society. So that multicultural, multilingual education at least minimizes local, national and global community noise in overcoming vertical-horizontal conflicts. This study uses methods and techniques for analyzing general domain cultural themes to cultural sub themes; linear system relationships between components in education. The concept of multicultural, multilingual conflicting heterogeneity communities can help multicultural learning with the cultural-lingual approach; multimedia, multimethodic, multisite against the conflict of the heterogeneity community typically in the islands of the coast. Conflicting heterogeneity society is used as multicultural media learning media diagnostic material. Contrastive analysis of language and cultural conflicts is very helpful in diagnosing sublimation in an educational perspective. Hopefully the concepts of multicultural and multilingual community conflict in heterogeneity contribute in an educational perspective, namely multicultural and multilingual synthesis of local, national, and global in society elements.

Keywords: The Multicultural-multilingual, conflict-heterogenic, educational diagnosis.

INTRODUCTION

The multicultural discourse on educational perspectives is increasingly being put forward because of the flow of democracy in the life of the nation, implicating the strengthening of civil society and heeding the human rights reflected in the language of the language since the late 20th century reform movement (Rosyada, Dede, 2014). Multicultural discourse found the level of diversity of the Indonesian nation is an easy axis ignited SARA confrontation. This study is very important to discuss, so that cases of SARA that occur in Indonesia, such as in Central Sulawesi, Maluku, Kalimantan, Mataram, Aceh, and so on, will destroy Indonesian nationalism (Ruslan, Idrus, 2014). Therefore, a comprehensive study of Indonesian diversity is needed, so that it can foster dialogue on the perception of harmony in the life of the nation and state. This multicultural concept is a gift from God, ancestral heritage must be preserved and preserved, because Unity in Diversity is Multicultural (Lestari, Gina, 2015). This multicultural problem since reform until now, the language and culture are still warm to be studied. All studies of language and culture in the world are emphasized on the social-cultural aspects such as multilingual, there are links with sociology, language and psychology have been discussed in various sources of communication media. On this occasion also discussed the relationship of multiculture and multilingual begins first with the problem of bilingual (bilingual); integrative motivation needs to be instilled in mastering two

languages so that the desire to know more about bilingual issues that are followed by cultural character. Furthermore, it is discussed multilingual and multicultural that often experiences overlapping in explaining the relationship with an educational perspective, because multicultural and multilingual involve pluralism and assimilation talks; because there is a relationship between individual languages and ethnic groups (+ nationalism) there is a very close relationship between the maintenance of language and the sustainability of its culture (Elizabeth G., Pavel T., Michael M., 2005).

Multicultural problems include local, national and global cultures; can be utilized in a multicultural education perspective. Likewise, the problem of multilingual substance is lingual monolingual, bilingual, and multilingual which can reflect the multiculture of a nation that is local, national, and global as well. So that multicultural studies there are also studies of local, national, and global cultures that there are times when cross-language and culture give rise to national disintegration conflicts. It is hoped that the findings of multicultural and multilingual investigations in this educational perspective can be taken into consideration for parties in making decisions to create harmony, harmony, and balance in democratic life, namely equality in differences, differences in similarities that are mutually beneficial to all parties 'mutually intelligible' in this live. These things that are mutually beneficial can be described as follows. We take the example of community isolation, where the isolation of a language is qualitatively determined by variations in the similarity and differences of languages

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between speakers of mutually beneficial languages, such as in the kinship language of the Lampung community there are many lexicons caused by variants of sound elements in the following examples; [batu] ~ [batteu]'stone'; [ampay] ~ [ompay]'new'; [bintang] ~ [bittang]'star' in Lampung language. Even though the lexicons have different elements, they can still understand each other's basic lexicon similarities between speakers, so that language communicators still understand each other and benefit each other in the communication process (AM. Sudirman; Subandowo, Dedy; and Dacholfani, M. Ihsan, 2019). Based on this visualization, through multicultural and multilingual studies in an educational perspective, it is hoped that a just society and democracy will always coexist with problems of differences and similarities in culture and language.

MATERIAL AND METHODS

By T. Subadi (2006) explained, that theoretically diagramming methods in social-cultural research are demonstrated by inter-domain interconnection in the structure of the study, followed by the description of the design is presented systemically. Based on this theorist, in multicultural-multilingual studies in this educational perspective used thematic analysis, the analysis technique starts from the general theme to the specific cultural sub theme, the details of the description are described between multicultural and multilingual components integrated in the educational perspective.

RESULTS OF STUDY

a. Multicultural and Multilingual Concepts

This multicultural and multilingual concept is in line with the achievement of the objectives of the study in this paper to diagnose conflict problems caused by differences in the language and culture of the supporting communities. At the very least, this multicultural diagnosis is able to minimize the upheaval of local, national and global communities in overcoming vertical-horizontal conflicts like what happened in Indonesia. It is possible that an example of a diagnosis of this multicultural problem can be used as a reference for other countries at this time.

In addition, multiculturalism has a plural nature, in which are found various types of multicultural societies, such as the United States, Canada, Britain, France, Malaysia, Sri Lanka, New Zealand, Indonesia, South

Africa, Nigeria all quality. They are multicultural and very different. However, it has one character. By definition, their social culture is heterogeneous. The multicultural concept does not represent a state that has been achieved, but rather describes various political strategies and processes which are always changing. Therefore there is an effort to ground multiculturalism in its study of always controversy in an effort to find the right solution model for the development of Indonesia's current conditions for prospects in the future (Zaedun, N., 2020)

Like multicultural societies, this diversity is a multicultural study, because the culture of the community is different, therefore multicultural challenges require active management, to ensure that there are two cases, namely the case of difference and a sense of equality within the community. To achieve such goals is the recognition, recognition of differences, recognition of similarities, and mutual tolerance, and emotional management as a basis for interests in dealing with differences in multicultural societies (Rozita I., Nazri M., and Ahmad H.B., 2011)

The study writing in this paper is taken as a multicultural example in Indonesia. Indonesia is a country that has a plural society that has a variety of socio-cultural developments and variations. The diversity of these ethnic groups is used as the basis for building nationalist traits in the 1928 youth oath, and even popularizing the diversity in the motto of Unity in Diversity. This diversity of society still lives modestly complete with its ecocytical characteristics, whether in the form of cultural development or absorbing culture from abroad can spur society towards progress from small groups to elite and marginal groups in cities as objects of interesting study on sociologists, urban anthropologists, and experts other sciences; including in multicultural studies (Suparlan, Parsudi, (2014)

Just a description of one of Indonesia's culture in terms of ethnic diversity in Indonesia, namely the large ethnic groups in Indonesia can be shown in the following table;

Based on the table it has been shown that ethnic diversity is reflected by cultural diversity (multicultural), as well as language diversity (multilingual). This means that the Indonesian people *Bhinneka Tunggal Ika* NKRI as the data table below is a reflection of multicultural multi-cultural and multilingual society. Therefore in the following description the multicultural and multilingual community concepts are explained.

Table 1: Largest Ethnic Groups of Indonesian Citizens: 2000 Census (Idem)

Ethnic Group Number	Number (million)	Percentage Javanese
Javanese	83.8	41.7
Sundanese	30.9	15.4
Malay	6.9	3.5
Madurese	6.7	3.4
Batak	6.0	3.0
Minangkabau	5.5	2.7
Betawi	5.0	2.5
Buginese	5.0	2.5
Bantenese	4.1	2.0
Banjarese	3.5	1.7

Source: Himawan 2017.

Multilingual concept, this concept can be observed in national language behavior patterns as national identity, the variety of languages used to interact in the domains of education, work, and administration, and also when talking to strangers. This means that the various standards used in similar situations tend to be used in formal languages with people who have large social distances, let alone different ethnicities. Meanwhile, the pattern of the use of two or more languages is based on the interpersonal closeness that is built, not based on the reasons of the same ethnic group, but based on other socio-cultural identities. In addition, social interaction whether individuals or groups based on the similarity of age, profession, and social identity. So that the range of languages used is at least two languages 'bilingual' or more 'multilingual'. The behavior patterns of the speech community that are multilingual are based on the influence of social factors, namely (a) the scale of solidarity, familiar and not familiar; (b) scale of social, superior and subordinate status; (c) formality, formal and informal or informal scale; and (d) communication, referential and effective functions. In addition, the variety of choices interacting in certain domains also has its own meaning for the speaker; such a variety of languages is not only used as a communication tool, but also as a symbol of certain social identities, namely ethnicity, nationality, profession, and age. The overall symptoms of the choice of language diversity by the speaker community, shows the existence of the structure of language used in communication communities is no longer one language 'monolingual' but at least two languages 'bilingual' or more than two languages 'multilingual' (Yuliawati, Susi, 2012).

Furthermore, this multilingual concept is the result of multiethnic and multicultural existence, etymologically multilingual comes from multi-words 'many or complex' and lingually interpreted as a language both speaking and written language in communication. So multilingual interpreted a lot or the diversity of languages impacts of cultural diversity called multicultural. In addition to the etymological review, multilingualism can also be called multilingualism. Multilingual is the nature of speakers who are able or used to use more than one language; language speakers concerned in communication have the ability to speak more than one language. Symptoms of a person's habit or a community that has the ability or habit of using more than one language is called multilingual. When only two languages used in speech are called bilingual in linguistics called bilingual or bilingualism (Kridalaksana, 1993).

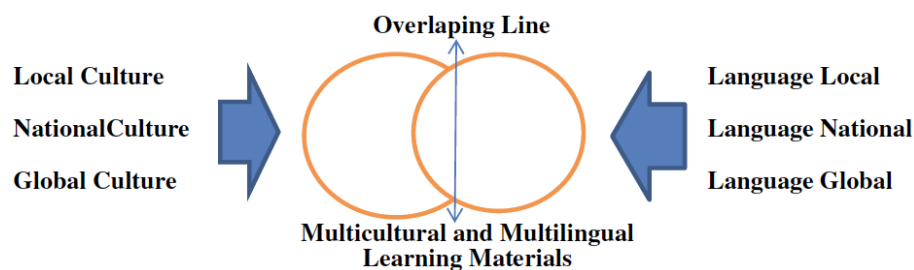
Relationship of Multicultural and Multilingual Concepts

The concept of multicultural and multilingual can be explained as follows, that lingual language can be done with bilingualism and multilingualism in terms of its use. The use of this multilingual language from the perspective of diachronic and synchronic is due to the influence of changes in language shift or extinction as a result of carrying out acts of Bilingualism or Multilingualism when the language community in ethnic mixing is seen from diachronic and synchronic linguistics; Diachronic pandang method from the initial phase until now; whereas synchronic is only seen from one phase of the range of diachronic phases. Indicators of bilingualism or multilingualism are determined by the situation of language communities

carrying out the Speech Act or acts of speaking in ethnic assimilation. Act on language situations, when, where, who is the speaker. This language act is used sociolinguistic codification in which there is diglossia or code switching switching language or code mixing mixed code and code switching, this diglossia can occur bilingualism or multilingualism. (M. Muhammad, 2016). The concept of multilingualism refers to the use of two or more languages by certain individuals or groups of society; its use has a cognitive advantage compared to the use of monolingual language, because the ability to speak or write using two or more languages has attentions accustomed to two patterns of language mastery or more in transforming one socio-culture into another socio-culture that is mutually beneficial between speakers and interlocutors, as well as conversely between listeners and responders. So that it is possible for multilingual capabilities to help the implementation be even better in multicultural learning.

society. Homogeneous societies, etymologically homogeneous' one " genes or genetic 'types', homogeneous societies are still shown by their dominance in terms of similarity, when compared to heterogeneous societies that are predominantly in terms of differences. Therefore, seen from the local wisdom of rural communities when compared to urban communities, rural communities of local wisdom in using culture and language are still very dominant, which is often expressed as regional culture and regional languages. This homogeneous culture and language is for Indonesia, if it still shows its function and position it is still maintained and still guaranteed by the 1945 Constitution (see explanation chapter).

Culture in Indonesia is largely isolated culture, intertwining with one another in contact. While other cultures are accommodate by opening tolerance to other cultures. For example Javanese culture as a large dominant culture does not oppress other cultures



b. Culture and Lingual

If the multicultural and multilingual explanations, the talk involves a lot of multicultural and multilingual elements that come from the existence of multi-ethnic in the socio-cultural activities of the people. Communities in the multicultural and multilingual discussion domains are characterized by heterogeneous discussion domains, meaning that the interrelationships of the community both individuals or groups are often triggered by differences that are compromised in the concept of synthesis to achieve togetherness, such as unity in diversity, and in language always bilingualism or more with mutual respect in mutually intelligible language is used as a way of tolerance and mutual respect.

The multicultural and multilingual issues above are usually to reach consensus both in opinion and action must be determined in advance with an agreement in making decisions because this plural society is heterogeneous. Whereas for a society that is still homogeneous, it is not as complex as a heterogeneous

through the colonization program in the Dutch era, and the transmigration program after Indonesia's independence. Even Javanese culture has the impression of modernizing the tribes in Indonesia through its national figures, through the Youth Oath of 1928 in the national concept of one nation, one homeland, and one language by upholding Indonesian as a unity language or national language until now (Sudrajat, 2014). Diversity between ethnically, races, sects, and religions is diversity in equality. While multiculturalism is a concept that came from the Western world, namely the influence of Canada, Australia, the United States, Britain, Germany. In its development the western world influenced Asian countries such as India, Malaysia, and Indonesia in academic activities, governance, and international organizations. Each of these countries one of the important issues discussed is the issue of ethnicity which is reflected by the problem of its culture.

Speaking of the problem of culture, cultures that are purified in multiculturalism should be packaged in a multicultural education concept without ignoring the

differences and contradictions within it as multicultural variations. Multicultural education should rightly get the attention of all groups or layers of society implemented in the realm of education in the formal, informal and informal environment with the hope of community life both individuals and groups experiencing dynamic and democratic development through the transformation of multicultural education.

So heterogeneous problems in multicultural and multilingual societies, studies are always seen in comparison with homogeneous societies, communities within their social culture are still dominated by one language and cultural ties as local wisdom. The issue of language and culture that is already at the national level is an element of enriching the wealth of the Unitary State of the Republic of Indonesia to strengthen the continuation of the contents of the Youth Pledge of nation's glory in the eyes of the international world. In addition to the discussion about culture mentioned above, the following also explains how language or lingual is particularly relevant.

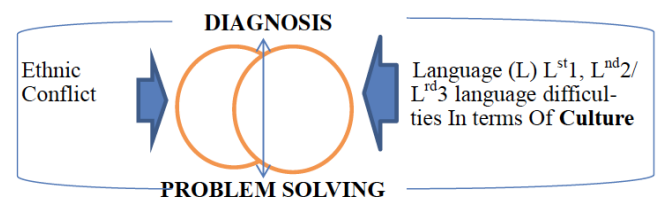
Lingual is interpreted as language, for example Indonesian is the unifying language of the Indonesian nation in the Unitary State of the Republic of Indonesia in its development into the language of science and technology, so that in developing Indonesian by the Jakarta language center, in addition to absorbing and borrowing from local languages, it also absorbs and borrows languages. foreigners in its development. Thus, the lingual units in monolingual that should be taken into account in the bilingual and multilingual issues as multicultural advocates, are local lingual, national lingual, and lingual mancanegaa. Thus, local, national, and international wisdom perspectives can enrich multilingualism in multicultural learning in which heterogeneous and homogeneous elements of the socio-cultural elements of society are found. Apart from the problems of people who are hetrogenic and homogeneous, society is still required to learn social culture both at the local, national, and foreign levels required multicultural and multilingual education.

Language and Culture Relations

The relation of language and culture above can be explained below, The relationship between language and culture, both of which play an important role in developing, describing, and transmitting culture and language, enables us to store meaning and experience to facilitate it in communication. This issue is very important, because the function of language has been widely explained by scholars, the relationship between

language and culture often experiences difficult misconceptions in cross-cultural understanding. Each culture (local, national, global) has its own characteristics that give impact to the language system, both languages at the local, national, or global level. For example the dog lexicon, in the western concept of the reference, is a household pet. There are many misconceptions in cross-culture for the same word but reflect different cultural patterns, when Turkish travelers to the USA refuse to eat, when they hear the lexicon 'hot dog' because it is against the moslemism to eat dogs. We can review the relationship between culture and language as follows: (a) Language is a key component of culture. This is the main medium for transmitting many cultures. Without language, culture would not be possible; (b) Children learning their native language are learning their own culture; second language cendrungng also involves cultural learning to various levels of learning; (c) Language is influenced and shaped by culture, so that it reflects culture; and (d) Cultural differences are the most serious differences that cause misunderstanding, discomfort, and even conflict in cross-cultural communication (Pujiyanti U. & RhinaZuliani F. (2014: 9).

As discussed above, cross-cultural communication, language and culture relationships have occurred, this issue is important in developing, describing and transmitting culture and language, so misconceptions do not occur as an embodiment of the contrasting values of language and culture between the two. The contrast is a sublimation tool for bilateral and even multilateral relations between nations. This contrastive study has been carried out at an early stage in the field of language learning which has difficulty in the second language due to differences in various aspects, whether bilingual or multilingual to reflect the local, national and global culture of a nation (AM. Sudirman, 2009). The relation or relationship between language and culture can be visualized as follows.



c. Multicultural and Multilingual Education

c.1. Multicultural education in the latest educational perspective, concerned about the needs of various sociocultural groups. As teachers in conducting educational procedures, they have an interest in

achieving multicultural education goals. In this research, the concept of multicultural education to measure teacher knowledge about multicultural education, about democracy and the scale of multicultural education attitudes developed by basic education teachers in their learning. (Toraman, C., Pickles, F., Aydin, H. 2015). It is very possible that in multicultural learning mediation of multilingual concepts can be used, for this reason it is necessary to appreciate how multilingual learning follows on from learning bilingualism.

c.2. Multilingual education the success of multilingual learning in schools is due to language teachers implementing multilingual learning through a combination of learning techniques, namely translation, transition, two or more languages, and interesting; implementation of multilingual learning can be done four learning strategies; namely teacher student communication, students and teachers, daily activities, and study groups as follows: **a)** Teacher Student Communication, where teachers listen carefully to students, and support them to use simple words and nonverbal cues when speaking, and also corrects students' pronunciations; **b)** Students and teachers, teachers give students the opportunity to try to master their new language without error correction by the teacher or other students; **c)** Daily Routines, to establish and maintain communication on the Internet, the target language is supported by the rules of the pesantren in or outside the classroom every day, and **d)** Language Group Time, activities in learning through lectures (speaking exercises), village languages, and clubs meeting (Bin-Tahir Cs., 2017).

c.3. Relationship of Multicultural and Multilingual Education based on the results of the study, researchers were interested in learning more about how the multilingual success of the teaching model was applied by language teachers at the school. Before conducting further research on the development of multilingual learning materials and learning models. The results of this study are expected to contribute to learning theory information in developing multilingual learning models, in accordance with the ability of schools to contribute information and references for researchers in the field of multilingual education learning.

d. Multicultural and Multilingual Learning Strategies

The view of learning since the 1980s, all learning designs in a systematic perspective, which is seen as a

system, all the elements that make up the contents of the system have their respective characteristics to achieve learning objectives. The success of the learning system goal is the success of achieving the learning evaluation goal. Next, who is expected to achieve the learning objectives? They achieve the learning objectives are students and teachers as objects and subjects of learning. Thus, the main goal of the learning system is the achievement of student success in achieving the goal of interaction in learning. The concept of learning, in general, cannot be separated from the concept of the learning system itself, as does the concept of learning that has been stated above, namely learning as a system in its implementation at least there are at least elements of a) the objectives of learning, b) learning materials, c) learning implementation; the implementation of teacher interaction applies strategies, methods, techniques to students using media oriented to the learning process and d) evaluation of learning to measure the achievements that have been made in the learning process. To put it simply in learning culture and language at least aspects (1) aspects of knowledge, (2) aspects of skills (listening-speaking; reading-writing), (3) aspects of attitude (body language is a combination of knowledge, feeling, action in activity) and (4) aspects of appreciation (art, culture, language). All aspects involve elements of the learning system that are dominated by learning material in multicultural education (AM. Sudirman; Huda, Miftachul; Ninsiana, Widya; and Dacholfany, M.Ihsan, (2018).

Multicultural educational material involves the thematic subculture, as well as multilingual education material involving the thematic. Simultaneously in the implementation of learning, it can be that the material supports one another not overlapping, but is dedicated to achieving a democratic learning society full of linguistic and cultural diversity. Thematically successive the following description starts from: Multicultural and Multilingual Educational Objectives => Multicultural (local, national, and global culture), Multilingual, bilingual (local, national, and global languages) => Multicultural Democratic Community Education and multilingual. Multicultural and multilingual learning strategies, overlapping languages and cultures occur at the level of local, national and international wisdom. Multicultural and multilingual overlapping lines, the shading of nonembrace is a touch of difference as a material for diagnosing conflict problems (local, national and global) in education and learning.

DISCUSSION OF THEME

The issue of multicultural education is taken as an example in Indonesia in overcoming multi-ethnic community conflicts, the partial approach to SARA conflict often creates new conflicts in the form of dissatisfaction such as community disappointment because in legal cases there are not treated fairly. This is where the importance of multicultural education (multilingual) in overcoming conflicts between communities in order to obtain sociocultural reconstruction. Multicultural education heeds the differences in the values of community life as variations in life that are mutually beneficial, not mutually contradictory. For the authorities concerned, they can establish a commitment to the implementation of multicultural education, in addition to prioritizing mutual respect and respect among individuals (groups), transformation of socio-cultural values can be carried out either individually or in community groups (Sudrajat, 2014).

Multicultural Education

This multicultural education as stated above, is very important in determining the commitment to implement multicultural education in promoting awareness of mutual respect, respect between individuals or groups in carrying out social cultural transformation in community groups.

Multicultural education can utilize multilingualism, because multicultural education develops democratic principles in social justice, this education has freedom, both in the ethnocentric meaning and other meanings in the perspective of freedom to explore the learning of other cultures. The substance of multicultural education has five dimensions, namely 1) integration of curriculum education which involves cultural diversity, 2) the construction of cultural diversity science must be comprehensively understood, 3) avoiding prejudice in understanding cultural diversity in education, 4) pedagogically, each participant in education is treated with equal and fair treatment, and 5) multicultural education in schools becomes a pillar of the eradication of overlapping social culture to create justice in the realm of a heterogeneous society.

Heterogeneous societies are often marked by the emergence of vertical and horizontal conflicts, realizing the presence of conflict in this society is not beneficial --both in the past, present, and in the future---, it is necessary to have a community culture that is always

side by side with differences in social and cultural elements in society without experiencing conflict. The conflict arises from aspects of social culture itself, such as the existence of a community with individuals from national, ethnic or ethnic language backgrounds, religion, gender and social classes. Similar aspects such as diversity are of concern to multicultural education. As an example for the country of Indonesia, a multicultural education model is needed adopted from Tilaar (2002), it is necessary to consider six issues, namely (1) multicultural education must have a right to culture dimension including its local identity, (2) Indonesia's national culture development continues to proceed well from the elements macro 'foreign' as well as micro elements 'local culture', (3) in developing national culture without ignoring foreign culture and local culture, (4) the reconstruction of multicultural education is avoided from xenophobia, fanaticism, foundations both in racial and sectarian ethnic groups, ((5) multicultural education considers the mutually intelligible prinsif learner, ie similarities in differences, and differences in similarities for all citizens, and (6) multicultural education emphasizes the ethics and morals of Pancasila, without ignoring the precepts 1-4 that focus on social justice for all citizens of the Republic of Indonesia in social and cultural. To realize the six problems above in its implementation, it is necessary to transform social culture in society, if grouped it can be started from (1) individual transformation, (2) transformation of community groups, and (3) transformation of multicultural education both individually and community groups.

In transforming multicultural education on social and cultural communities, language media are needed, bearing in mind that the general public in this world, Indonesia in particular has a diversity of cultures and languages. Are local, national, and global languages possible to be used in the transformation of multicultural education both individually, in groups, or in multicultural education and learning itself. In general, the use of language for multicultural education and learning can be done at the local level, monologue language is used, at the national level it can be used bilingual or multilingual, as well as at the foreign level it may be used bilingual or multilingual to understand and master the social cultural transformation in multicultural education.

Multilingual Education

Multilingual Education is education in learning that language is widely used so it is called multilingual

learning. For example in Indonesia, based on observations in education, an interesting phenomenon is that the symptoms of diglossia can raise the question whether there are typical patterns of language selection made by students in schools or madrasas ?. In everyday language use, students generally use various patterns of language use: 1) Indonesian, 2) Arabic, 3) English, and 4) local language. The issue of diglossia by policy makers in using the language is determined by the rules of the language, in the rules of the language a communication system has been established and the language system, for example foreign language (FL), nationality of language (NL), and local language (LL) to complement its achievements regarding the language of foreigners, fellow nationalities, and regional speakers is usually determined by their competence in understanding speech delivered by native speakers (Native Speaker), languages between each other influence each other. As a result of mutual influence with one another in communication sometimes borrow and absorb vocabulary between languages or with other languages (AM. Sudirman, and W. Ninsiana, 2017). Language knowledge, language skills, language attitude are determined by the choice of language; both lexicon choices, and language usage options.

The choice of language used there are several determinants such as the background language of the participants, the interlocutors, the atmosphere, and the hot topics discussed. The phenomenon of multilingualism in schools is interesting to observe, because of the linguistic situation of the learning process using multilingualism. Multilingual communication has become a quite unique norm compared to linguistic situations in other educational institutions. The pattern of language choice in such a multilingual community might also lead to various linguistic events.

Linguistic events and factors that influence language selection are not well known. However, in general, sociolinguistic views, it is important to know individual awareness and loyalty in using language, because in reality that Indonesia is a multilingual society that has 726 languages (Zulfiqar bin Tahir, Saidina Cs., 2015). Multilingual education is still a new problem that must be examined in depth to be observed from various sites that have contributed to multilingual education. Thus, there are many aspects and approaches that must be taken into consideration before developing multilingual education for schools, either public schools or boarding schools. Researchers

apply multimedia, multistage, or large-scale research approaches to collect data from a number of sites and use qualitative and quantitative data collection to explore curricula of multiple education, language choices, behavioral languages, student and teacher attitudes towards multilingual education, and student-teacher interaction strategies to develop their multilingual competence can be achieved. Achievement is supported by a draft needs analysis and multilingual education situation analysis. As well as enriching syllabus design, lesson plans, instruction, journals, and multilingual education development plans. Good for education, research, and community service. This issue is quite interesting to look at because it was induced by several experts with expertise in the field of linguistics such as Labov 1972, Burridge 2010. (Zulfiqar bin Tahir, Saidina Cs., 2015).

Labov's 1972 experience, is the use of language in the form of social interactions that occur in a variety of situations, its survival due to the fact that language users are regularly involved in speaking activities. Such activities will be more successful if supported by tools and other determinants such as language situations. Behavior and language attitudes are two things that are closely interrelated, which can determine the choice of language also for the survival of a language. Language behavior is a mental attitude in choosing and using language.

While Burridge 2010, it can be observed that someone is free to choose and use language. This freedom is a certain part of human rights. Although people are free to choose and use language, but there are many factors that limit a person in choosing and using such language. Language behavior and language attitudes are part of the language community; the two terms are difficult to distinguish. Language behavior is determined by four main factors, namely attitudes, social norms, habits, and possible consequences. Among the four factors, habit is the strongest factor, while attitude is the weakest factor. Therefore, it is clear that most language behaviors are habits and their attitudes are not the only factors that determine behavior.

Multicultural and multilingual issues in the perspective above require discussion methods, therefore, discussion in data analysis of a study requires three main issues (1) expressing basic concepts, (2) finding themes and formulating hypotheses, and (3) working based on hypotheses (Moleong, 1990). The concept of community culture is

realized by patterns of human behavior in groups, such as traditional groups or ways of life of people in society (Spradley, 1997). Based on this concept, then it is necessary to explain, regarding (1) the concept of multicultural culture, (2) as for the discussion theme, is the extent of understanding of (a) multicultural (b) multilingual, and (c) multicultural and multilingual education. Based on this basic assumption, it is necessary to achieve achievements that need to be described, namely to describe multicultural, multilingual, and multicultural education that utilize multilingual skills in technical learning.

a. Multicultural and Multilingual Concepts

The multicultural and multilingual concepts are found in the basic concepts of culture and language as a reflection of a nation reflected by the cultural elements themselves, referring to the opinions of EdwarTylor (Via Pujiyanti&Rhina 2014) and Koentjoroningrat (1990), the cultural elements themselves can be described as follows.

EdwarTylor 2014	Koentjoroningrat 1990
Culture is that complex whole which namely knowledge, beliefs, arts, morals, law, custom and any other capacities, habits acquired by man member of society	Categories cultural universal into seven, namely language, knowledge system, social organizations, life tool system, live hood system, religion system, and art.
Based on the writers above, the culture is knowlade, beliefs, knowledge system, arts, morals, law, custom, life tool system, live hood system, religion system, art, habits acquired by man member of society; and language.	
<p style="text-align: center;">What is Language?</p> <p>The language is a system of symbolism, the language is social phenomenon, the language is productive and creative, the language is arbitrary, language is highly organized system which each unit plays an important part which is ralted to other parts (phonetics, phonology, morphology, syntax, semantics, pragmatics, and so on)</p>	

The pattern of behavior of multilingual speech community language selection is based on the influence of social factors such as: scale of solidarity (familiar and unfamiliar), status scale (superior and subordinate), scale of formality (formal and informal), and communication functions (referential and affective). In addition, the variety chosen to interact in certain domains also has its own meaning for the speaker, for example, language variety is not only used as a communication tool, but also serves as a symbol of certain social identities based on ethnicity, nationality, profession, and age. The whole phenomenon of the

choice of languages by the speaker community, shows the existence of a reflection structure of multilingual and multicultural plural societies.

b. Multilingual as Sub-Ordination of Multiculturalism

If there is an understanding of multicultural education, one of its subordinations in the form of multilingual communication as a medium of communication is needed, namely language. Both monolingual, bilingual, and multilingual languages in the implementation of multicultural education and learning can be done. Multicultural and multilingual education, if paralleled, a multicultural-multilingual equivalent is found, as well as cultural concepts and language concepts. Sociolinguistics experts argue that language is a mirror of the society 'The language of the mirror of society' (Milne, Catherine, 2009). Communities that reflect their culture are reflected in spoken or written language, both implied and explicit. If language is a subordination of culture, multilingualism is also a subordination of multiculturalism. So that in multicultural education can be synergized with multilingual concepts in accordance with their respective levels, whether in the scope of local, national, or global wisdom in multicultural learning.

c. Multicultural and Multilingual Education

Before this multicultural and multilingual education is described, it is necessary to explain what multicultural and multilingual, then the following understanding of multicultural and multilingual education and learning perspectives is explained.

Multicultural	Multilingual
Multiculture is a collection of cultures or cultures of an ethnic or nation	Multilingual is a collection of lingual / language of an ethnic or nation
Multicultural and Multilingual Education Perspectives	
The perspective of education and multicultural learning is a perspective in the education and learning of the multicultural hetrogen community, which can utilize multilingual education in its learning.	The perspective of education and multilingual learning is a perspective in education and learning in monolingual, bilingual or multilingual languages that can be used as a medium for multicultural learning

All studies of language basically always involve the culture, and vice versa all studies of culture must also involve the language. In the social and cultural aspects such as sociology, language and psychology

accumulated in the aspects of multilingualism. Whereas multicultural and multilingual relationships that always involve bilingual in an integrated manner involve the social-cultural character of speakers who are both cultural and multicultural in people's lives that are reflected in language and culture, as well as reflected in multilingual and multiculturalism. In discussing multilingual and multicultural issues, it is possible to experience overlaps which are commonly called overlapping, especially the elements of language, social-culture, individual groups, especially those concerning assimilation and pluralism in an educational perspective. That is caused by the existence of a very close relationship between individuals and ethnic or national groups that have links in language and culture (Elizabeth G., Pavel T., Michael M., 2005)

d. Multicultural Education and Learning Strategies

Its multicultural learning strategy is in the curriculum, because multicultural education needs to include materials and teaching materials that are oriented towards respecting others both individually and in groups. In addition, multicultural education is emphasized in the process of cultivating a way of life of tolerance that is mutually respectful, sincere towards cultural diversity in the midst of pluralist societies where they are located or domiciled. So that learners in multicultural education are born with a broad awareness and understanding of the horizon of tolerance for learners to be accepted wisely and thoroughly in an environment of harmony and mutual respect.

For the purposes as described above, the multicultural education curriculum at least considers the following four objectives, namely: (1) the position of students as subjects in learning, (2) ways of learning students must look at the socio-cultural background of students, (3) the majority of the community the learning environment must be identified individual culture and social cultural groups, and (4) the student learning environment is used as a source of student learning.

In accordance with the pluralistic nature of Indonesian society, the curriculum must support the process of students being democratic, moral, ethical, and respectful of the rights of others. Therefore, cultural and cultural environmental factors are very important to consider in socio-cultural studies, so that multicultural education curriculum must involve cultural factors as a basis for curriculum development.

However culture is all the totality of the way humans live in developing patterns of life, in addition to being a curriculum foundation as well as a basis for curriculum development (Suniti, 2016). Furthermore, it is expected that the results of multicultural education with a similar curriculum in the midst of social and cultural life of conflict communities can be minimized, so that there is an awareness that conflicts that invite national disintegration are not good culture, so that the design of materials, methods, and other supporting facilities in education and learning out put it produces knowledge, skills, attitudes and appreciation in the form of life awareness of mutual respect for the values of ethnic, religious, racial, sectarian, and belief differences in a multicultural community culture.

Furthermore, technically in education and learning, it is necessary to design strategies that are appropriate to the culture of individuals and their social-cultural groups. Multicultural education and learning strategies are intended for societies that are heterogenic rather than homogeneous. The hydrogen community normally, if you take an example in Indonesia, is often found in coastal areas. As stated by Sahbudin Harahap (2015) that the diversity of the Indonesian nation that can be used as a location for multicultural education and learning, both for exploration and implementation is mostly located in coastal areas, such as the East Coast region of Sumatra. Likewise by AM.Sudirman, Karwono, and Juhri (2016) of the hetrogen region in the coastal area of Lampung Province (LabuhanMaringgai, Telukbetung, and Krui Coastal Coast of West Lampung) are very complex people who have heterogeneity properties as multicultural reflections that are quite interesting to observe again.

Multicultural learning strategies, in addition to considering multicultural curriculum, also consider the social-cultural nature of a heterogeneity society, as well as communication language media to interact using multilingual languages without neglecting monolingual and bilingual. Bilingual is used for bilingual and bi-cultural communities, while monolingual for local people is still thick with local wisdom in terms of language and social culture.

CONCLUSION OF STUDY

In this study, the concept of multiculturalism, multilingualism, in an educational perspective is analyzed. For more details, the analysis is carried out as follows.

a. Multikultural and Multilingual

a.1. Multiculturalism cannot be separated by multiethnic and multilingual. Multiculture is a collection of cultures that are associated as a reflection of the diversity of a multiethnic nation that has multiculture. Multiculture as a multi-ethnic mirror is shown by the diversity of cultural elements themselves, namely '**culture**'. By EdwarTylor, culture has a complex element, which includes knowledge, beliefs, arts, morals, laws, customs, and the scope of habits of individuals as members of society (Pujiyanti U. & RhinaZuliani F. 2014). By Koentjoroningrat (1990) universal cultural categories into seven, namely language, knowledge systems, social organizations, life tool systems, live-hood systems, religion systems, and art.

a.2. Multilingual cannot be separated by multi-ethnic and multicultural. Multicultural expression requires multilingual. What is meant by multilingual language when speakers speak three or more languages, if only two languages are called 'bilingualism', thus what is called multilingual is speakers who use three or more languages involved in talking or in multicultural narrative. When writing this is related to multilingual issues, it can be used to express the problem of multicultural education itself.

a.3. Multicultural and Multilingual Relations, the relationship between the two does not stand alone but both overlap, intersect each other, and complement each other in the application of inter-charm in people's lives for the benefit of culture and language. So multicultural and multilingual studies become very interesting in this discussion for the interests of all parties, both in cultural life, language, and for the interests of those interested in ideology, politics, social, culture, defense and security in the universe.

b. Culture and Lingual (Languages)

Culture and lingual are two interrelated concepts, because culture without lingual cannot be described in terms of lingual or language units, without language it cannot be considered as a culture.

b.1. Culture in Indonesia is an isolated culture, intertwining with one another. Whereas other cultures accommodation culture open tolerance to other cultures. For example Javanese culture, dominant culture did not oppress other cultures in the era of Dutch colonization, and transmigration after Indonesian independence. Javanese culture modernized the tribes

in Indonesia through national figures since the Youth Pledge of 1928 in the national concept of a nation (Sudrajat, 2014). Diversity among tribes, sects, races, and religions is diversity in equality. Whereas multiculturalism is a Western concept influenced by Canada, Australia, the United States, Britain and Germany. In its subsequent development, Europeans influenced Asian nations, such as India, Malaysia and Indonesia in academic activities, government and international organizations. Each country is concerned about its culture. Cultures that can meet and purify in multiculturalism should be packaged in a multicultural education concept without ignoring the differences and contradictions within it as variations in culture in a multicultural context; both individuals and groups experience dynamic and democratic development through the transformation of multicultural education.

b.2. Lingual (Languages) if the above description is about culture, the following is followed by lingual issues that are interpreted as languages, for example Indonesian as the unifying language of the Indonesian nation since the Youth Oath of 1928 has developed into the language of science and technology. In its development, Indonesian language absorbs and borrows local languages as local languages, foreign languages to foster and develop Indonesian as the national language (nationalism). Indonesian people who are united in diversity reflect a diverse society, in diversity there are homogeneous and heterogeneous, so it should be taken into account multilingual (local, Indonesian and foreign) and multicultural issues (regional, national and foreign cultures). Both multilingual and multicultural can be communicated with monolingual, bilingual, and multilingual language media in multicultural learning. So, based on monolingual, bilingual and multilingual lingual, local, national, and foreign wisdom approaches can be used to refer to multi-cultural education

b.3. Language and Culture Relations the discussion of language and culture above, has implicitly shown the relationship between language and culture, both of which are important in the development and transformation of culture and language. Scholars explained that the relationship between language and culture often results in understanding misconceptions in language and culture. Moreover, language and culture in Indonesia are still found in three-dimensional layers, namely the dimensions of local, national and international wisdom in this contemporary period. Every language and culture in its own network system, whether local, national and global.

The relationship between language and culture is shown as follows; first, the key language of culture, without language there is no culture; second, children learn the mother's language and culture, involving other languages and cultures; third, language is influenced and reflects culture; and fourthly, differences in language and culture cause conflicts of misunderstanding, inconvenient to local, national and international networks. Vertical and horizontal conflicts can be interpreted in communication for means of inter-interest between all parties. To bridge this gap, multicultural and multilingual education solutions need to be provided.

c. Multicultural and Multilingual Education

c.1. Multicultural Education multicultural education utilizes multilingualism to develop democracy and social justice, so that citizens learn to have freedom, both in terms of ethnocentric freedom and other meanings in the perspective of freedom to explore other cultures. The substance of multicultural education has five dimensions, namely (1) the integration of curriculum education which involves cultural diversity, (2) the construction of the science of cultural diversity must be comprehensively understood, (3) avoiding prejudice in understanding cultural diversity in education, (4) in a pedagogical manner, each participant in education is treated with the same treatment, and (5) multicultural education in schools becomes a pillar to alleviate the overlapping social culture of 'disintegration' to create justice in the realm of a heterogeneous society.

For example in Indonesia, a multicultural education model is needed, there are six problems, namely (1) multicultural education has a right to culture dimension including its local identity, (2) Indonesian culture continues to develop both macro elements 'foreign countries' and micro elements 'local culture', (3) in developing national culture without ignoring foreign culture and local culture, (4) reconstruction of multicultural education avoid xenophobia, fanaticism, fundamentalism both on racial and sectarian religions, (5) multicultural education takes into account the principle of mutually intelligible, ie similarities in differences, and differences in equality for citizens, and (6) multicultural education is emphasized on the ethics and morals of Pancasila, without ignoring the precepts 1-4 which focus on social justice for Indonesian citizens. In doing so, transformation is needed in society; (1) transformation of individuals, (2) transformation of community groups, and (3)

transformation of multicultural education both individuals and community groups. Indonesia which has a diversity of local, national and global cultures and languages can be used multicultural transformation of individuals, community groups in local, national and global multicultural education.

c.2. Multilingual Education technically multilingual education is carried out by multilingual learning, such as the symptom of diglossia which invites questions about students' language selection patterns in schools. In schools, multilingual languages are used as daily languages, namely (1) Indonesian, (2) Arabic, (3) English, and (4) local languages. The choice of language is determined by the language background of the participants, the interlocutor, the atmosphere and the topic of conversation. This multilingual phenomenon is interesting because the linguistic situation of multilingual learning has become a unique norm compared to other educational institutions. In the meantime, multilingualism as a multicultural mirror can increase tolerance in cultural differences which are mutually beneficial for Indonesia as a country with a single diversity, in an effort to minimize SARA conflicts that have often occurred in the past.

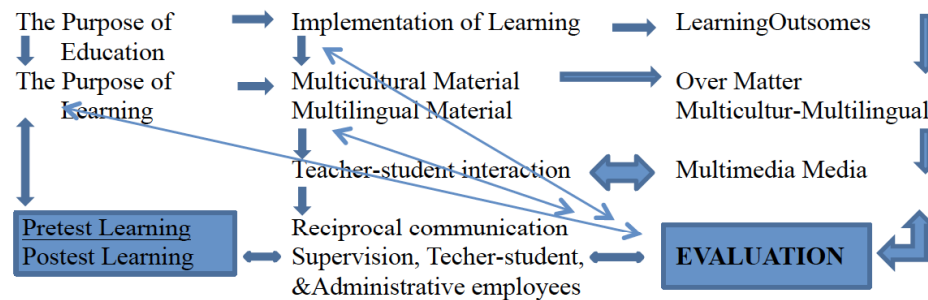
The potential of multilingual Indonesia as a reflection of the multiculturalism of its people, which has 726 languages, has long existed (Zulfiqar bin Tahir, Saidina Cs., 2015). So that in the last development, multilingual education can be supported by a multimethod media approach, multisite in its implementation.

Curriculum exploration, language choice and behavior, multilingual teacher attitudes, and student teacher strategies in learning in the development of multilingual competencies. Such analyzes enrich syllabus designs, learning plans, instruction, journals, and multilingual education development plans. In multilingual education this has this freedom as a human right, although free to choose and use language, but there are factors that limit a person in choosing and using language; namely language behavior factors and language attitude of the language community; the two terms have different meanings. Language behavior is determined by four main factors, namely attitudes, social norms, habits and consequences. Among the four factors, habit is the strongest factor, while attitude is a weak factor. Therefore, it is clear that most language behaviors are habits and their attitudes are not the only factors that determine behavior (Zulfiqar bin Tahir, Saidina Cs., 2015).

Map of Multicultural and Multilingual Education Perspectives

Educational and Learning Objectives	Educational Material	Learning Implementation	Learning Outcomes
Safe, fair and democratic society	Multicultural and multilingual	Provide multicultural understanding and language	Students are able to do justice and democracy
Mastering multicultural and multilingual thematic	Multicultural and multilingual thematic elements	Explain the multicultural and multilingual elements	Students are able to master the multicultural and multilingual elements
Mastering intercultural and linguistic relations	Relationship between culture and language elements of community reflection	Appreciation of cross-cultural cultural and linguistic elements	Students are able to mention elements of language and culture across cultures
Menguasaibahasadanbudaya local, nasional, dan global	Unsurbahasadandbudaya local, nasional, dan global	Analisisbahasadandbudaya local, nasional, dan global	Siswamenjelaskanbahasa-budaya focus pada local, nasional, danglobal
Cultured and multilingual society	Multicultural and multilingual education	Presenting multicultural and multilingual material	Community dominates multicultural and multilingual

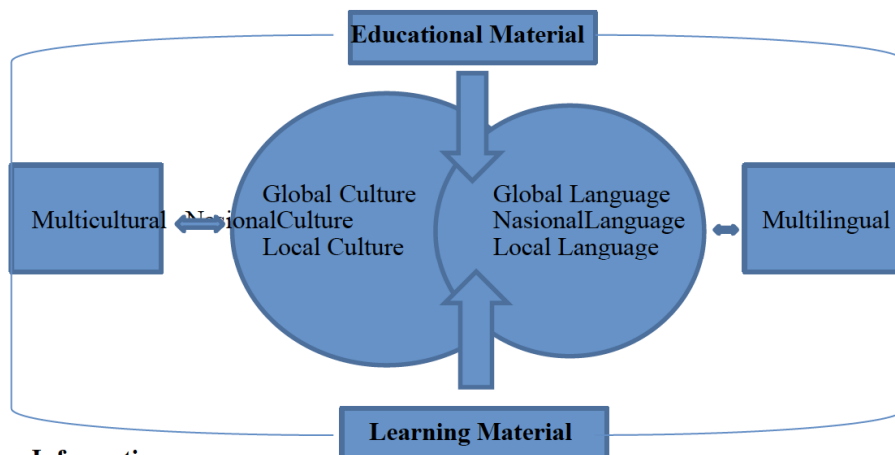
Multicultural and Multilingual Learning Strategies



Notes:

The Purpose of Multicultural and Multilingual Education=>**Multicultural (local, national and global culture), Multilingual, bilingual (local, national and global languages)**=>Multicultural and multilingual Democratic Community Education.

OverlappingMultikulturaladan Multilingual PerspektifPendidikan



Information:
 One-war relationship : ➡
 Reciprocal relationship: ↔
 Circle relationship : ()

d. Multicultural and Multilingual Learning Strategies

Learning strategies as a system of implementation have at least (a) learning objectives, (b) learning materials, (c) learning implementation; implementation of learning ---teacher interaction applies strategies, methods, techniques to students using media oriented to the learning process and (d) evaluation of learning--- to measure achievement in the learning process. In the meantime, multicultural education learning strategies, in addition to considering curriculum, also consider the social and linguistic and heterogeneous nature of language and culture of society, communication language media in interacting to use multilingual languages without neglecting monolingual and bilingual. Bilingual languages are used for bilingual and bilingual communities, while monolingual for local communities is still thick with local wisdom in terms of language and social culture.

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