

Reflections on Diversity: Representations of Multicultural Education in Indonesian Language Learning Textbooks for Senior High School Students

1st Ari Suryawati Secio Chaesar¹, 2nd Andayani², 3rd Raheni Suhita³

secioaricha@staff.uns.ac.id¹, andayani@staff.uns.ac.id², rahenisuhita@staff.uns.ac.id³

Universitas Sebelas Maret,
Ir. Sutami Street No. 36 Kentingan, Jebres, Surakarta, Indonesia^{1,2,3}

Abstract. Multiculturalism in education refers to the recognition and appreciation of cultural, religious, linguistic, and social identity diversity. However, its implementation often faces challenges, such as ethnocentric attitudes, social disintegration, and social discrimination. Indonesian language textbooks used in high schools serve as a key resource for students to foster awareness of diversity and intercultural tolerance. This study aims to explain and describe the aspects of multicultural education in Indonesian language textbooks for high schools. The research employs a qualitative descriptive approach with content analysis methods. The data sources consist of three Indonesian language textbooks for Grade 10 high school students and supporting literature related to multicultural education. The analysis of multicultural education aspects refers to five dimensions [1]. Data validity is ensured through triangulation, verification, and peer debriefing methods. The data analysis technique utilizes an interactive method, and conclusions are drawn based on the themes explored and examined. The findings reveal that the textbooks have not yet fully accommodated and integrated the dimensions of multicultural education comprehensively.

Keywords: Indonesian language, multicultural education, reflection of diversity, textbook

1 Introduction

Indonesia is a multicultural country, as reflected in its diversity of ethnic groups, languages, cultures, and religions embraced by its people. Furthermore, this diversity is evident in the varying perspectives of society on various social, cultural, and economic phenomena, among others [2]. The high level of multiculturalism in Indonesia presents significant challenges, as public awareness of diversity has not yet developed substantially. This is evident in the ongoing conflicts, violence, and disputes occurring in various regions. Diversity in Indonesia can be likened to a double-edged sword: on one side, it holds the potential to strengthen the development process and foster social harmony, but on the other, it poses the risk of disintegration that could threaten the unity and cohesion of the nation [3] [4]. Manifestations of disintegration within society, marked by perceptions of superiority among certain groups and a lack of tolerance, have occurred in West Kalimantan, Maluku, and Poso [5] [6].

In addressing the challenges and complexities of Indonesia's diverse society, a comprehensive and integrated approach is required [7]. One effective approach to overcoming these issues is through the implementation of specific strategies involving various fields, such as social, political, and educational domains. According to [8] education can be regarded as a long-term

investment because it serves as a tool for boosting the economy, instilling essential values, and having widespread non-economic impacts, encompassing social, political, cultural, and humanitarian aspects. Indonesian language and literature education plays a vital role in shaping a generation that appreciates cultural diversity and upholds the principles of democracy, justice, and humanity [2]. This aligns with [9] who asserts that the goal of learning Indonesian language and literature is to develop students' communication skills in Indonesian, both spoken and written, while fostering an appreciation for the rich and diverse cultural heritage of Indonesia. Referring to [10] language is a representation of cultural reality. It functions as a system of signs reflecting specific cultural values. The use of language is not merely a tool for communication but also a symbol that mirrors the social and cultural identity of a group. Therefore, the integration of multiculturalism in Indonesian language and literature education is crucial to ensure that students not only master the technical aspects of the language but also understand and appreciate the social and cultural diversity around them.

Books are essential tools for the success of education and learning. According to [11], textbooks are vital educational materials and play a central role in school curricula. Similarly, [12] argues that textbooks can be considered as resources that support the achievement of general and specific objectives in the learning process, tailored to the needs of learners. In language learning, textbooks serve as sources of material for oral and written presentations, tools for practice and communication interaction activities, references for linguistic aspects, and sources of ideas and insights in the learning process.

Textbooks not only emphasize teaching vocabulary and grammar but also the transmission of knowledge, attitudes, skills, and behaviors to embody cultural values, including the ideology that governs the state and society [13] [14] [15]. According to [16], textbooks should provide a framework that enables students to expand cultural awareness, encompassing global and multicultural perspectives. This aligns with [15], who states that reflectively designed textbooks can equip students with language skills in an inclusive, constructive, and sensitive manner, accommodating diverse social, ethnic, and cultural differences. From this explanation, it can be concluded that textbooks are essential elements in the education and teaching of Indonesian language and literature for students, serving to support the development of open-mindedness, tolerance, and appreciation of diversity.

The development of educational books needs to consider a multicultural perspective. This is supported by the opinion of [17] which states that the lack of a multicultural perspective can lead to problems for both majority and minority groups, such as low tolerance for religious diversity, the formation of negative stereotypes against minority groups, as well as discrimination and social exclusion. This aligns with the view of [18], which argues that some textbooks do not adequately reflect diversity, as evidenced by their tendency to reinforce negative stereotypes against minority groups, spread intolerance, and present multicultural issues in an unbalanced manner.

Multiculturalism originates from the concept of pluralistic ideology, which emphasizes the importance of respecting cultural diversity within society based on various differences in ethnicity, religion, socio-economic status, and geography [19]. Multiculturalism focuses on efforts to develop openness to conflicting knowledge, intercultural awareness, and mutual respect to achieve equality and recognition of diversity [20][21]. Based on this explanation, it can be concluded that multiculturalism is a pluralistic perspective emphasizing the importance of appreciating cultural diversity in society, including the recognition and acceptance of ethnic, religious, socio-economic, and geographical differences.

Multicultural education focuses on the integration of different ethnic, gender, and social class groups. Multicultural education is a contemporary reform effort aimed at creating schools that are inclusive and promote educational equality for various ethnic, cultural, and socio-economic groups [22] [23] [24]. Multicultural education emphasizes the principles of equality, inclusion, and the elimination of all forms of discrimination. It encourages respect for human dignity and universal human rights [25][26]. Therefore, it can be synthesized that multicultural education is an improvement effort aimed at integrating the values of diversity and equality into curricula and educational policies. To achieve effective multicultural education goals, [27][28] proposed five main dimensions to be applied in the teaching process. These dimensions of multicultural education are: (1) content integration; (2) the knowledge construction process; (3) an equity pedagogy; (4) prejudice reduction; and (5) an empowering school culture and social structure.

The opinion [1] explains that the dimension of integrating materials in multicultural education refers to the use of examples, data, and information from various cultures and groups to illustrate key concepts in a discipline. The dimension of constructing knowledge processes describes teaching activities to help students understand, investigate, and identify cultural assumptions, perspectives, and biases that may influence how knowledge is constructed. The dimension of adjusting teaching methods facilitates the academic achievement of students from diverse cultural, ethnic, and social backgrounds. In this application, teachers strive to modify teaching approaches to match the characteristics of students from diverse groups. The dimension of prejudice reduction describes the characteristics of racial attitudes and strategies to help students develop democratic attitude. The dimension of strengthening school culture and social structures provides a foundation for students to participate harmoniously in school activities and develop the ability to analyze various racial social structures in society.

To deepen the understanding of the five dimensions mentioned above, each is further elaborated into several sub-dimensions according to [2]. The cultural, linguistic, and literary dimensions (within the dimension of material integration), the sub-dimensions of concepts and applications (within the dimension of knowledge construction processes), the sub-dimensions of individuals and groups (within the dimension of teaching method adjustments), the sub-dimensions of religion, ethnicity/race/ethnic group, social/economic structure, justice, and democracy (within the dimension of prejudice reduction), as well as the sub-dimensions of school culture and social structure (within the dimension of strengthening school culture and social structure). Thus, it can be emphasized that in formulating a multicultural education plan, teachers need to conceptualize the school as a microculture with norms, values, roles, stratifications, and goals that reflect the cultural system holistically. Based on the above explanation, the objective of this research is to explain and describe the multicultural education content in Indonesian language textbooks for high school students.

2 Research Method

The approach used in this research is descriptive qualitative with a content analysis method. Content analysis is conducted to identify and explain elements related to multicultural education in Indonesian language textbooks for grade X in high schools. In addition to analyzing textbooks, this research also involves a literature review related to multicultural education. The data used in this research is sourced from literature on multicultural education and Indonesian language textbooks in high schools, consisting of (1) *Cerdas Cergas Bahasa dan Bersastra Indonesia* by Fadillah Tri Aulia and Sefi Indra Gumilar (CCBBI/F-S), (2) *Kompeten Berbahasa Indonesia 1 untuk SMA/MA Kelas X (K-Merdeka)* by Tim Edukatif (KBI/TE), dan (3) *Cakap*

Berbahasa dan Bersastra Indonesia by Indah Wukir Satiarini and MG. Santi Artini (CBBI/I-M).

The validity of the data obtained in this study was ensured through triangulation methods, member checks, and peer review through discussions. The data analysis technique used is the interactive analysis model. This procedure is adapted from the model in [29] which consists of (1) data collection (focusing the collection data); (2) data reduction (analysis during data collection, within-site analysis, cross-site analysis); (3) data presentation (matrix displays with some general suggestions); and (4) drawing conclusions (drawing and verifying conclusions). The data analysis continues by drawing conclusions based on themes that are the focus of exploration based on multicultural education aspects. The analysis of multicultural aspects applied in this study refers to the dimensions in [1]. This framework consists of five aspects: (a) content integration, (b) knowledge construction, (c) equity pedagogy, (d) prejudice reduction, and (e) empowering school culture.

3 Result And Discussion

The integration of multicultural educational values encompasses five basic dimensions. According to Bank [28], these five dimensions serve as guidelines that must be considered when exploring the multicultural values embedded in textbooks. In addition to these five dimensions, this study also outlines fourteen sub-dimensions of multicultural education based on the theory presented above. The analysis results of the three textbooks are presented in the following explanation

3.1 The Dimensions of Content Integration

The cultural subdimension, which falls under the dimension of integrating material, is found in two books: Book 1 (CCBBI/F-S) and Book 3 (KBI/TE). In Book 1, it is integrated in Chapter 1, Activity C, which presents a reading about the cultural traits of the Mollo community in East Nusa Tenggara, who refrain from cutting down trees that house honeybees as a form of respect for nature (page 19). Meanwhile, in Book 3, it is found in Chapter 8, Activity C, which features a reading that highlights a wayang performance as a cultural expression of the Javanese community (page 220).

This language subdimension is covered in Book 2 (CBBI/I-M), Chapter 5, Activity 3, which focuses on writing borrowed words and punctuation rules. The purpose of this exercise is to provide pupils a better knowledge of foreign-language vocabulary and how they have been incorporated into the Indonesian language system. Students' writing abilities will improve as a result of this education, especially when it comes to using words that are frequently used in academic and everyday writing. Through this exercise, students will learn how to properly write borrowed words, including how to punctuate them to make the final product more readable and compliant with relevant Indonesian language norms. The sources of borrowed words, the method of adapting them into Indonesian, and the writing guidelines that must be followed to prevent errors in their use are all covered in length on pages 159 to 160 of the book.

Book 1 (CCBBI/F-S) Chapter 3, Activity A, which covers the topic "*Identifying Ideas and Meaning of Words in Hikayat*" using the tale of Sa-ijaan and the Swordfish, contains the literary subdimension. For the people of Kotabaru, South Kalimantan, this tale in the hikayat has significant cultural ramifications (page 56). Students can gain an understanding of the cultural values ingrained in traditional tales that are a part of Indonesia's literary legacy by reading this story. The content and evaluation of the hikayat text, which comprises the tales of Hang Tuah,

Sri Rama, and Demang Lebar Daun, is where the literature subdimension may be found in Book 2 (CBBI/I-M) (pages 65, 101, and 102). In addition to studying literary elements, students also examine the moral lessons portrayed in these works, which has a big impact on how well they comprehend the background, customs, and personality of Indonesian society. The purpose of this exercise is to improve students' comprehension of the value of Hikayat texts in literary instruction as well as their applicability to social and cultural life.

The literature subdimension, on the other hand, is located in Book 3 (KBI/TE) in Chapter 4, Activity B, Individual Activity 2, which contains the hikayat about the first king of Langkasuka, Raja Marong Mahawangsa, along with tales of Sri Rama, Galuh Cendera Kirana, and King Yaman and Ibraha (pages 87, 95, 92). In addition to being significant for their literary merits, these Hikayat tales demonstrate the depth and variety of Indonesia's cultural legacy. These stories give pupils a better grasp of the historical and cultural contexts in which they emerged by showcasing distinctive elements of the cultures and traditions of different regions. In addition to acknowledging the stories' ongoing significance in discussions of cultural diversity today, studying these texts encourages students to investigate the cultural identities and ideologies that influenced earlier societies. These hikayat's inclusion in the curriculum promotes a deeper understanding of Indonesia's varied heritage by highlighting the significance of conserving and valuing the cultural richness ingrained in the country's literary traditions.

3.2 The Dimensions of Knowledge Construction Process

In the dimension of constructing knowledge, the subdimension of concepts and applications are found in all three books analyzed. The concept subdimension in Book 1 (CCBBI/F-S) is found in Chapter 1, Activity D. In this section, students are required to gather data through an interview with a resource person about social phenomena encountered in everyday life (page 40). Through this interview activity, students will gain an understanding of the cultural diversity around them. In Book 2 (CBBI/I-M), in Chapter 3, there is content for the Project to Strengthen the Pancasila Student Profile for the first semester. This project facilitates students to explore old prose as local wisdom found in a region. Students write assumptions about the identity of the community group they are targeting, then conduct interviews with resource persons (page 113). Meanwhile, in Book 3 (KBI/TE), Chapter 4, the concept subdimension is found in the pre-project activity of gathering information. In this activity, students search for information through interviews and observations to prepare the necessary activities to create a literary anthology of tales, complemented with an analysis of religious and cultural values (page 106).

Subdimension of application in Book 1 (CCBBI/F-S) in Activity F. In this activity, students are asked to create a single comedy script that highlights social phenomena occurring around them (page 48). Before performing, students are asked to accept others' opinions regarding the script, especially concerning critical content, delivered politely and without offending ethnicity, religion, race, intergroup relations, and avoiding content that contains violence, cruelty, gender bias, and hate speech. Through this applicative example, it is hoped that students will develop an attitude of respect for differences. In Book 2 (CBBI/I-M), this is shown in Chapter 6 within the content of the Pancasila Student Profile Strengthening Project activity for the second semester. In this project, students are tasked with designing a drama performance, poster, composing a song, making a video, photo gallery, comic, or product related to the preservation of local wisdom in Indonesia (page 228). In Book 3 (KBI/TE), Chapter 4, in Group 1 activity example, students are asked to narrate various events that have occurred and been witnessed

around them (page 90). Based on this example, it is hoped that students will develop a sense of social responsibility and concern for their environment, society, and economy

3.3 The Dimension of Learning Method Adjustment

The dimension of method adjustment in learning was found to have two individual subdimensions and three group subdimensions. The individual subdimension in Book 2 (CBBI/I-M) in Chapter 2 is shown through learning assessments consisting of five multiple-choice questions, five complex multiple-choice questions, five matching questions, and five essay questions (page 55). Meanwhile, in Book 3 (KBI/TE), it is found in the individual end-of-chapter practice test. This includes several exercises, such as in Chapter 3 (page 76), Chapter 4 (page 102), Chapter 5 (page 126), Chapter 8, questions 5 to 7 (page 231), AKM stimulus model question 7 (page 267), and the final-year learning achievement test (pages 281-309).

The group subdimension included in Book 1 (CCBBI/F-S) Chapter 4 Activity D (page 100), Chapter 5 (page 116), and Chapter 6 Activities B and D (pages 175 and 185) in several competency tests (training) suggests working in groups. The suggestion is aimed at forming groups consisting of 4–5 students. In Book 2 (CBBI/I-M), the group subdimension appears in Chapter 4 Activity C and Chapter 6 Activity A (pages 129 and 187). In these exercises, students are encouraged to work collaboratively in groups. However, it is not explicitly stated to direct students to form diverse groups. In Book 3 (KBI/TE), it appears in Chapter 2 Pre-project Activities (page 53), Chapter 3 Group Activity 2 (page 68), Chapter 4 Group Activity 2 (page 94), Chapter 5 pre-project for making a short story anthology (page 133), Chapter 9 pre-project for creating poetry musicalization (page 255), and Chapter 10 Activity C Group Activity 2 (page 267), where students are encouraged to work in groups and practice discussion. However, the suggestion does not explicitly direct students to form groups that vary based on cultural diversity or social class.

3.4 The Dimensions of Prejudice Reduction

The religion subdimension appears twice in the dimension of prejudice reduction. This subdimension is covered in Chapter 6, Activity C of Book 1 (CCBBI/F-S), which teaches students the value of comprehending religious differences in a social setting. Students are asked to examine and debate a number of interfaith tolerance-related topics in this exercise, as well as how religion affects how society views particular groups. In one passage from this chapter, for instance, students are urged to investigate how religious teachings impact attitudes toward those who have diverse beliefs. The purpose of this exercise is to lessen prejudice that could result from misunderstandings or unfavorable preconceptions about particular religions. Students are supposed to gain more understanding and respect for one another as well as a more accepting perspective on the variety of religions in society as a result of this education.

"An example is the poem by Abdul Hadi W.M. titled 'Tuhan, Kita Begitu Dekat' which contains the fundamental idea or theme of divinity. This is reflected in the use of words such as Tuhanku (My God)/ Kita begitu dekat (We are so close)/ Sebagai api dengan panas (Like fire with heat)/ Aku panas dalam apimu (I am hot in your fire)" ((CCBBI/F-S)/page 182).

Based on the excerpt, it provides understanding to students about the reflection of a strong faith relationship between humans and God. Meanwhile, in Book 3 (KBI/TE), the religious subdimension is found in Chapter 4 in the final chapter exercises. In the text excerpt, there is a passage about religion in "Hikayat Isma Yatim" (page 102). Meanwhile, in Chapter 5, Activity C in the short story titled "Suara Muazin dari Menara" (pages 117-120), this representation is also present in the final chapter exercises, specifically in reading comprehension questions 1-5

and reading comprehension questions 6-8 (page 126). An example of this representation of the religious subdimension can be seen in the following excerpt.

"By creating the story, it has made his livelihood prosperous and abundantly blessed for both his parents, granted by Allah Subhanahu wa Ta'ala with His blessings every day." ((KBI/TE)/page 102).

"Our housing complex suddenly became eerily quiet every day. My relationship with Mr. Zazuli came to a halt. I chose wrong at home, but every time I performed the five daily prayers, I could still hear the voice of the muezzin calling out the adhan." ((KBI/TE)/page 117-120).

"When the call to prayer sounded, Rifai always rushed to the mosque to pray." ((KBI/TE)/page 126).

The subdimension of race/ethnicity in Book 1 (CCBBI/F-S) is found in Chapter 5, Activity A, included in the text *"Biography of Ki Hadjar Dewantara: Father of Indonesian Education"* (Page 119). In Book 2 (CBBI/I-M), this subdimension is present in Book 2, Chapter 3 (Page 77). Meanwhile, in Book 3 (KBI/TE), it is found in the final exercise in Chapter 8, questions 5 through 7 (Page 231). These questions reveal the culture and customs imposed on women in the 1766 era. Several examples of excerpts are presented as follows.

"In 1908, Ki Hadjar Dewantara was active in the propaganda section of Boedi Oetomo to socialize and raise the awareness of the Indonesian people about the importance of unity and cohesion in nationhood and statehood." ((CBBI/I-M)/page 119).

"...But if I raise that statement, my father's eyes would definitely widen while saying, 'Matempo to anana', ye. Stop talking so much, you know nothing about the past.' That expression is indeed etched in the minds of almost all the elders in my village. Whenever the word 'matempo' is mentioned, the children are used to staying silent." (CBBI/I-M/page 77).

The subdimension of social/economic structure is found in Book 1 (CCBBI/F-S) in Chapter 5 (page 162). Meanwhile, in Book 2 (CBBI/I-M), in Chapter 3, Activity B, there is an understanding of the importance of social/economic structure for students (page 76). In Book 3 (KBI/TE), Chapter 3, Activity C, it is shown in Group 2 activities (pages 65-68). This explanation aims to provide students with an understanding so that they can appreciate and respect various social and economic statuses as viewed by individuals and groups. Some of the analyses can be seen in the following excerpt.

"...then, whose money did you use, Mother, to buy chocolate and my toys every day? Is Father bad? But, that's impossible, Father is a good person and loves us. Father would never neglect us. And let Mother support my life alone." ((CCBBI/F-S)/page 162).

"I am one of those children born into a family that is financially sufficient for school expenses, yet I could not enjoy it. What hurts me more is that some of my friends live in modest economic conditions, but their parents truly understand the importance of education." ((CBBI/I-M)/page 76).

"Fires in settlements like this are prone to occur due to disorganization and high population density, criminal activities are increasing, violations of moral norms frequently occur, and flooding often happens because the drainage system is not functioning." ((KBI/TE), page 65).

The subdimension of justice is included in Book 1 (CCBBI/F-S) Chapter 5 Activity A, which discusses the importance of justice as represented in the excerpt explaining the concept of the main idea in an inductive paragraph (page 124). In this excerpt, the theme of justice that must be given and received by women is contained. In Book 2 (CBBI/I-M) Chapter B, it also includes an understanding of the importance of justice for society (page 41). Meanwhile, in Book 3 (KBI/TE) Semester 1 Learning Achievement Test, the subdimension of justice is shown in the reading text for questions number 11-15. The excerpt emphasizes the need for educational justice for women, represented through the hero figure of Dewi Sartika (pages 141-142). Some of these explanations can be found in the following excerpt.

"At that time, Kartini believed that many indigenous women did not have proper education, so they were illiterate. They also often faced gender discrimination. In addition, indigenous women frequently did not receive equal rights, freedom of speech, and legal equality. These were some of the reasons why Kartini, with her aspirations, wanted to advance Indonesian women." ((CCBBI/F-S)/page 124).

"Therefore, Doni Monardo asked all parties to protect healthcare workers from exhaustion in handling coronavirus-positive patients. The way to do this is by adhering to the Large-Scale Social Restrictions (PSBB) regulations set by the government." ((CBBI/I-M)/page 41).

"Providing proper education for women was Dewi Sartika's main goal. Education for girls during the colonial era was very limited, available only to nobility and Europeans." ((KBI/TE)/page 141-142).

The subdimension of democracy is found in Book 1 (CCBBI/F-S) Chapter 5, activity E, where students are given the task of writing a biography through research or study (page 147). In this activity, students are guided to discuss with their group members in order to select the most suitable figure. The final decision is based on the results of the discussion in a democratic manner. In Book 2 (CBBI/I-M), this appears in Chapter 6, activity F. In this activity, students are asked to choose a suitable poem through a deliberation with their group members (page 217). Once the poem is chosen, students create a musicalization of the poem to be published on social media. In Book 3 (KBI/TE), the pre-project activity is found in activity C. In this activity, students are asked to produce a public service advertisement video aimed at fostering good character and a sense of concern for the health and welfare of the surrounding community (page 277). Students are also required to engage in a discussion process to develop intercultural communication skills in interacting with others.

3.5 Dimensions of Strengthening School Culture and Social Structure

The school culture subdimension is included in Book 1 (CCBBI/F-S) Chapter 5 Activity A, Activity 1. In this exercise, students are instilled with a sense of mutual respect through actions of appreciating and correcting the shortcomings of answers between groups (page 123). Meanwhile, in Book 2 (CBBI/I-M), it appears in Book 2, Chapter 2, Activity F (page 52). The social structure subdimension appears in Book 3 (KBI/TE) Chapter 3 in Group Activity 1. In this exercise, students are instilled with attitudes of mutual respect, sympathy, care, and empathy (page 64). This is evident in the following excerpt.

"Is the humor presented in an engaging and polite manner? Does the humor avoid offending ethnicities, religions, races, and social groups, or displaying violence, gender bias, and hate speech?" ((CBBI/I-M)/page 52).

“There is a lot of sympathy, care, and empathy in the following pictures. Express your sense of empathy, care, whether it is related to moral, intellectual, social, or cultural attitudes. The expression of your feelings should include at least the topic/issue that corresponds to the picture.” ((KBI/TE)/page.64).

The text aims to provide students with an understanding of the importance of being sensitive and respecting others, regardless of their religion, ethnicity, race, culture, and inter-group backgrounds. Based on the analysis results, it refers to the opinion of [30] that multicultural education is not solely focused on ethnic differences related to cultural and religious issues, but also encompasses the meaning and purpose of fostering tolerance, respecting diversity and differences, honoring Human Rights (HR), upholding humanity, loving peace, and promoting democracy.

4 Conclusion

The material integration dimension shows that multicultural values are embedded through learning about culture, literature, language and social phenomena that reflect diversity. The process of constructing knowledge dimension focuses on engaging learners in activities such as interviews, observations, and projects that allow exploring and applying knowledge about social diversity. The adjustment of learning methods dimension describes a variety of methods, both individual and group, that support the development of social skills and understanding of diversity. The prejudice reduction dimension is seen in the presentation of content that promotes religious, ethnic, racial tolerance and social justice, and reduces negative stereotypes that can lead to discrimination. The dimension of strengthening school culture and social structure emphasizes the importance of creating an inclusive school environment and respecting differences. Based on the results of the analysis of three Indonesian language textbooks based on aspects of multicultural education, it can be concluded that the books have not fully accommodated and integrated the content of the dimensions of multicultural education as a whole.

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