

Multicultural education based on local wisdom in the perspective of civic education through the *Nguras Enceh* tradition

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Article History

Submitted : 01-08-2024
Revised : 20-08-2024
Accepted : 21-09-2024
Published : 30-09-2024

Article Link

<https://journal.uny.ac.id/index.php/civics/article/view/76678>

Abstract

Multicultural education is a critical issue in increasingly heterogeneous modern societies. Multicultural values must be instilled early to build understanding, appreciation, and positive attitudes towards cultural diversity. One effective approach is to explore local wisdom within communities. This qualitative case study examines the multicultural values embedded in the *Nguras Enceh* tradition at the Mataram Kings' Cemetery Complex in Imogiri, representing a unique form of local wisdom in Yogyakarta. Data were collected through participant observation, in-depth interviews, and documentary studies during the *Nguras Enceh* tradition. From the perspective of citizenship education, the values of togetherness, cooperation, tolerance, and respect for diversity in the *Nguras Enceh* tradition serve as important assets for instilling multicultural attitudes and national identity among the younger generation. This research demonstrates that the *Nguras Enceh* tradition is not merely a cultural heritage but also contains noble values that align with efforts to strengthen good citizenship following the spirit of multiculturalism and *Bhinneka Tunggal Ika* (Unity in Diversity). The results of this study underscore the importance of appreciating and preserving local wisdom as a medium for learning multicultural values in the context of citizenship education at local, national, and global levels. Integrating local wisdom into citizenship education curricula can strengthen the inculcation of citizenship values that are more contextual, meaningful, and applicable in students' daily lives.

Keywords: citizens; public policy; social aspects

Introduction

Multicultural education is a crucial approach in addressing the challenges of globalisation, which increasingly diversifies cultures within societies. Multicultural education builds understanding, appreciation, and positive attitudes towards cultural, ethnic, and religious differences, creating an inclusive and tolerant society (Indah & Rohmah, 2022). In Indonesia,



the concept of *Bhinneka Tunggal Ika*, meaning "Unity in Diversity," provides a strong foundation for supporting multicultural education. Integrating these values into the education system is a strategic step to strengthen national identity and shape good citizens. One effective way to achieve this goal is by exploring and appreciating local wisdom within communities. Local wisdom encompasses practices, traditions, and norms passed down through generations that remain relevant in modern life. The *Nguras Enceh* tradition at the Mataram Kings' Cemetery Complex in Imogiri, Yogyakarta, is a form of local wisdom rich in values of togetherness, cooperation, tolerance, and respect for diversity (Dewi et al., 2022).

From the perspective of citizenship education, integrating local wisdom, such as the *Nguras Enceh* tradition, into the curriculum can strengthen national identity and instil more contextual and meaningful citizenship values in students. Recent research shows that citizenship education that adopts local values can enhance multicultural awareness and foster commitment to inclusive democratic values. The Importance of Multicultural Education in a Global Society Globalization has significantly changed social, economic, and cultural landscapes worldwide. One of the main impacts of globalisation is the increased human mobility and interaction between societies from different cultural backgrounds. As a result, cultural diversity is growing in many countries, including Indonesia (Nugroho & Huriah, 2022). Research has shown that multicultural education can significantly reduce student prejudice and discrimination (Gómez-Zepeda et al., 2023). By integrating these values into the curriculum, multicultural education helps students develop the skills and attitudes necessary to coexist peacefully and appreciate differences in diverse societies. Recent studies have shown that multicultural education fosters global citizenship and intercultural competence in the digital era (Çiftçi & Gürol, 2023). Alismail (2021) argues that multicultural education is critical to promoting equity and social justice in diverse societies.

Indonesia possesses an extraordinary wealth of culture and local wisdom that can serve as a source of inspiration for multicultural education. One such example is the *Nguras Enceh* tradition at the Mataram Kings' Cemetery Complex in Imogiri, Yogyakarta, which is rich in multicultural values. Civic education plays a vital role in instilling values of nationalism, democracy, and multiculturalism in the younger generation (Dewi et al., 2022). In this ceremony, people cooperate, respecting and appreciating their differences. The *Nguras Enceh* tradition strongly reflects togetherness, tolerance, and appreciation for diversity. By studying local wisdom like the *Nguras Enceh* tradition, students can gain a deeper understanding of multicultural values and how these values are practised in real life in society.

Civic education plays a vital role in instilling values of nationalism, democracy, and multiculturalism in the younger generation (Suryani & Dewi, 2022). Integrating local wisdom, such as the *Nguras Enceh* tradition, into the citizenship education curriculum can teach students multicultural values more contextual and meaningfully. Therefore, this research is of utmost importance as it aims to examine the multicultural values contained in the *Nguras Enceh* tradition and how these values can be integrated into citizenship education. The hope is that by exploring and appreciating local wisdom, civic education can be more effective in instilling multicultural values and strengthening the national identity of the younger generation of Indonesia.

Method

This research employs a qualitative approach with a case study design to explore the multicultural values embedded in the *Nguras Enceh* tradition and how these values can be integrated into citizenship education. According to Creswell and Poth (2018), a case study is a qualitative approach that involves an in-depth exploration of a program, event, activity, process, or one or more individuals. This qualitative case study approach allows for an in-depth exploration of cultural phenomena within their natural context (Yin, 2021). This approach was chosen because it allows researchers to deeply understand multicultural values in the specific context of the *Nguras Enceh* tradition.

Participants were selected using purposive sampling techniques, allowing for the selection of individuals and study locations to understand the main phenomenon. The choice of purposive sampling aligns with best practices in qualitative research for studying specific cultural practices (Leavy, 2022). Participants comprised community leaders, traditional custodians, and community members involved in the *Nguras Enceh* tradition. The main research location was the Mataram Kings' Cemetery Complex in Imogiri, Yogyakarta.

Three data collection methods were employed to understand this study comprehensively. First, participant observation allowed the researcher to be directly involved in the *Nguras Enceh* tradition, facilitating firsthand observations and recordings of practices, rituals, and interactions. Second, semi-structured interviews were conducted with community leaders, traditional custodians, and members involved in the tradition, aiming to uncover their meanings, values, and interpretations. Lastly, a documentary study collected and analysed relevant historical records, articles, and reports related to the *Nguras Enceh* tradition and its multicultural values. Data analysis occurred concurrently with data collection through several key steps. Data collected from observations, interviews, and documentary studies were initially organised and codified. The researcher then read the data thoroughly, making reflective notes to capture initial insights and impressions. Following this, data were openly coded and categorised into naturally emerging themes. Finally, the researcher interpreted the significance of these themes and presented the findings in rich descriptive narratives, encapsulating the essence of the *Nguras Enceh* tradition.

This research employs a qualitative methodology centred on a literature review, focusing on scientific articles that explore social aspects affecting citizen happiness in Indonesia and other countries. The selection of journals is guided by the geographic focus, concentrating on research from European countries and Indonesia. The choice of these countries is significant as they represent diverse socio-economic and cultural contexts, which can provide valuable insights for shaping public policy. Following Kuhltau's (2002) systematic approach, the study advances through stages including topic selection, information gathering, research focus determination, data collection, data presentation preparation, and report writing. This structured framework facilitates a thorough qualitative data analysis, encompassing interview transcripts, written documents, and scientific articles.

Content analysis is employed to interpret and distil relevant information from various data sources. Recent literature highlights the increasing importance of content analysis in qualitative research for elucidating social factors impacting various dimensions of human life. Erlingsson & Brysiewicz (2017) note that, despite its long-standing use, content analysis is gaining recognition for its role in identifying and explaining social dynamics. Kiger and Varpio (2020) emphasise its effectiveness in capturing social and cultural interactions, offering deeper insights into phenomena such as citizen happiness. This study systematically selects, compares, synthesises, and organises data on economic well-being, social capital, community participation, and institutional trust by utilising content analysis. The study's novelty lies in its integrated analysis of these factors within Indonesian and European contexts, aiming to enhance understanding and, importantly, inform public policy to improve citizens' quality of life, a crucial task in which your input is invaluable.

Results and Discussion

The *Nguras Enceh* tradition is a cultural heritage at the Mataram Kings' Cemetery, specifically in Pajimatan Hamlet, Girirejo Village, Imogiri District, Bantul Regency, Yogyakarta. The word "*nguras*" in Javanese means to clean or drain, while "*enceh*" means a water container made of clay. Thus, the *Nguras Enceh* tradition is the tradition of cleaning these containers. The *Nguras Enceh* tradition was carried out in the past but was very sacred. However, for the past 18 years, this tradition has been complemented with additional processions in ceremonies and cultural parades involving the procession of *siwur* (water scoops) and *gunungan* (cone-shaped offerings). *Siwur* is a tool used to clean and fill the *enceh* with water, while *gunungan* is an

agricultural product from villages in Imogiri that is arranged to resemble a mountain. This *gunungan* usually consists of foodstuffs such as vegetables or home industry products like *bakpia* or tempered, which are typical foods of Imogiri.

The *Nguras Enceh* tradition is carried out every *Suro* month in the Javanese calendar or Muharram in the Islamic calendar, specifically on Friday *Kliwon* or Tuesday *Kliwon*. These days are chosen because they are considered sacred by Javanese society, making them appropriate for implementing Javanese traditions. The events in the *Nguras Enceh* tradition begin with an opening ceremony. The opening ceremony of the *Nguras Enceh* tradition is held at the New Imogiri Terminal field. This event is attended by various important figures such as the Regent of Bantul, the Culture and Tourism Office of the Special Region of Yogyakarta, the Head of Imogiri District, and village heads throughout Imogiri District. The ceremony begins with a performance of *Gejog Lesung* art from Kebonagung Village, which also marks the beginning of a series of events in the *Nguras Enceh* tradition. This ceremony also involves handing weapons in the form of the Tombak Asma *Kyai Gitripuspa* spear and *the Songsong Asma Kyai Murti Hancala* umbrella by the Regent of Bantul to representatives of the *Bergodo* troops.

After the opening ceremony, a cultural parade is held with a procession of *siwur* and *gunungan*. The route of this procession starts from the New Imogiri Terminal field to the Old Imogiri Terminal near the Mataram Kings' Cemetery. Before reaching the closing ceremony location, the procession stops at *Kanjengan Kulon* to take the *siwur* from the Surakarta Duchy, then continues to *Kanjengan Wetan* to take the *siwur* from the Yogyakarta Duchy. The *siwur* handover process is carried out by the Regent of Bantul to the caretaker, and it is accompanied by Javanese gamelan music. The *Nguras Enceh* procession is then carried out on Friday's second day. At 06.00 WIB, the *siwur* is carried using a stretcher to the location of the *enceh* in the cemetery area. The process of bringing the *siwur* to the *enceh* location must pass through about a thousand steps. While waiting for the *siwur*, all equipment for the *Nguras Enceh* procession is prepared, including offerings.

Offerings or *sajen* are efforts at harmonisation through spiritual channels aimed at aligning and connecting the aura of human magic with all of God's creation. The offerings provided by the Yogyakarta Sultanate consist of *sekol suci* (coconut rice), *ingkung* (whole chicken), raja bananas, and foods made from sticky rice. Meanwhile, offerings from the Surakarta side include *sego liwet* (rice), *kembang setaman* (rose, jasmine, and *kanthil* flowers), and tubers and fruits. The *Nguras Enceh* ceremony begins with burning incense to perfume the place where the ceremony is held. The people present participate in *tahlil* and offer prayers for the ancestors. After *tahlil* and prayers, the event continues with the *Nguras Enceh* procession. Four *enceh* that have been cleaned are filled with water using *siwur*, and the water that overflows from these *enceh* is contested by the people present because it is believed to have blessings. The event ends with distributing *sego gurih* (coconut rice) to the community. The *Nguras Enceh* tradition symbolises local wisdom that reflects Javanese society's spiritual and cultural values. This tradition not only serves as an effort to preserve ancestral culture but also serves to strengthen ties of brotherhood and togetherness among residents. In addition, this tradition also attracts tourists and cultural researchers, thus playing a role in promoting Yogyakarta's cultural tourism.

A culture is certainly full of values. Understanding the values in a culture can provide insight into the meaning of life contained within that culture. By learning about one cultural value and another, one can also understand that behind cultural diversity lies a diversity of life meanings that can be discovered. Notonagoro classifies values into three types: material values, which encompass all that is useful for human physical needs; vital values, which pertain to everything that aids humans in carrying out their activities; and spiritual values, although not detailed in the provided text, generally relate to aspects of life that nurture the spirit and well-being (Notonagoro, 1975).

Spiritual values, which are everything useful for the human spirit. Spiritual values themselves can be divided into four: truth values (sourced from reason), beauty values (aesthetic values, sourced from feelings), goodness values (moral values, sourced from human will) and religious values (highest values, values sourced from human beliefs). To understand the traditional values that exist in *Nguras Enceh*, the researcher uses Notonagoro's concept of value division, namely vital, material, and spiritual values. Notonagoro classifies values into three types: material values, vital values, and spiritual values (Notonagoro, 1975).

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The meaning of life contained in the *Nguras Enceh* tradition, as part of Javanese cultural society, can be revealed through understanding these values. Material value in the *Nguras Enceh* tradition is evident in both the economic and tourism sectors. The traditional ceremony directly benefits the Imogiri community and regional income. Vendors, such as flower and bottle sellers near the Imogiri kings' tombs, reported increased profits during the cultural parade. The influx of visitors during the ceremony significantly boosts regional income from tourism-related activities, including parking fees. The visibility of the *Nguras Enceh* tradition attracts tourists, establishing Imogiri as a notable cultural and religious destination.

The vital value of the *Nguras Enceh* tradition is highlighted through social activities during the ceremony, particularly in the communal effort of draining and filling water *enceh* using small buckets. This process fosters collaboration between the courtiers and the surrounding community, showcasing a spirit of unity. Additionally, the ceremony promotes equality, as participants from the palace, government, and local communities share the same space and offerings. Spiritual value is also reflected in the harmony among diverse religious backgrounds participating in the *Nguras Enceh* ceremony. Cultural processions unite the community, featuring traditional arts like dances and performances that celebrate cultural heritage. The enthusiasm of attendees from various regions not only enriches the event but also aids in preserving traditional arts and language, ensuring they remain vibrant for future generations.

From the various traditional values described above, there is a strong presence of diversity or multiculturalism. Multiculturalism is a concept that is considered capable of answering the challenges of changing times because multiculturalism is an ideology that glorifies or carries differences in a belief that recognises and encourages the realisation of cultural pluralism as a pattern of community life. Multiculturalism will become a binder and bridge that accommodates differences, including ethnic differences, in a multicultural society. By instilling the spirit of multiculturalism in society, it will become a medium of training and awareness for the younger generation to accept differences in culture, religion, race, ethnicity, and others and live together peacefully. The *Nguras Enceh* tradition at the Mataram Kings' Cemetery in Imogiri, Yogyakarta, is a cultural ritual rooted in the local community's history and contains noble values important for nation-building. In the context of citizenship education, these values are highly relevant for instilling multicultural attitudes and national identity in the younger generation. Citizenship education aims to form individuals aware of their rights and obligations as citizens and can contribute positively to life in society, nation, and state. This article will delve deeper into how the values of togetherness, cooperation, tolerance, and respect for diversity in the *Nguras Enceh* tradition can be applied in the perspective of citizenship education.

The *Nguras Enceh* tradition originates from the Yogyakarta Palace, where this activity involves the community cleaning the *enceh* (jars) containing holy water. This tradition is part of an important ceremony with high historical and cultural value. From the perspective of civic education, this tradition contains values of togetherness, cooperation, tolerance, and respect

for diversity that are relevant for instilling multicultural attitudes and national identity in the younger generation.

Togetherness is a very fundamental value in community life. This value teaches individuals to live in harmony and support each other. In the *Nguras Enceh* tradition context, togetherness is reflected in community participation in collective activities. All community members, regardless of social status, participate in the cleaning the *enceh*. This creates a strong sense of solidarity and strengthens social bonds. The value of togetherness in the *Nguras Enceh* tradition aligns with recent research on social cohesion in diverse societies. Kim et al. (2022) found that fostering a sense of togetherness in multicultural educational settings significantly improves student outcomes. Morrice et al. (2023) demonstrate how community-based activities can promote a sense of belonging among diverse populations.

In citizenship education, togetherness can be taught through activities encouraging cooperation and active student participation in social activities. For example, schools can hold social projects that involve all students working together to achieve common goals. The togetherness shown in the *Nguras Enceh* tradition provides a real example of how social solidarity can be created through active community participation in cultural activities. Cooperation is a practice by the community to achieve common goals without expecting anything in return. This value is very important in building strong and cohesive communities. In the *Nguras Enceh* tradition, cooperation is seen when the community works together to clean the *enceh* and the environment. This activity strengthens social relationships and increases a sense of collective responsibility towards cleanliness and cultural preservation. The cooperation observed in the *Nguras Enceh* tradition resonates with contemporary research on collaborative practices in diverse societies. Guo et al. (2021) demonstrate how cooperation in multicultural settings can enhance social capital. Robles and Luger (2022) explore the role of cooperative activities in fostering intercultural understanding among students. Kende et al. (2023) prove that mutual cooperation can reduce intergroup bias in diverse communities.

In civic education the value of cooperation can be instilled through programs that encourage students to work together in completing group tasks or community projects. Cooperation in the *Nguras Enceh* tradition manifests the collective spirit that can be an example for the younger generation in citizenship education. Tolerance is respecting and honouring differences in society, be it differences in religion, culture, race, or political views. Tolerance is one of the main pillars of building a harmonious and peaceful society. The *Nguras Enceh* tradition involves the participation of various community groups with different cultural, ethnic, and religious backgrounds. Through this activity, people learn to live side by side harmoniously and appreciate the differences among them. The tolerance promoted by the *Nguras Enceh* tradition aligns with recent studies on fostering inclusive attitudes in diverse societies. Hjerm et al. (2020) provide evidence that tolerance education can effectively reduce prejudice among youth. Mohamedou and Leung (2022) explore how traditional practices can be leveraged to promote tolerance in multicultural settings. Schwarzenhal et al. (2023) demonstrate the positive effects of tolerance-focused school interventions. Tolerance can be taught in citizenship education through a curriculum emphasising the importance of appreciating differences and living side by side peacefully. Citizenship within the scope of multiculturalism played the most important role in advancing the diversity of Indonesians, so diversity is not a source of conflict but rather for mutual tolerance and mutual respect in building the foundation of Indonesia's ethnic diversity (Simatupang, 2024). The tolerance reflected in the *Nguras Enceh* tradition teaches us that difference is a strength that must be valued and celebrated.

Appreciation for diversity

Appreciation for diversity is respecting and appreciating the differences in society. This attitude is important for creating an inclusive and fair environment. In the *Nguras Enceh* tradition, the cultural diversity and traditions that exist in society are valued and celebrated together. This activity shows that diversity is a wealth that must be preserved. Recent research

on multicultural education and inclusive societies supports the appreciation for diversity embodied in the *Nguras Enceh* tradition. Walton et al. (2021) demonstrate how cultural traditions can be used to promote diversity appreciation in educational settings. Lee et al. (2022) explore the impact of diversity appreciation programs on students' intercultural competence. Gorski and Dalton (2023) argue for incorporating local cultural practices to foster diversity appreciation. Civic education must emphasise the importance of appreciating diversity through inclusive teaching materials and activities encouraging students to understand and appreciate differences. The appreciation for diversity taught through the *Nguras Enceh* tradition exemplifies how local culture can play a role in citizenship education to create an inclusive society.

The *Nguras Enceh* tradition is a cultural heritage rich in noble values relevant to citizenship education. The values of togetherness, cooperation, tolerance, and appreciation for diversity contained in this tradition can be important assets in instilling multicultural attitudes and national identity in the younger generation of Indonesia. The *Nguras Enceh* tradition is a local cultural heritage and reflects universal values relevant to multicultural education and global citizenship. Recent research shows that integrating local wisdom into education can increase students' understanding of their cultural identity while developing an appreciation for global cultural diversity (Dreamson, 2018). By integrating these values into citizenship education, we can form good citizens through the spirit of multiculturalism and *Bhinneka Tunggal Ika*. *Nguras Enceh* is a tradition and a means to instil noble values that align with efforts to strengthen good citizenship. Civic education must prioritise these values so the younger generation can become part of an inclusive and harmonious society. Effective multicultural education must include local and global content to prepare students to become citizens in an increasingly globally connected society (Schugurensky & Wolhuter, 2020). In this context, the *Nguras Enceh* tradition can be seen as a bridge between local values and global citizenship principles.

A civic education approach that combines local traditions with global perspectives can enhance students' understanding of human rights and democracy (Schugurensky & Wolhuter, 2020). The *Nguras Enceh* tradition, emphasising cooperation and tolerance, provides concrete examples of how democratic values can be practised in a local cultural context. Samsuri and Marzuki (2016) research emphasises the importance of integrating local wisdom into citizenship education. They state that integrating local wisdom values into Citizenship Education learning can strengthen students' national identity and character. This is very relevant to the *Nguras Enceh* tradition, which is rich in local values and can be used as a medium for civic education learning.

Additionally, using local traditions in citizenship education can increase students' awareness of social responsibility and cultural preservation (Suharno, 2024). The *Nguras Enceh* tradition, with its strong aspects of environmental preservation and cultural heritage, is very much in line with these findings. Integrating the *Nguras Enceh* tradition into civic education shows significant potential for aligning local values with global principles. This tradition, which emphasises togetherness, cooperation, and tolerance, offers a relevant framework for teaching the younger generation multicultural attitudes and national identity. Research shows that incorporating local wisdom into the curriculum can strengthen students' understanding of human rights, democratic principles, and social responsibility while deepening their appreciation for cultural diversity. The *Nguras Enceh* tradition, with its aspects of cultural preservation and community involvement, functions as a cultural heritage that must be preserved and a pedagogical tool supporting the formation of inclusive character and citizenship. Therefore, utilising *the Nguras Enceh* tradition in the context of citizenship education has an important contribution to building a strong national identity while preparing students to play an active role in an increasingly connected global society.

Conclusion

The *Nguras Enceh* tradition at the Mataram Kings' Cemetery Complex in Imogiri, Yogyakarta, is a powerful example of how local wisdom can be integrated into citizenship education to promote multiculturalism and strengthen national identity. Analysis of this tradition reveals a wealth of values highly relevant to contemporary social challenges, including togetherness, cooperation, tolerance, and appreciation for diversity. Integrating such traditions into the civic education curriculum can enhance learning effectiveness, helping students understand abstract concepts such as multiculturalism, democracy, and human rights through concrete examples from local cultural practices.

Using the *Nguras Enceh* tradition in multicultural education demonstrates how cultural heritage can bridge local values and global citizenship principles. This is crucial in the era of globalisation, where citizens must have a deep understanding of their own cultural identity while being able to interact effectively in diverse global contexts. Recent research affirms that this approach strengthens students' national identity and character and increases their awareness of social responsibility and cultural preservation. In conclusion, the *Nguras Enceh* tradition offers a rich model for developing multicultural-oriented citizenship education. By leveraging the values embedded in this tradition, educators can shape a younger generation that is proud of their cultural heritage and ready to face challenges in global society. This approach can produce citizens deeply rooted in their cultural identity yet open to global diversity. In the long term, such integration can build a more inclusive, tolerant, and harmonious society, in line with the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity) that forms the foundation of national and state life in Indonesia.

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