

IMPLEMENTATION OF EMPATHY-BASED MULTICULTURAL EDUCATION IN UNIVERSITY

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ABSTRACT

Universities in global technology are becoming increasingly diverse and seek to implement multicultural education. Multicultural education creates social relations in equality and recognition, and anticipation of conflict. The aim of this research is to explore the implementation of multicultural education based on empathy in the Universitas PGRI Kanjuruhan Malang. The location of this research was conducted at Universitas PGRI Kanjuruhan Malang. This research uses a qualitative approach. Data collection techniques are carried out by interviews, observation, documentation, and focus group discussions. The data was analyzed using Miles and Huberman analysis which included data collection, data condensation, and inference. This research found: first, multicultural education carried out at Universitas PGRI Kanjuruhan Malang was proven. These are supported by data: (1) the existence of the idea of multiculturalism parallel understanding with an attitude of tolerance, recognition of the equality of dignity and value of all human beings; (2) multicultural education is taught in the classroom and outside the classroom; (3) the policy of becoming a multicultural campus is written in the vision and mission of the university and in official university documents. The implementation of empathy-based multicultural education contains five dimensions that indicate the empathy process: (1) integration of content realized in the form of practice and in the form of cognitive material; (2) the knowledge construction process in multicultural education is initiated by the university by involving lecturers and students; (3) prejudice reduction involves cognitive and practical aspects; (4) multicultural education policy on the principles of equality, learning practices, and equal relations between lecturers and students; (5) efforts to empower campus culture and social structures are carried out through culinary delights, dances and classroom learning practices.

Keywords: Implementation, Multicultural Education, Cultural Empathy, Cultural Diversity

INTRODUCTION

The global technological situation has implications for countries and world institutions to open up and accept multicultural situations as diversity of ideologies, religions, ethnicities, races, and other streams (Eliyahu-Levi, 2020; Surahman, et al., 2022). Indonesia is one of the multicultural countries in the world that has a wealth of socio-cultural diversity. This diversity marks a naming attached to the Indonesian situation called multicultural. This situation is reflected in the diversity of ethnicities, religions, races, and cultures. Indonesia as a multicultural country requires multicultural education for Indonesian citizens. Multicultural education, especially for the younger generation, is urgent so that the mirror of diversity in Indonesia does not cause various conflicts and clashes between ethnicities, religions, races and groups.

Indonesia, as a republic, ideally accepts all forms of difference. The ideal situation is based on the agreement of the founding fathers to realize the common good and peace became the goal of the establishment of the Indonesian state. Republicanism sees freedom as the recognized and empowered social status of citizens, the same or equal as others, before the appropriate rule of law (Pettit, 1993). In this concept, equality between citizens becomes a form of freedom as a political ideal in order to avoid domination and conflict (Zamroni, 2001).

The real social reality contradicts the ideal about the importance of caring for and accepting multiculturalism or diversity in culture, religion, and race in Indonesia. The reality that occurs such as the Sampit conflict, the Poso conflict, bombs in worship areas ahead of a religious holiday, and many more conflicts that arise due to the diversity found in Indonesia (Yaqin, 2005). Conflict between groups is one of the things that often happens in society. Differences in identity and values can cause friction between two groups in society, including students (Williams-Gualandi, 2020).

Conflicts in educational situations require policies in universities, especially the implementation of multicultural education. Multicultural education in social science studies is part of the sociology of education. This begins because the sociology of education is understood as a study that studies community relations in which there are social interactions (Wirawan, 2012; Wihardit, 2010). These social interactions are in educational activities that include the content of the educational curriculum, the process of educating, who educates and who is educated, and where educational activities are carried out (Damsar, 2010).

One of the efforts to prevent conflict is to realize multicultural education, because the conflict that occurs today is no longer just a phenomenon or symptom, but has become a reality in everyday life. Thus, Indonesia's national education authority must be able to prioritize

multicultural education in national education policy, as one of the instruments for handling conflicts that occur in the life of society, nation and state (Somantrie, 2011).

Multicultural education is an idea, an educational reform movement, and a process whose main goal is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse races, ethnic groups, languages, and cultures will have equal opportunities for academic achievement at school (Ramadhani, Marini and Maksum, 2021). The other objectives of multicultural education according to (Tonbuloglu, Aslan and Aydin, 2016) are to ensure equality of opportunity, to solve problems arising from cultural conflicts, and to support students in developing empathy so that they can recognize their shared culture.

The results of research from Yılmaz (2016) entitled "Multiculturalism and Multicultural Education: A Case Study of Teacher Candidates Perceptions" states that students who are diverse or adopt a multicultural mentality should be provided with schools or educational environments that have equal opportunities regardless of their race, ethnicity, language, religion, gender, cultural background, socio-cultural status, and sexual orientation. The diversity of elements in the classroom is a manifestation of the implementation of multicultural education at every level of education and in the education system in general. Schools can be a miniature of life in a small-scale society because schools are institutions where individuals from different cultures gather. It can be said in this context that student achievement will increase if they can become global citizens who can appreciate diversity.

The results of research (Ozturgut, 2011) entitled "Understanding Multicultural Education" found that the solution to the challenges in building multicultural education lies in understanding the relationship between individuals in the implementation of multicultural education rather than policy models or educational reforms in the education system. An education system, which does not realize its problems and challenges as they are, will create superficial challenges and solutions, bound to fail in the long run.

Keddie (2014) in his research entitled "Australian Multicultural Policy Social Cohesion Through a Political Conception of Autonomy" argues that multicultural policy focuses more on autonomy and political difference (rather than recognition and cultural identity). The requirement for social cohesion, unity, and equality in the current era is democratic pluralism that supports the full participation of minority groups in a broad civic domain where the shared constitution reflects the ideology and values of multiple voices (majority and minority).

METHOD

This research uses a qualitative approach because the researcher intends to obtain an in-depth description of Multicultural Education at PGRI Kanjuruhan University Malang is an in-depth and comprehensive research, because the indicators and focus of the research are not only on the implementation policy of multicultural education at PGRI Kanjuruhan University Malang, but also examine the supporting and inhibiting factors that affect the implementation of multicultural education at PGRI Kanjuruhan University Malang.

Qualitative research is research that uses oneself (researcher) as a research instrument. In conducting the research, the researcher will follow the rules of cultural multicultural education as well as follow the data, in an effort to achieve insights into multicultural education into the social world of information (Moleong, 2009). Data collection techniques in this study used: interviews, observation, and documentation. The research analysis technique uses Miles and Huberman (1984) interactive analysis which is carried out interactively and continues continuously until completion. Activities in data analysis, namely data reduction, data display and conclusion drawing/verification.

RESULT AND DISCUSSION

Research findings are presented by elaborating ideas about understanding multiculturalism in the campus environment.

1. The Idea of Multiculturalism

The reality that illustrates the existence of ideas about multiculturalism in general can be claimed by every university, if the basis is that every university has a dimension of diversity of its academic citizens. The diversity includes religion, cultural background, ethnicity, race, and origin. This situation also makes it difficult, in a specific sense, to explain the distinctiveness of multiculturalism as the core values of a university.

The Rector said,

"Actually, since 2008 it has been initiated as a multicultural campus at that time I conveyed that I was still running as director of the directorate from the condition that Malang is actually from a variety of ethnic cultures, religions, which are all still many lecturers of various kinds so that we say that there needs to be unity in multiculturalism how then can together different cultures then different religions can together study on campus." (Interview conducted on Monday, June 05, 2023, at 10.00 a.m)

The verbatim above describes that the idea of multiculturalism has been pioneered at PGRI Kanjuruhan University Malang for a long time. There is a situation where the diversity of both ethnicity and religion as well as the lecturers become the basic idea to make multiculturalism the basis for learning on campus.

Multiculturalism campus concepts are the ideas and practices that aim to foster diversity, inclusion, and equity in higher education institutions. They involve understanding the multiple and intersecting identities of students, faculty, and staff, as well as the historical and contemporary contexts of oppression and privilege that shape their experiences. Multiculturalism campus concepts also include developing the awareness, knowledge, and skills necessary to create a more inclusive and respectful campus environment for all members of the community (Doucette, Sanabria, Sheplak, & Aydin, 2021; Addy, Dube, Mitchell, & SoRelle, 2023).

Some examples of multiculturalism campus concepts are: the first, competency models. These are frameworks that describe the dimensions and levels of multicultural competence for various roles and functions in higher education, such as student affairs professionals, faculty, administrators, and students. Competency models can help assess the current state of multiculturalism on campus and guide the development of learning outcomes, curricula, programs, and policies that promote multiculturalism. The second, oppression theory. This is a perspective that analyzes the systemic and structural causes of inequality and injustice in society, based on factors such as race, ethnicity, gender, sexuality, class, ability, religion, and nationality. Oppression theory can help identify the sources and effects of discrimination, prejudice, and marginalization on campus, and inform the strategies and actions to challenge and transform them (Punti, & Dingel, 2021; Lantz, Pieterse, & Taylor, 2020).

The third, environmental theory. This is an approach that examines the physical, social, and psychological aspects of the campus climate and culture, and how they influence the sense of belonging, satisfaction, and success of different groups of students, faculty, and staff. Environmental theory can help evaluate the strengths and weaknesses of the campus environment in terms of diversity and inclusion, and suggest ways to improve it (Watt, 2023).

The fourth, intersectionality. This is a concept that recognizes the complexity and interconnection of multiple and overlapping social identities, and how they shape the experiences of oppression and privilege in different contexts. Intersectionality can help acknowledge the diversity and uniqueness of each individual and group on campus, and avoid the assumptions and stereotypes that result from a single-identity or identity-exclusive approach

2. Implementation of Multiculturalism Education

Efforts to describe the reality in the implementation of multicultural education include the following:

Deputy Chancellor I says,

"After we declared it a multicultural campus at that time I remember very well, there were courses at the beginning It is indeed about multiculturalism but then it develops Finally, combined with PGRI, it finally became a subject Kanjuruhan's identity there is about multicultural anti-corruption and others that are formally there in that curriculum. Secondly, we recommend it to all, not just recommend encouraging all lecturers to every human being learning in group formation, assignments, KKN and PPL must also summarize various ethnic groups circles become invested in it so it's not just a course subject 2 credits." (Interview conducted on Tuesday, June 06, 2023, at 09.30 a.m)

The informant in verbatim emphasized the importance of multicultural education at universities. This can be seen from several points presented, namely: The university has declared itself a multicultural campus. The university has special courses on multiculturalism combined with PGRI-ness. The university encourages lecturers to form study groups, assignments, Community Service Program (Kuliah Kerja Nyata or KKN) and Practical Field Experience (Praktik Pengalaman Lapangan or PPL) consisting of students from various ethnic groups and backgrounds. Multicultural education is thus understood as a process of cultivating a way of life that is respectful, sincere and tolerant towards cultural, religious and racial diversity. Universities have an important role in implementing multicultural education.

The essence of the informant's statement is the importance of multicultural education at universities which can be done in various ways, such as: providing special courses on multiculturalism, encouraging lecturers to form study groups, assignments, KKN and PPL consisting of students from various ethnic groups and backgrounds. In addition, there are efforts to create a conducive learning environment for students from various cultural backgrounds.

3. Implementative Dimensions of Empathy-Based Multicultural Education

Basically, what is meant by the dimensions in this research refers more to the meaning thought by James Banks (2019) in his book entitled "Multicultural Education: Issues and Perspectives". "Dimensions," writes Banks, "as major areas or aspects that contribute to the development and implementation of a multicultural educational framework." This dimension is very important to

create and become an indicator for the realization of multicultural education with an inclusive learning environment that recognizes and celebrates the diversity of cultural backgrounds, experiences and identities of students.

Each dimension discusses specific aspects that can be used as indicators of the implementation of multicultural education and play an important role in promoting equality, empathy and social justice in educational settings. There are five implementation dimensions: (1) content integration; (2) knowledge construction process; (3) prejudice reduction; (4) justice pedagogy; (5) empowering school (or campus) culture and social structures (Banks, & Banks, 2019).

The First Dimension: Content Integration

The dimension of content integration in efforts to implement multicultural education at the higher education level is a very important one. The integration of content in learning for students who come from various cultural backgrounds encourages the realization of multicultural education in its most tangible form, namely the relationship between lecturers and students in the learning process and is included in the existing curriculum at the university.

Kurniawati as a lecturer gave the following statement,

“Concrete forms of multicultural education at the University, apart from in the form of multicultural courses, perhaps in the form of extra activities outside lectures such as parades or cultural festivals, academic studies outside of lectures, dialogue or cross discussions culture, and other multicultural-based activities.” (Interview conducted on Tuesday, June 13, 2023, at 09.50 a.m)

This statement suggests that multicultural education at the university level can be implemented in various ways, not only through formal courses, but also through informal and co-curricular activities that expose students to different cultures and perspectives. The statement implies that multicultural education is a broad and flexible concept that can be adapted to different contexts and goals.

The analysis for this statement are: firstly, the statement acknowledges the diversity of the student population and the need for multicultural education to address it. It also recognizes that multicultural education is not a one-size-fits-all approach, but rather a dynamic and responsive process that can take different forms and methods depending on the situation and the objectives. Secondly, The statement assumes that multicultural education is beneficial for all students, regardless of their cultural backgrounds and identities. It also implies that multicultural education can foster intercultural communication, understanding, and collaboration among students, as well as enhance their academic and personal development. Thirdly, the statement

does not specify the criteria or standards for evaluating the effectiveness and quality of multicultural education, nor does it address the potential challenges and limitations of implementing it in different settings. It also does not mention the role and responsibility of the faculty and staff in facilitating and supporting multicultural education, or the expectations and feedback from the students themselves.

The Second Dimension: Knowledge Construction Process

Research findings on the knowledge construction process is a complex and layered process involving various 150 stakeholders at the university, including policy makers, lecturers, and students. Policy makers at universities play an important role in shaping the environment supports multicultural education.

This process of knowledge construction is not limited to the classroom just. Cultural activities on campus, such as celebratory events different cultural heritage or panel discussions on social issues contemporary, also provides opportunities for community members universities to learn from each other and expand understanding them about the world. In the context of research interview results, findings this can provide valuable insight into how the process works knowledge construction occurs in universities and how education multiculturalism can be improved. By listening to these sounds, we can learn more about the challenges and opportunities that exist in multicultural education, as well as effective strategies for promote inclusion and diversity on campus.

Ninik Indawati, a lecturer who teaches multicultural forms of education in learning. She said,

"What supports multicultural education is that it is contained in material packaged in a Kanjuruhan Identity Education course, so that students take that course." (Interview was conducted on Wednesday, September 20 2023, at 15.00 p.m).

Lecturers can also use teaching methods in the course text, namely Kanjuruhan Identity Education, which allows students to relate the subject matter to their own experiences and context. This may involve group discussions, research-based projects, or reflective assignments that encourage students to think critically about multicultural issues. Apart from that, lecturers can create a classroom environment that is inclusive and values diversity. This can involve the use of inclusive language and practices, as well creating a space for students to share and celebrate their identity and culture.

In terms of policy, universities can encourage multicultural education through the development of inclusive curricula. This could involve integrating multicultural content into all disciplines, as well as providing training for faculty on how to teach in ways that respect and validate student

diversity. Universities can also support multicultural education through cultural activities.

The Third Dimension: Prejudice Reduction

Prejudice reduction is an important aspect of multicultural education. Prejudice can hinder understanding and collaboration between individuals from different backgrounds, and therefore, it is important to reduce prejudice in the university environment. First, to reduce prejudice between students with different backgrounds, universities can implement various strategies. One way is through anti-prejudice education, which involves teaching about prejudice and discrimination, as well as ways to combat them (Banks & Banks, 2004).

In the university context, prejudice reduction efforts can involve two aspects: cognitive (what is thought) and practice (which done). Students at universities can make efforts This is based on findings from interview and observation research. First, cognitive effort involves a change in manner think and understand others. This can involve learning about other people's cultures and traditions, reflecting on personal prejudices and biases, and strive to see the world from other people's perspectives.

In interview with Sholeh, a student, said:

“I started to realize that I had some prejudices about people from a particular culture. I have tried to learn more about their culture and seeing the world from perspective they. This has helped me to appreciate diversity more and reduce my prejudice.” (The interview was conducted on the day Thursday, 08 June 2023, at 10.35 a.m).

The quote above emphasizes that learning about various cultures opens up understanding and awareness that there is a new perspective and prejudice against one culture becomes less good. For this reason, efforts to reduce prejudice are made by learning to respect and experience other people's cultures. The results of the interview also show that the students have made cognitive efforts to reduce their prejudices. They recognize that they have prejudices about people from certain cultures and have taken active steps to overcome those prejudices. First, the student tries to learn more about a different culture. This could involve reading about the culture, talking to people from the culture, or attending events or activities related to the culture.

The Fourth Dimension: Pedagogical Equality

The implementation of pedagogical equality in the context of multicultural education at universities involves various aspects, including cognitive efforts by university leaders, practices carried out by lecturers in the classroom, and the form of pedagogical equality curriculum. These efforts can be made based on findings from interview and observation research. First, cognitive efforts by university leaders. University leadership plays a critical role in creating an

environment that supports pedagogical equity. They are responsible for developing a vision and mission that reflects the values of equality and inclusion, as well as creating policies and programs that support the vision and mission.

As a result of the interview, university leaders stated,

"We are committed to creating an inclusive and equal learning environment. We believe that every student, regardless of their cultural background, should have equal access to quality education." (Interview conducted on Monday, June 05, 2023, at 10.00 a.m)

The results of these interviews demonstrate the university leadership's commitment to creating an inclusive and equitable learning environment. They believe that every student, regardless of cultural background they, should have equal access to quality education. This means that universities strive to ensure that all students, no matter where they come from or what their cultural background, are given the same opportunities to learn and develop. This includes everything from from access to learning resources, opportunities to participate in class activities, to fair and equal treatment from teaching staff.

The Fifth Dimension: Empowering Campus Culture and Social Structure

Implementation of multicultural education in the context of empowering campus culture and social structure involves various aspects, including cultural empathy efforts in ideas and in practices carried out by lecturers in class, and the form of curriculum or assignments in class. Likewise, the practices carried out by university students and students have become campus culture (Zhang, & Noels, 2023).

A campus culture that promotes discussion or conversation through typical foods or culinary delights from various cultures is a great example of how universities can encourage intercultural understanding and empathy. Food is an integral part of culture and can provide valuable insight into the history, traditions and values of a group. For example, group meals where students are asked to bring dishes from their own culture can be an effective way to promote intercultural dialogue.

The documentation results from this research also provide an illustration that campus culture in this context is teaching cultural empathy which can be realized through or starting from typical foods or culinary delights from various regions. During this meeting, culinary delights became an opening dish to get to know each other and then sparked conversation to understand that each region can be different. One of the differences that is clearly visible is through culinary. The process involved, namely getting to know, conversing and understanding, creates a sense of empathy for students tasting a variety of culinary delights.



Fig. 1. Multicultural Education with social experiments through culinary

In events like this, students not only have the opportunity to taste food from various cultures, but also to learn about the meaning and history behind serving and tasting these culinary delights. This can help them to better appreciate the diversity and complexity of different cultures. The link between culinary and multicultural education which produces empathy is confirmed by Kraff & Jernsand (2022) with their research entitled "Multicultural food events—opportunities for intercultural exchange and risks of stereotypification."

They generally relate that culinary events can consolidate ideas about cultural diversity and can explore barriers to prejudice-filled inclusivism. However, culinary events also have the risk of leading to exotification of the idea that culinary diversity is an offer to be enjoyed by the ethnic majority. Another research such as Research by Sommer, Rush, & Ingene (2011) confirms that culinary can be a symbol of multiculturalism with a sense of empathy.

For this reason, in campus culture, not only culinary delights, but also cultural parades in the form of singing and dancing can also be an effective way to promote intercultural understanding and empathy. Singing and dancing are powerful forms of cultural expression and can provide valuable insight into a group's identity and values. By watching or even participating in dances from different cultures, students can learn to appreciate the uniqueness and beauty of that culture. However, it is important to remember that these efforts must be supported by a broader commitment to multicultural education. This includes developing curricula that reflect and value diversity, training for faculty on how to teach in ways that are inclusive and respectful of diversity, and creating a safe and inclusive campus environment where all students feel welcome and valued.

CONCLUSION

The implementation of multicultural education based on empathy in the Universitas PGRI Kanjuruhan Malang. This research found: first, multicultural education carried out at Universitas PGRI Kanjuruhan Malang are: (1) the existence of the idea of multiculturalism parallel understanding with an attitude of tolerance, recognition of the equality of dignity and value of all human beings; (2) multicultural education is taught in the classroom and outside the classroom; (3) the policy of becoming a multicultural campus is written in the vision and mission of the university and in official university documents. The implementation of empathy-based multicultural education contains five dimensions that indicate the empathy process: (1) integration of content realized in the form of practice and in the form of cognitive material; (2) the knowledge construction process in multicultural education is initiated by the university by involving lecturers and students; (3) prejudice reduction involves cognitive and practical aspects; (4) multicultural education policy on the principles of equality, learning practices, and equal relations between lecturers and students; (5) efforts to empower campus culture and social structures are carried out through culinary delights, dances and classroom learning practices.

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