



Education for All: Education for Children with Special Needs and Relation to Anti-Multiculturalism Practices

Choiriyah

Early Childhood Education Programs, Universitas Panca Sakti Bekasi, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v8i8.2956>

Abstract

The purpose of writing this article is to find out the problem of anti-multiculturalism in the education of children with special needs and its solutions in overcoming various problems of multiculturalism in the practice of education and teaching of children with special needs. Teaching Children with Special Needs often faces obstacles and difficulties as a result of their usual exit, namely in the form of obstacles to their daily activities. This research is qualitative by describing data from empirical studies and reviewing studies from journal article publications. The findings show that educational for All is a program that supports the development of the practice of respecting different cultures, different races, cultures, social strata, different physical, psychological, and intellectual conditions. Multiculturalism has succeeded in supporting the creation of togetherness, mutual respect, accepting shortcomings and strengths are attitudes that should be inherent in the generation of anti-multiculturalism. The role of multiculturalism in education for children with special needs in schools is directed at developing personality and life skills so that they are able to participate in society.

Keywords: *Education; Children with Special Needs; Multiculturalism*

Introduction

Basically every human being wants perfection and life and a normal self. Likewise, children with special needs want the same life as others, but the limitations they get make life activities limited (Abdullah, 2013). Children with special needs are children who are unique in their types and characteristics, this is what differentiates them from normal children in general. As a result, there will be difficulties or delays in the growth process. Children with special needs educationally require specific services that are different from children in general. Therefore they need educational services that are in accordance with the learning barriers and developmental barriers experienced by each child (Haryanto, 2017).

These limitations cause various reactions from people around them, often children with special needs experience ridicule, bullying, negative responses or cynical views and see strange things with these limitations (Pratiwi, 2015). There are also parents of children with special needs who cannot accept their existence (Nuraini, 2013). Children with special needs are children who need help from adults around them.

They have barriers in performing physical, physiological, social and emotional tasks based on the barriers of each type of special needs (Mambela, 2016).

The obstacles inherent in children with special needs have various impacts on children with special needs, families and communities (Rachman & Surabaya, 2018). There are also parents of children with special needs who cannot accept their existence. There are parents who tend to ignore and even think that having children with special needs is a shame or a curse. Not a few people also reject their existence, these children with special needs are made fun of by people around them (Eruption et al., 2019). There are still situations where children with special needs are not accepted in their environment. They have to face obstacles within themselves and face stereotypes of society or people outside themselves, as if they are a burden on society. This view of injustice is part of the practice of anti-diversity or anti-multiculturalism (Irsyadi & Nugroho, 2015).

Many studies discuss the benefits children with special needs get from regular schools. (Pratiwi, 2015) stated that children with special needs who attend regular schools have better social competence. Irvine and Lupart (2006) also agree that placing children with special needs is also good for their social abilities. Social interaction gives children with special needs the opportunity to interact with people who are different from themselves. Social competence is developed by means of children with special needs learning to interact with normal people. Students are shown real life situations in the classroom (Wilson, Ellerbee, and Christian, 2011). Social interaction teaches students to imitate strategies, improve problem-solving skills, gain better life skills, and reduce explosive behavior (Irvine and Lupart, 2006).

The view which states that there are different things in a person and that difference makes others inferior to him. Differences in skin color / race, ethnicity, ethnicity or culture, social strata, religion and others make certain communities feel superior to others (Gogik et al., 2020). White people feel that they are more respectable than black people. Certain cultures feel superior to others, hispanics feel they are superior to Native American Indians (Yulia & Dewi, 2020).

The problem of multiculturalism is an inseparable part of the life of the world community. Not only in America, George Floyd was treated arbitrarily by being stomped on the neck to death, or Muhammad Ali who always thought why everything that was good was all white, could it be that black was being honored (Sutarto et al., 2016). In various parts of the world this has happened, one of which is in the practice of education and teaching children with special needs. From children with special needs are ridiculed to not getting educational services like normal children (Wartini, 2015).

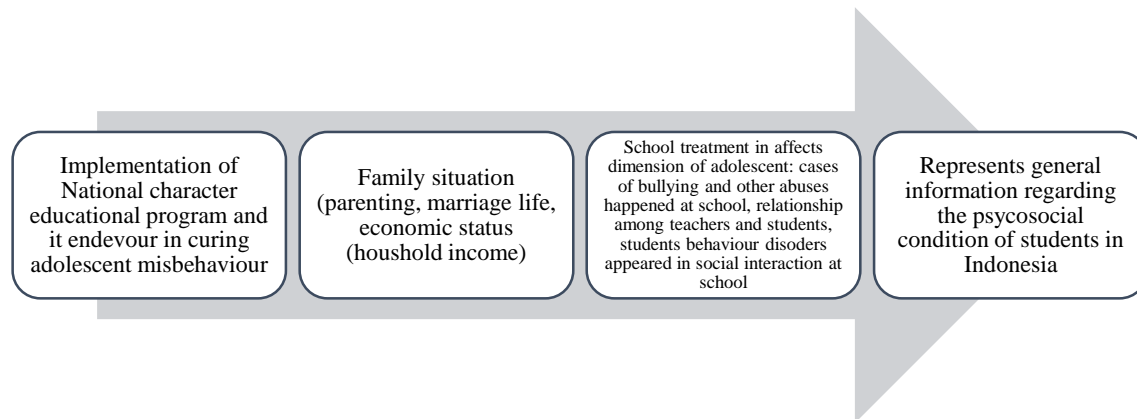
The purpose of writing this article is to find out what is the problem of anti-multiculturalism in the education of children with special needs? What solutions are made in overcoming various problems of multiculturalism in the practice of education and teaching of children with special needs. This article will discuss matters relating to the problem of children with special needs associated with the practice of multiculturalism and what are the solutions.

Method

This practical research is qualitative by describing data from the results of empirical studies that have been carried out and reviewing several studies from the publication of journal articles related to anti-multiculturalism in education. The main subject of data as informants, namely: data taken from studies that have been carried out qualitatively, annual reports and journal articles published between 2017 and 2020 (national and international). Consists of literature and information sources all focused on issues of student empowerment and relating to anti-multiculturalism in education.

Procedure

The researchers' first concern is in reviewing all the circumstances that affect the process of educational development and to ensure that the study of the national data drawn emphasizes how the ideal description of welfare in education should be.



Scope of research

- a. In a process of validating information, this study also did cross data checking with other related dimension that had direct implication to child's mental stability.
- b. Once again that this study's focal point is to review the nurture on children.
- c. Therefore, this study correctly constructs the analysis through three cores consisting of 1) how multiculturalism has an impact on students' psychological development; 2) Describe the role of the school ecosystem in the habituation of good values to students, including the quality of the relationship between teachers and students; 3) Finally, we look at the national character education program and how fundamental values emerge for the next generation. To acquire moral values and become a potential future asset for this country.

Finding

Children with Special Needs and Anti Multiculturalism

Educating children with physical, mental, and social behavior characteristics is not the same as educating normal children, because apart from requiring a special approach it also requires a special strategy. This is because it relies on the conditions experienced by children with disabilities (Abdullah, 2013). Therefore, through special approaches and strategies in educating children with disabilities, it is hoped that children with disabilities: (1) can accept their conditions, (2) can socialize well, (3) are able to fight according to their abilities, (4) have very good skills. needed, and (5) aware of being citizens and members of society. Another goal is that the efforts made in the context of the habilitation and rehabilitation of children with disabilities can provide effective and effective results (Abdullah, 2013; Jannah, 2020).

The development of specific approach principles, which can be used as the basis for efforts to educate children with disabilities, are as follows (Hanum, 2009):

1. The principle of compassion. The principle of compassion is basically accepting them as they are, the effort that needs to be made for them.
2. The principle of individual service. Individual services in order to educate children with disabilities need to get a larger portion, therefore, the effort that needs to be made for them during their education.
3. Principle of readiness. To receive a certain lesson requires readiness. In particular, the readiness of children to get the lessons to be taught, especially prerequisite knowledge, both the mental and physical prerequisites needed to support the next lesson.

4. Principle of modeling. The props used for the media should be endeavored to use the original object or situation, but if this is difficult to do, artificial objects or at least pictures can be used.
5. The principle of motivation. This motivation principle focuses more on teaching methods and providing evaluation that is tailored to the conditions of children with disabilities.
6. Principles of study and group work. The direction of emphasizing the principle of learning and group work as a member of the community can get along with the community, without having to feel inferior or inferior to normal people.
7. Principle of skills. Skills education given to children with disabilities, in addition to being selective, educational, recreational and therapeutic, can also be used as provisions in their future lives.
8. The principle of planting and perfecting attitudes. Physically and psychologically, the attitude of children with disabilities is indeed not good so it is necessary to make efforts so that they have a good attitude and do not always become the attention of others.

The problem of multiculturalism has occurred since mankind existed on earth. Since 1600, the Indians living as hosts in the United States have finally been eliminated due to the arrival of Europeans. Indians maintain their tribal and cultural identities, peasants who live nomadically in agricultural societies and fishermen cannot maintain their communities (Hasanah, 2018). The journey of race, ethnicity, culture, religion, social strata in the United States and in stereotypical parts of the world that have the same characteristics as America occurs intolerance with various identities. Even today, there is still racism between whites and blacks. The George Floyd incident lingers in the mind that one race rules over another (Musi, 2019). The emergence of the theory of differences in race, skin color and face shape put forward by Francois Bernier. He revealed that humans in the world are divided into four major races, namely black, white, yellow, and red. In the end, differences based on skin color sparked the birth of a movement that favored one's own race (Fadlillah, 2017). Multiculturalism includes three things. First, multiculturalism with regard to culture; second, referring to the existing diversity; and ketgita, with regard to specific actions in response to that diversity (Hanum, 2009).

Anti-multiculturalism has grown to the education sector. Leather children are not allowed to attend education, there is a law issued by the local government which prohibits teaching slaves to read, write and count. Likewise, the Indians who find it difficult to get education because of racial differences. Even if there are schools that accept Indian tribes, they must lose their real identity. They are required to speak not in their native language, remove their clothing attributes, and change into European clothes. So that many parents hide their children from going to school (Education et al., 2020).

Roopnarine (2009) the struggle of school children continues with severe punishment and bullying. Often they were beaten and put in the head in the toilet for making mistakes, disobeying or running away. Lack of hygiene and healthy food in most schools leads to epidemics and death. Black children experience injustice in getting their right to education. Tilaar (2004) Multicultural education first occurred marked by the provision of education funds for black children in New Jersey in 1777. After that, several countries followed by paying attention to education for people of color until the opening of higher education for all such as Lincoln University in Philadelphia (1854), Wilberforce University in Ohio, Howard University in Washington, DC (1867). In terms of providing education funding for black children, it contains segregation education.

Tilaar (2004) Segregation education is education that separates the education group of the elite from the education group of the lower class. In the United States, the occurrence of segregation education is by separating the education of blacks from white people so that they do not meet in unity. In Indonesia there was also segregation education when education in the colonial era differentiated between the colonial elite and the lower class, namely the natives (Fransiska, 2016).

Wardani (2014) In the education of children with special needs, at the beginning educational services were carried out with a segregation system. The segregation system is that educational services are treated separately between children with special needs and normal children. In segregation education,

children with special needs feel the same fate as other friends with disabilities, but they become people who find it difficult to get along with people outside of themselves. In this case it can be concluded that the distinction between children with special needs and normal children creates stereotypes between the two different groups. The thing that is expected from multiculturalism education is the growth together of both normal and special needs children

Educational for All Breaking Down Anti-Multiculturalism Practices in Children's Education Special Needs

Education for all (EFA) 1990 is a children's rights convention that focuses on survival, development of protection, and the right to participation of all children (Hanum, 2009). The essence of education for all is to ensure that every citizen can fulfill the right to education. Education in question is the right to education for all regarding the age education of children, adolescents, adults, the elderly, including education for children with special needs (Muali, 2017).

The practice of education for all in the education of children with special needs is marked by the existence of an inclusive education program (Logvinova, 2016). Inclusive education is an educational program that provides opportunities for children with special needs to learn together in the same environment. Children should and should not be respected if they are subsequently expelled from the home or school environment or excluded because of obstruction or disability (Fadlillah, 2017). Inclusive education pays more attention to the individual differences that each child has so that they can further develop their abilities based on their needs (Hasanah, 2018).

In inclusive education, all children are treated equally well by teachers, school principals, school staff and other communities including their peers at school. Schools provide equal opportunities for children with special needs to choose the school as desired (Irsyadi & Nugroho, 2015). Teachers have no right to refuse their attendance to be part of students in school but must open up the opportunity for them. Schools consider various things for the implementation of inclusive education. Institutions must prepare teachers who have optimal knowledge and attitudes and skills in dealing with children with special needs with all kinds of disabilities. The institution also prepares facilities and infrastructure that can help children with special needs in carrying out learning activities, prepare a stimulation room, prepare supporting tools and others (Arifin & Widyastono, 2020). Children who are included in the inclusion program are children with mild and moderate disabilities, while children who are in the severe category attend special schools (Pratiwi, 2015).

The practice of education for all has not been fully achieved. This is indicated by the fact that there is data on children who have not received proper education, not only children with special needs but also normal children (Haryanto, 2017). Inclusive education programs also still create conflicts in their implementation but the impact of inclusion programs has been felt by individuals and communities. The biggest impact is that schools teach social values and equality, promote cooperation, respect differences and most importantly break anti-multiculturalism in education (Haryanto, 2017; Logvinova, 2016).

Multiculturalism in Education and Teaching for Children with Special Needs

The implementation of education that has a multicultural perspective will help students understand, accept and appreciate other people with different ethnicities, cultures and personality values (Machmud & Alim, 2018). By cultivating the spirit of multiculturalism in schools, it will become a training and awareness medium for young people to accept differences in culture, religion, race, ethnicity and the needs of each other and want to live together in peace. In order for this process to run as expected, we should accept that multicultural education is socialized and disseminated through educational institutions, and, if possible, established as part of the educational curriculum at various levels in both government and private educational institutions (Rohman & Ningsih, 2018). Moreover, the multicultural paradigm implicitly also becomes one of the concerns of Article 4 of Law NO. 20 of 2003 National Education System. In that article, it is explained that education is carried out in a democratic manner, not discriminatory by upholding human rights, religious values, cultural values and national diversity (Ani, Nyoto & Wacana, 2018).

Multicultural education is indeed a concept created with the aim of creating equal educational opportunities for all students of different races, ethnicities, social classes and cultural groups (Gogik et al., 2020). Multicultural education is an idea, an educational renewal movement and an educational process whose main objective is to change the structure of educational institutions so that students, both male and female, students with special needs, and students who are members of various racial, ethnic and cultural groups will have the opportunity same for achieving academic achievement in school (Hanum, 2009). One of the important goals of the concept of multicultural education is to help all students acquire the knowledge, attitudes and skills needed to carry out roles as effectively as possible in a democratic-pluralistic society and necessary for interaction, negotiation and communication with citizens from diverse groups to create a moral society that works for the common good (Yulia & Dewi, 2020). In its implementation, the multicultural education paradigm is required to adhere to the following principles (Ani, Nyoto & Wacana, 2018; Sutarto et al., 2016):

1. Multicultural education must offer a variety of curricula that represent the views and perspectives of many people.
2. Multicultural education must be based on the assumption that there is no single interpretation of historical truth.
3. The curriculum is achieved in accordance with the emphasis of comparative analysis with different cultural perspectives.
4. Multicultural education must support the main principles in eradicating cliché views of race, culture and religion.
5. Multicultural education reflects a balance between understanding cultural similarities and differences encouraging individuals to maintain and broaden their own cultural and cultural horizons.

Several aspects that are key in implementing multicultural education in school structures are the absence of policies that inhibit tolerance, including the absence of insults against race, ethnicity and gender. Also, we must develop sensitivity to cultural differences, including clothing, music and favorite foods (Hasanah, 2018). In addition, it also provides freedom for children to celebrate the big days of religious communities and strengthen children's attitudes so that they feel the need to be involved in democratic decision making (Hanum, 2009).

Multicultural education embraces differences among students, seeks to help students learn regardless of which group they belong to, and upholds social justice. Compiled on the basis of equality in the curriculum, the relationship between teachers and students, the school atmosphere, and the school's relationship with parents and society (Wartini, 2015). Multicultural educators are able to describe all aspects of the educational process through a critical lens that has what students need and student learning is right at the center. Multicultural education usually depends on curriculum content, which may include human relations; study of other ethnic or cultural groups; developing critical thinking skills; and examining issues such as racism, power and discrimination. The provision of multi-cultural education eliminates educators for (BASID, 2016):

1. Placing students at the center of the teaching and learning process.
2. Upholding human rights and respecting cultural differences.
3. Confident that all students can learn.
4. Knowing and constructing the life history and experiences of the student's cultural group membership.
5. Critically analyze oppression and the strength of relationships to understand racism, sex, classicism, and discrimination against people with disabilities, gay people, lesbians, youth and the elderly.
6. Social criticism in the interests of social justice and social equality.
7. Participate in collective social action to ensure a democratic society (Gollnick & Chinn, 2006: 357).

Multicultural Education is aimed at all students regardless of their racial or ethnic group membership. which has been set to be the month of African American, Latin American, or women's history (Junaidi, 2017). However, in some schools, attention to multi-culturalism begins and ends with tasting local

meanings and participating in various ethnic festivals that are impromptu by parents, which only provide a superficial understanding of differences. Multicultural education, on the other hand, is more effective by uniting differences and similarities through the curriculum and school environment (Junaidi, 2017; Machmud & Alim, 2018).

In the implementation of multicultural-based learning in elementary schools, the role of teachers in integrating multicultural values in learning is very much (Gogik et al., 2020). Teachers must have a broad knowledge of ethnic pluralism. In addition, teachers must also be able to choose and sort out suitable material for inclusion in learning in elementary schools. Children with special needs are children who have significant differences in both interindividual and intraindividual differences and experience difficulties in interacting with the environment so that education and teaching are needed to develop their potential (Arfa et al., 2018). With special needs, look more at the needs of children to achieve achievements and develop their abilities optimally. Understanding children with special needs means seeing individual differences, both differences between individuals (interindividual), namely comparing individuals with other individuals both physical, emotional and intellectual differences and differences between potentials that exist in the individual (intraindividual) (Baharun, Hasan, 2018).

Conclusion

Education for children with special needs has the same rights as other normal children. They are divine beings who have the same right to life and the right to get the same education. Children with special needs are children who are experiencing obstacles or special needs with certain types of obstacles. The obstacles in question are intellectual deviations, sensory deviation groups, learning difficulties and communication disorders groups, behavior deviance groups, multiple deviance groups.

Education for All is an education program for all signed by 142 heads of state in the world who want to give equal rights to children around the world without exception, including the right to education. The education for all program is a program that essentially supports the development of the practice of respecting different cultures, different races, very different cultures, different social strata as well as different physical, psychological, and intellectual conditions. Multiculturalism has succeeded in supporting the creation of togetherness around the world. Mutual respect, mutual acceptance of each other's weaknesses and strengths and not the attitude that feels superior among other groups are attitudes that should be inherent in the generation of anti-multiculturalism.

References

- Abdullah, N. (2013). Mengenal Anak Berkebutuhan Khusus. *Magistra*, 25(86), 1.
- Ani Sri Susanti 1) , Nyoto Harjono 2), G. S. A. 3), & Wacana, U. K. S. (2018). Jurnal Mitra Pendidikan (JMP Online). *Jurnal Mitra Pendidikan*, 2(1), 11–22.
- Arfa, A. M., Nasional, P., Indonesia, R., & Nasional, S. P. (2018). *tingkah laku seseorang atau dan proses pembelajaran agar peserta didik Menurut Langeveld dalam Burhanuddin tersebut Dalam bahasa Arab istilah pendidikan dikenal dengan kata tarbiyah , yang berakar dari Pendidikan Anak Usia Dini adalah merupakan upaya pemb. 11(02), 15–32.*
- Arifin, M., & Widyastono, H. (2020). *Studi Komparasi Negara Indonesia Dengan Negara Lain Tentang Pemanfaatan Teknologi Dalam Pendidikan Khusus Menggunakan Studi Komparasi Teknologi Asistif Negara Maju dan Berbasis Literasi AB.... 3(1), 92–100.*
- Baharun, Hasan, R. A. (2018). Berkebutuhan Khusus Dalam Perspektif. *Program Studi PGMI, 5 Nomor 1(3), 60.* <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/goldenage/article/download/1929/1408/>

- BASID, A. (2016). Pesan Multikultural Dalam Serial Film Animasi Anak Adit, Sopo, Dan Jarwo. *Pesan Multikultur Dalam Serial Film Animasi Anak Adit, Sopo, Dan Jarwo*, 29(3). <http://blajakarta.kemenag.go.id/journal/index.php/penamas/article/view/46>
- Erupsi, P., Agung, G., & Slbn, D. I. (2019). *merupakan sekolah luar biasa yang terletak di Kabupaten. 1.*
- Fadlillah, M. (2017). Model kurikulum pendidikan multikultural di taman kanak-kanak. *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi*, 5(1), 42. <https://doi.org/10.21831/jppfa.v5i1.13286>
- Fransiska, F. (2016). Pendidikan multikultural di TK Mutiara Persada Soragan Yogyakarta. *Jurnal Pendidikan dan Pemberdayaan Masyarakat*, 3(2), 152. <https://doi.org/10.21831/jppm.v3i2.9892>
- Gogik, B., Multikultural, P., & Dasar, P. (2020). Implementasi pendidikan multikultural pada lembaga pendidikan dasar. *Pendidikan*, 7(1), 41–52.
- Hanum, F. (2009). Pendidikan Multikultural Sebagai Sarana Membentuk Karakter Bangsa (Dalam Perspektif Sosiologi Pendidikan). *Seminar Regional DIY-Jateng*, 1–13.
- Haryanto, T. (2017). *Implementasi Sila Keadilan Sosial Bagi Seluruh Rakyat Indonesia Terhadap Pemenuhan Hak Atas Pendidikan Anak Berkebutuhan Khusus (Studi Kasus di SMP Tumbuh Yogyakarta)*. 1–12.
- Hasanah, U. (2018). Implementasi Pendidikan Multikultural dalam Membentuk Karakter Anak Usia Dini. *Golden Age: Jurnal Pendidikan Anak Usia Dini*, 2(1), 35–53. <https://doi.org/10.29313/ga.v2i1.3990>
- Irsyadi, F. Y. Al, & Nugroho, Y. S. (2015). Game Edukasi Pengenalan Anggota Tubuh Dan Pengenalan Angka Untuk Anak Berkebutuhan Khusus (ABK) Tunagrahita Berbasis Kinect. *Prosiding SNATIF*, 2, 1–8. <http://jurnal.umk.ac.id/index.php/SNA/article/viewFile/296/314>
- Junaidi, M. (2017). Pendidikan Multikultural Dan Pendidikan Inklusi Gender. *Jurnal Pendidikan Islam*, 7(2), 130–145. <https://doi.org/10.38073/jpi.v7i2.48>
- Logvinova, O. K. (2016). Socio-pedagogical Approach to Multicultural Education at Preschool. *Procedia - Social and Behavioral Sciences*, 233(May), 206–210. <https://doi.org/10.1016/j.sbspro.2016.10.203>
- Machmud, H., & Alim, N. (2018). Multicultural Learning Model of PAUD in Coastal Areas. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 2(2), 170. <https://doi.org/10.31004/obsesi.v2i2.74>
- Mambela, S. (2016). Mainstreaming sebagai Alternatif Penanganan Pendidikan Anak Berkebutuhan Khusus di Indonesia. *Sosiohumanika*, 3(2), 295–304. <http://mindamas-journals.com/index.php/sosiohumanika/article/view/418>
- Miftakhul Jannah. (2020). Studi Deskripsi : Perekonomian Orangtua Anak Berkebutuhan Khusus Terhadap Pendidikan Anak Berkebutuhan Khusus. *SPECIAL : Special and Inclusive Education Journal*, 1(1), 49–58. <https://doi.org/10.36456/special.vol1.no1.a2293>
- Muali, C. (2017). Rasionalitas Konsepsi Budaya Nusantara Dalam Menggagas Pendidikan Karakter Bangsa Multikultural. *Jurnal Islam Nusantara*, 1(1), 105. <https://doi.org/10.33852/jurnalin.v1i1.64>
- Musi, M. A. (2019). *Pembelajaran Multikultural Anak Usia Dini Berbasis Kearifan Lokal*. 693–701.
- Nuraini. (2013). Peran Orang Tua Dalam Penerapan Pendidikan. *Peran Orang Tua Dalam Penerapan Pendidikan Agama Dan Moral*, 03(01), 63–86.
- Pendidikan, J., Usia, A., Undiksha, D., Setyowahyudi, R., & Ponorogo, U. M. (2020). *Perspektif mahasiswa dalam menumbuhkan nilai pendidikan multikultural untuk anak usia dini*. 8(1), 1–9.
- Pratiwi, J. C. (2015). Sekolah Inklusi Untuk Anak Berkebutuhan Khusus : Tanggapan Terhadap Tantangan Kedepannya. *Prosiding Seminar Nasional Pendidikan “Meretas Sukses Publikasi Ilmiah Bidang Pendidikan Jurnal Bereputasi,” November, 237–242.*

<http://jurnal.fkip.uns.ac.id/index.php/pip/article/download/7725/5551>

- Rachman, R. F., & Surabaya, U. A. (2018). *Kebijakan pendidikan anak berkebutuhan khusus di surabaya dalam perspektif islam*.
- Rohman, A., & Ningsih, Y. E. (2018). Pendidikan Multikultural : Penguatan Identitas Nasional Di Era Revolusi Industri 4.0. *UNWAHA Jombang*, 1(September), 44–50. <http://ejournal.unwaha.ac.id/index.php/snami/article/view/261>
- Sutarto, J., Ilmu, F., Universitas, P., & Semarang, N. (2016). Pentingnya Pembelajaran Multikultural Pada Pendidikan Anak Usia Dini. *Edukasi*, 1(1).
- Wartini, A. (2015). Pendidikan Multikultural Berbasis Karakter Keindonesiaan Pada Pendidikan Anak Usia Dini Upaya Integrasi Ilmu Ke-Islaman Dan Karakter Kebudayaan Indonesia (Studi Kasus di Sanggar Anak Alam Yogyakarta). *Toleransi*, 7(1), 35–52. <https://doi.org/10.24014/trs.v7i1.1420>
- Yulia, P., & Dewi, A. (2020). *Paradigma Inisiasi Kultural Ke Multikulturalisme*. 4(1), 33–46.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).