**Multicultural Approach in Developing Instructional Learning Material at Indonesian Senior High School**

**Arifin¹**

**Hariyanto²**

**Muhammad Basri³**

**Anshari4**

**1Borneo University Tarakan**

**2, 3, 4Universitas Negeri Makassar**

 **Corresponding email:** arifin.ubt@gmail.com

**Abstract:** This study proposes Multicultural Indonesia is an authentic element of developing English language teaching and learning materials at Senior High School. The main approach underlying this study is mulitcultural perspective. This perspective is used as the basis of analysis. The data finding showed that 1) Indonesia Cultured topics, were identified on English textbooks published by Ministry of Education Department in 2014, did not have good proportion on English Textbooks. 2) There are some Multicultural Approaches can be applied in instructional learning materials based on Indonesian’s context for students of Senior High School, namely a) Contribution Approach, b) Additive Approach, c) Transformative Approach, and d) Social Action Approach.These approaches are appropriate for developing Multicultural Indonesia as English Teaching and Learning materials for student of Senior High School. Based on the result study above, it can be concluded that developing Multicultural Indonesia on English textbooks is urgent to be designed with multicultural approaches based on Indonesian’s context. Finally, by having a good understanding of Multicultural Indonesia, teachers and students are expected to be aware the importance role of Multicultural Indonesia in order to actively take part in maintaning the awarness of their own multicultural.

**Keywords**: Multicultural Indonesia, Textbook

**INTRODUCTION**

*Reflected in the organization of schooling…and in the mindset that educators bring to the teaching of culturally diverse students. These educational structures and the role definitions that educators adopt directly affect the interactions that culturally diverse students experience in schools. (Cummin-McCann 1996, p.136)*

 Indonesia is rich ethnic country, which has over 300 ethnic groups from *Aceh* (*Sabang* Island) to *Papua* (*Marauke* Island). Those ethnic groups are able to live together in harmony for a good year. Indonesia also is a home for a more than 10,000 islands, which are a lot of beautiful heritage areas. This country needs “beautiful hands” from all ethnics groups to keep Indonesia in United. Indonesia is a beautiful country that well known for its cultural diversity with its motto *Bhinekatunggalika,* it means diversity in united, which is very interesting and each region has its own unique culture. Indonesia country is built of various ethnics and ethnic groups that have one national language namely *Bahasa Indonesia* as official National Language communication*.*

 Unfotunately, the ethnic diversity has not been optimally used as an embryo to make its generation aware of the importance of their cultural role in maintaining diversity in social life, especially the generations who are studying in Senior High School.

Therefore, school is the best place to learn multicultural and teach cultural learning materials because most of students, as Indonesian next generation, are from different cultural background. it will help them to more understand what they cultures have and how they should interact with the students who are from different ethnic group. Based on the data finding from 6 clasess from 3 Senior High Schools in Tarakan City, North Borneo, it can be revelead that one class consists at least most of students who have different cultural backgrounds.

**Table 1 Students’ Native Language**

Concerning the students’ native language or cultural backgrounds, most of the students are from Javanese (25.97%), Buginese (23.76%), Torajan (11.05%), Dayak (3.8%), Tidung(5.5%), Manado (0.55%), Batak (2.21%), Betawi (0.55%), Buginese (23.76%), Banjares(4.42%), Tionghoa (3.31%), Makassarese(2.21%), Ambonese(0.55%), Torajan(11.05%), Balinese (0.55%) and mixed cultural backgrounds are 13.81%, it means that students’ family are from different cultural background or one of his/her parent is from one cultural background.

 From the result above, it can be stated that most of the students come from different cultural background, it will be beneficial for English language teachers explore their teaching and learning materials based on Indonesian culture because students have had background knowledge in learning it. However, it is expected that English language teachers are easy to invite the students’ understanding about their cultural background and respect each other when they are learning together in classromm activity because they have a great chance to take part in sharing their cultural understanding in teaching and learning activities. It also is a strong recommendation to English language teachers as the teaching and learning material designer to propose instructional learning materials based on the students’ interest (cultural background knowledgw) in the order to gain the instructional objective well. However, a teacher must also be able to instill the values of multicultural education (Hanum, 2010: 3, Suyitno, 2014: 2-3).

Every culture teaches all people to respect one another, because the relations of life is getting degraded of characters (Setiawan, 2011: 116). Therefore, culture must be able to internalize all positive values as the foundation of thinking, being and acting (Zamroni (2011) a view of various aspects of learning in order to develop a personality.

People, who have strong awarness of the result of bad effect of social conflict, have also mutual understanding among the cultural uniqueness without againts the cultural value of one ethnic groups. Wibowo (2012: 34) explains that education should be an active part in preparing the quality of human resources (HR) and Lickona (1991) explains that teaching culture that produces character.

The cultural value of etnich groups must be viewed as a mark of honour and a subjective value that all people have to find the best way to understand and respect without any objections. Koesman (2007: 134) which states that the objective teaching culture should be placedi n the form of individual responses to the social and cultural surrounding.

All cultures, in Indonesia is one of the world’s most ethnically diverse countries, must be taught to our students in the appropriate level because teaching culture is not easy be learnt without any previous knowledge what the diversity is. All people need an education to make it better in practicing and how to find the best ways to respect each other in daily life interaction. Education is the best instrument to recognize the best ways in acting and facing the different beliefs in harmony.

Indonesia Country is a sweet home to many ethnics, and cultural groups, diversity can be appreciated through learning multicultural education at Senior High School levels. Diversity in Indoensia must be taught in school curriculum because all students who are from different ethics group will interact eact other through they own culture. So, by teaching and learning multicultural Indonesia, it goes beyond tolerance by teaching about the need for mutual respect between people belonging to diverse groups. In addressing this issue, multicultural education can be wished that they will reach the point where they understand, respect, and affirm differences. In line with previous opinion, teachig culture to the students is noble character of learners as a whole, integrated and balance (Muslich, 2011: 81)

Based on the historic unforgetfull moment such as sosial conflict happened in Indonesia. We can draw a short moral values can be learnt for all people who love Indonesia as the beautiful country for diversity home, namely 1) culture must be viewed as a “beautiful face”, which all people must care it well and learn it without any prejudices, because some culture experts have argued that respect for diversity depends upon learning about diversity. 2) culture should be shared as the human needs to add their knowledge and the best way to behave; appriciate, respect, equality, eliminate the crux of stereotyping, prejudice, racism, and bigotry. 3) Culture enriches our diversity in living together with harmony without any negative prejudices and stereotypes. Those, three important benefits of the best ways to act and behave toward diversity, will reduce less racial tension, and peace will be easy to establish among the cultures.

**English Textbooks in Senior High Shcool**

Lie (2000) noted that in the last three years there had been a growing concern for the importance of considering multicultural issues in schoolbook provision programs in Indonesia. He add that schoolbooks must consider about the Indonesian cultures and writes mustm be sensitive with the students cultural background which affect their achievement in the school. Meanwhile, the other experts state that language is a basic tool in delivering multicultural materials. Lutzker (1995 ) explains that the language is central to issues of communication and learning and the most basic tool of teaching. A form of social behavior which reflects cultural beliefs and biases, language is a potent tool in subconsciously establishing and perpetuating norms. It can be revealed that language as a medium to learn culture through learning materials in the classrrom. Among the easiest ways to increase sensitivity to diversity in the classroom is to heighten awareness of the subtle biases carried in language

Learning materials based on multicultural education will build a good communication in teaching and learning process, and also endorse the learners to respect among them. Macedo (2000) explains Teachers need to design work units and tasks through learning material or media with knowledge of their students and their needs in mind, particularly the ways in which they learn and the ways that they communicate among the students who have different cultural background. Wilson (2012) states “I believe we should aim for our children to gain the skills and knowledge to be cultural–to be able to confidently communicate with and/or work within mainstream organizations, while at the same time maintaining their own unique identities and connections with their families, communities and cultures.”

Lie et al (2000) describe the outcome of cultural competence in education as “equity in access and opportunity for all students” Some might argue that this is surely the desired outcome for all students in education settings. By contrast, it believes the goal of culturally responsive teaching is to improve the academic achievement of students while cultivating their cultural identity. All students bring their own culture and diversities into the classroom whether they are from an ethnically diverse background, as each student represents a larger community that is present in the classroom. We cannot expect Indonesian students in general to be motivated to study English simply because the fact that English has such an important role in society, we can observe, for high school graduates to enter higher education in Indonesia their English competence is not a determining factors. If English is unlikely to be used in real communication by Indonesian students nor is it a gatekeeper for Indonesian higher education, it is very likely that they will not make significant effort to learn it.

Since, there is not English text book, which explore the Indonesian culture in ;learning materials at Senior High School, such *Bugis Makassar* with its life filosofy, Aceh with its life islamic filosfy such as udeep beusaree, maté beusaban, saboeh kafan dalam keurenda (social equality) etc, Sundaness with its life filosofy such as *kawas gula eujeung peueut( life must be harmony),buruk-buruk papan jati (mistake should be forgiven)*, Sumatra with its life filosofy baldatun taiyibatun wa rabbun gafuur (life based on God’s teaching), Nan buto pahambuih lasuang, nan pakak palapeh badie, nan lumpuah paunyi rumah, nan kuek pambaok baban, nan binguang kadisuruah-suruah, nan cadiak lawan barundiang etc. Kalimantan with its life filosofy *adil ka’ talino ba curamin ka’ saruga ba sengat ka’ jubata”*. Javaness culture with its filisofy such as *urip iku urup* (life is flame), *memayu hayuning bawana, ambrasta dur hangkara* etc. Those are the potential benefit for exploring the best social practices done by the Indonesia people based on their traditiona culture.

 The existing English text books, which focus on only exploring the language structure or grammar, language skills and language components in bored patterns, are not in accordance with culture that students’needs and characteristics. English language teachers also did not bring the learning materials that related with the students’ needs and it made the students have low motivation to learn English, as the instruction materials, is not interesting for them and do not have any relationship with their field of study and lost their belief, norm and social interaction with their etnic group. It results in the process of teaching and learning English go to the wrong direction on the wrong track affecting the product to be less competence if does not want to be said incompetence how to act, belief and behave to one another.

Multicultral Education is one way to improve the academic atmospher because respect others will provide a space to better interaction in the school life. It also prepares students for democratic citizenship in a pluralistic society, and educational process to promote the ideals of democracy in a pluralistic society. students are taught to appreciate cultural diversity and differences as strengths and not as weaknesses. Students need to understand well how multicultural issues shape the social, political, economic, and cultural fabric of Indonesia. The teachers also must increase their multicultural knowledge, King and Ladson-Billings (1990) state that If education is to contribute to more fundamental social change, teachers need to develop critical perspectives about the society and multicultural competence that help them value diversity, not just tolerate it.

The following tabels are result from preliminary study was conducted to review some Existing English textbook used by English language teachers in Indonesian Senior High Schools:

**Table 2 Learning Content in English Textbook for Grade X “Be Smart in English” by *Tiga Serangkai***

 ***Pustaka Mandiri* (2013).**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **No.** | **Unit** | **Topic** | **Sub-topic** | **Language Skills** |
| Listening | Reading | Speaking | Writing |
| 1 | 1 | Hello, I am Mike | Introduction | Greeting  | Recount Text: Beautiful Place | Expressions and Responses | Write Dialoque(Recount Text) |
| 2 | 2 | It’s the Happeist Daya | Showing symphaty | ListeningNarrative | Narrative Text: Jentur and Menur  | Expressing Symphaty | Write a narrative |
| 3 | 3 | Open the Door, Please! |  | Interpersonal/ transactional | Procedure Text: Creating New Blog | Invitation | Procedure Text |
| 4 | 4 | Thanks for ... |  | Listen a narrative text | Narrative Text: Horror/ mystery | Expressing gratitude | Writing a script for drama |
| 5 | 5 | Congratulation on your Success! |  | Listen a dialoque/ monoloque | Descriptive Text: Dahlan Iskan | Interpersonal/ Congratulation | Decribing Family |
| 6 | 6 | Do You Believe That? |  | Listen a transactional/ interpersonal dialoque | Identify information news: Ketty Perry | Performing a bews presenter | Compose an article based on the world issues |

Concerning to English text books used by English language teachers, the table 2 identifies that most of the teaching topics did not explore Indonesian multiculturer. From the list of topics discussed above, the researcher can conclude that the discussion of Indonesian cultural topics does not seem to be important in the presentation of this book.

**Table 3. Learning Content in English Textbook (SMA/MA/SMK/MAK) for Grade XII by National Education Department (2017)**

|  |  |  |  |
| --- | --- | --- | --- |
| **No.** | **Chapter**  | **Topic** | **Sub-topic** |
|
| 1 | 1 | Offers & Suggestions | Pre-ActivityB. Building BlocksC. Let’s PracticeD. Active ConversationE. Writing ConnectionF. Let’s Create/ContributeG. Formative Assesment |
| 2 | 2 | Opinions & Thoughts |
| 3 | 3 | Party Time |
| 4 | 4 | National Disaster-An Exposition |
| 5 | 5 | Letter Writing |
| 6 | 6 | Cause & Effect |
| 7 | 7 | Meaning Through Music |
| 8 | 8 | Explain This! |

**Table 4. Learning Content in English Textbook (SMA/MA/SMK/MAK) for Grade X by National Education Department (2008)**

|  |  |  |  |
| --- | --- | --- | --- |
| **No.** | **Chp**  | **Topic** | **Sub-topic** |
|
| 1 | 1 | Let Me Introduce Myself.  | *Greeting Someone**Asking How Someone is**Saying How You are**Introducing Yourself**Introducing Someone**Functional Text: Recount Texts* |
| 2 | 2 | I’m Sorry to Hear That | *Showing Attention**Showing Sympathy**Functional Text: Recount Texts* |
| 3 | 3 | That Sounds a Nice Idea | *Accepting an Offer/Invitation**Declining an Offer/Invitation**Giving instruction**Functional Text: Procedural Texts**Short Functional Texts: Invitation Letters* |
| 4 | 4 | Can I See You at 11 a.m.? | *Making Appointments**Approving Appointments**Canceling Appointments**Functional Text: Procedural Texts* |
| 5 | 5 | I’m Delighted to Hear That | *Saying that You Are Pleased**Thanking**Responding to Thanks**Functional Text: Narrative Texts**Short Functional Texts: Announcement* |
|  |  | It was the Least I Could Do | *Thanking**Responding to Thanks**Functional Text: Narrative Texts* |
|  |  | What a Nice Hair Cut! | *Complimenting Someone**Congratulating Someone**Responding to Compliments and Congratulations**Functional Text: Descriptive Texts* |
|  |  | I Find It Very Interesting | *Saying that You Are Excited**Functional Text: Descriptive Texts**Short Functional Text: Advertisement* |
|  |  | I Don’t Believe It! | *Expressing Disbelief**Expressing Surprise**Functional Text: News Item Texts* |
|  |  | That’s Very Kind of You. | *Accepting an Offer/Invitation**Functional Text: News Item Texts* |

Based on the data in tables 2,3 and 4 above, it can be revealed that most of English text books used by English language teachers did not discuss the Indonesian’s culture. We cannot blame why English teachers did not teach students with Indonesian’s culture, because they just teach what have stated in English text books and it is a must for them to teach without any obejctions.

 Designing English instructional learning materials based on Indonesia Multicultural for students at Indonesian Senior High School are very importat must be execused by National curriculum designer.

**Defining Multicultural Indonesia**

There are many definitions of culture term. However, most social scientists view culture as consisting primarily of the symbolic and intangible aspects of human societies.

Multiculturalism is the flow or understanding of many cultures means leads to cultural diversity (Hanum, 2010: 1). Addition, Tilaar (2004: 82; Zuriah, 2010: 77).) explain multiculturalism implies a very complex meaning that is "multi" meaning plural, "culturalism" unbiased understanding of culture, or culture Multicultural education can take place in formal or informal education settings, directly or indirectly

Banks (2005: 3) dividing the multicultural education consisting of three things, namely, plans or concepts. Those concepts has a significant role in developing multicultural in learning materials.

The *essence* of culture is in how the members of the group interpret, use and perceive tangible cultural elements such as artifacts and tools. Values, symbols, interpretations, and perspectives distinguish one people from another in modernized societies (Banks, 2000). According to Richard (1999) states that culture is the total set belief, attitudes, customs, behavior, social habit etc of the member of particular society. While, multicultural education can be conceptualized in many different ways, some of the leaders in the field (for example: Banks, 1997; Sleeter, 2005), define the goals and ideals of multicultural education similarly. Sleeter (2005) defines multicultural education as antiracist basic education for all students that permeates all areas of schooling, characterized by a commitment to social justice and critical approaches to learning. Indonesian multicultural is all potential development process of human beings who value their plurality and heterogeneity consequences of cultural diversity, ethnicity, ethnicity, and flow (religion. Therefore, Multicultural education emphasizes on the philosophy of cultural pluralism into an educational system based on the principles of equality (equality, mutual respect and acceptance and understanding and a moral commitment to a social justice.

Some experts have defined Indonesian multicultural as an approach to teaching and learning that is based on democratic values that affirm cultural pluralism within culturally diverse societies in an interdependent among ethnic groups. In addition, Wilson (2012) defines multicultural as the type of education that relates to education and instruction designed for the cultures of several different races in an educational system. It is really appropriate for Indoensia education.

Indonesian Multicultural education focuses on the transformation of the educational process to promote the ideals of democracy in a pluralistic society. Learners are taught to appreciate cultural diversity and differences as strengths and not as weaknesses. So. Indonesian Teacher must have a basic understand, intercultural competences, to teach the students who are from different culture and different poin of view of another culture. The traditional goal of education is to get students to accept the dominant ideologies, directives and applications without questioning (Banks, 2004).

Banks (2002) describes the relationship between diversity and social justice: diversity provides schools, colleges and Universities with an opportunity to educate students in an environment that reflects the reality of the nation and the world and to teach students from diverse group how to get along and how to make decisions and take actions in the public interest.

 Zamroni (2011) states that school should play a role in building awareness of life in multicultural society to appreciate and tolerant attitude to demonstrate the need and ability to work together with all the differences. He adds that there are three aspects must be developed through multicultural teaching and learning at shcool, namely 1) development of cultural identities, 2) Interpersonal relationship, and 3) empowering ourselves related to multicultural life.

**Multicultural Approach In Developing Learning Materials**

Designing an instructional learning materials, for Senior High School students, based on multicultural Indonesia with multicultural appraoches is wonderful thing must be execused. Banks (1997, 1998), a leader in the field of multicultural education recommended that different approaches to the integration of multicultural content into the curriculum.

Additional, Wilson (2012) further asserts that this approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Multicultural implementation in learning varies widely, Bank (1997), a leader in the field of multicultural education explains several models of multicultural implementation in curriculum development. In addition, it is important to include intercultural understanding components (Abduh & Rosmaladewi, 2018).

Meanwhile, the best teaching model should be implemented in teaching culture is contextual learning. Contextual learning includes several strategies (Mulyasa, 2013: 88) namely: (a) problem-based learning, (b) cooperative learning, (c) project-based learning, (d) learning services, and (e) work-based learning

In developing multicultural Indonesia, there are four model should be implemented. This model includes four approaches to collaborate on learning content that enables teachers to implement in the teaching-learning process at school to lead learning achieving the goals of multicultural education

1. **Contribution Approach**

 This approach that can be used by teachers in the learning process at school is by presenting the heroes or famous people in Indonesia who have contributed to the development of a better life, they are from various regions of Indonesia. In this appraoch culturally diversity issue is not specified as part of the curriculum (Bank, 1999). Addition, Bank in Cumming-McCann (2003) states that Teachers might involve students in lessons or experiences related to the event, but little attention is given to the ethnic groups either before or after the event, nor is the cultural significance or history of the

event explored in any depth.Therefore, teachers improve their competence, performance and character of teachers or principals, as well as the integration of school culture (Kurniawan, 2013: 108).

Views on school culture proposed by Zamroni (2011: 297) that the school culture is a pattern of basic assumptions, values, beliefs, and habits that are held together by the entire school community believes. Meanwhile, Barth (2010: 1) that: "The school culture is a complex pattern of norms, attitudes, beliefs, behaviors. Furthermore, Tableman (2004: 1) describes the culture of the school, "School culture reflects the shared ideas, assumptions, values, and beliefs that give its organization on identity and standards for expected behavior".

 Explaining the achievement of what they have done for Indonesian country, for example, Pangeran Antasari fro m Borneo who fought for independence, Sultan Hasanuddin from south Sulawesi which has been struggling with the people of South Sulawesi to repel invaders, Pattimura or Thomas matulesi from from Maluku, Indonesia's first president, Ir Soekarno, from East Java who became an Indonesian independence proclaimer, Raden Dewi Sartika from Bara Java, Pong Tiku is a national hero who fought for independence from colonial Dutch in Toraja land, etc. In addition, it presents famous figures in learning at classroom interaction, such as Biography of President Joko Widodo who came from Solo, Central Java. BJ. Habiebie is known for mastering aircraft technology from Pare-Pare, South Sulawesi. Also the other scientists and national figures come from various regions to be able to provide strong motivation to learn whatever the students’ cultural background.

 Learning multicultural Indonesia with a contribution approach from the heroes or heroes will generate an awareness to keep harmonizing in differences. Provide examples of relevant heroic contributions and achievements from people of different races and cultures.

 In this approach, the heroes or elected figures from different regions will strengthen the patriotism of students in multicultural life. This approach has the potential to lead students to the release of stereotypes by presenting an understanding of a shallow and trivial ethnic culture.

 In understanding the transformative approach, the teacher must be willing to abandon the absolute understanding that have been understood in their knowledge, they must open the outer horizon of what they have understood so far, explore alternatives from a knowledge standpoint, read scientific articles that can add insights into their scientific thinking about multicultural Indonesia, reviewing research results and including opinions and ideas other than traditionally understood, and identifying their roles to reduce racism and oppression

1. **Additive Approach**

 This approach is additional designed for all students, but they do not get a general view of the role and framework of ethnic minorities. Generally, it introduces the ethnic symbols, such as clothes, weapons, traditional ceremony, cultural festival, house forms, etc of the dominant culture. Cumming-McCanna (2003) explains this one allows the teacher to put content into the curriculum without restructuring it. It takes little time, effort, planning, or training. For example, when teaching a unit about “the Westward Movement,” a teacher might decide to include a section on the Crow Indians. Bank (1999) gives some examples such as examining the perspective of a Native American about Thanksgiving would be adding cultural diversity to the traditional view of Thanksgiving.  However, this approach does not necessarily transform thinking (Banks, 1999.

 Based on Indonesian context, the researcher, as learning materials designer, adds the uniqueness of cultures from different regions in the material teaching and learning English in schools, such as regional dress, regional weapons, house names, traditional dance, traditional cakes etc. The materials are integrated into the curriculum in the development of core competencies and basic competencies on learning materials. It is intended that students have and add to their point of view apart from the previous contribution approach. For examples, teaching and learning materials are presented based on dominant cultures, such as teaching and learning English language Borneo region, so regional clothes, regional weapons, traditiona ceremony, cultural festival, local house names become dominant in learning and teaching materials, etc.

1. **Transformatif Approach**

The curriculum structure is altered to enable students to see concepts, issues, and themes from the diverse perspectives of ethnic and cultural groups. It enables students to see concepts from several cultural and ethnic perspectives. It requires the infusion of perspectives, frames of reference, and ideas that will expand students’ understanding of an idea. In the transformative approach, a teacher might introduce all Indonesians cultures from some possible aspects in teaching and learning at School. This type of instruction involves critical thinking and involves a consideration of diversity as a basic premise (Banks, 1999)

 The Transformation Approach allows students to look at the concepts, issues, themes, and problems of some ethnic groups’ perspectives and perspectives from different cultures in Indonesia. It teaches students to generate the mutual understanding and pride together in multicultural Indonesia. In this approach, it is not possible or desirable to look at any concept, issue, and theme of the event or problem fr om the perspective of a particular cultural group. Teachers can employ cultural materials from each other's cultural philosophy, local customs and cultures that encourage a more harmonious life, moral lessons from cultures that can also be exploited by other tribes. So that students can learn the clear diversity of each tribe of Indonesia, also geneate to the attitude to maintain respect for each tribe

 Teachers and students should be directed to have the knowledge and point of view that culture should be viewed subjectively, that every culture in Indonesia has unique and interesting characteristics and characteristics. The subjective viewpoint of culture must be born in the implementation of this approach so that in conclusion it is an interesting and very important thing to learn

1. **Social Approach**

 This approach is interpreted more broadly where the integration of content into the curriculum encompasses all elements of a transformative approach by adding components for students to make decisions and to take action related to concepts, issues, or problems, not just understood but also to take concrete action in social life in the midst of multiculturalism or social action

**Conclusion**

Developing instructional teaching and learning based on the Indonesian multiculture is needed by English language teachers. The students come from the different culture and ethics, they would like to learn and share the other culture to add their understanding among them in the school life, by knowing the other culture, they can respect each other, because the cultural value of cultural groups must be viewed as a mark of honour and a subjective value that all people have to find the best way to understand and respect without any objections. Teachers can enrich the students with the cultural competences, attitude and moral values to empower them for practicing best life in the real society. Learning materials based on multicultural education will build a good communication in teaching and learning process, and also endorse the learners to respect among them. Learning material or media with knowledge of their students and their needs in mind, particularly the ways in which they learn, it will help them how they communicate among the students who have different cultural background in the daily classroom activity.

**REFERENCES**

Abduh, A., & Rosmaladewi, R. (2018). Promoting Intercultural Competence in Bilingual Programs in Indonesia. *SAGE Open*, 1–7. https://doi.org/10.1177/2158244018788616

Anita Lie. (2000). Kooperatif Learning (Mempraktikkan Cooperative Learning di Ruang-ruang Kelas). Jakarta: Grasindo.

Banks, J.A. (1997) Educating Citizen in a Multikultural Society.Teachers College Columbia University New York and London.

Banks, J.A. (1999).  *An Introduction to Multicultural Education* (2nd ed.). Boston: Allyn and Bacon.

Banks, J. A. (2002). *An introduction to multicultural education* (3rd ed.). Boston: Allyn and Bacon.

Banks, J. A. (Ed.). (2004). Diversity and

citizenship education: Global perspectives. San Francisco: Jossey-Bass.

Banks, J. A., & Banks, M.C. 2005. Multicultural education; Issues and perspectives 5nd ed. New York: John Wiley and Sons.

Barth, R.S. 2010. The culture builder. Diakses: tanggal 29 November 2015.http://Journal,ema.sagapuh.com

Cumming-McCann. A. 2003. Multicultural Education *Connecting Theory to Practice. US: Focus On Basics* World Education: Volume 6, Issue B • February 2003.World Education.

Hanum, Farida. 2010. Pendidikan multikultural sebagai sarana membentuk karakter bangsa. Yogyakarta:Universitas Negeri Yogyakarta. Diakses tanggal 2 Oktober 2015 <http://staff.uny.ac.id/sites/default/files/pengabdian/farida-hanum-msi-dr/pend.multikultural-sebagai-pembentuk-karakter-bangsa-2010.pdf>

Kemendikbud. 2008. Bahasa Inggris for Grade X*. Jakarta*: Pusat Kurikulum dan Perbukuan Kemendikbud.

---------- 2017. Bahasa Inggris for Grade XII*. Jakarta*: Pusat Kurikulum dan Perbukuan Kemendikbud.

*------------.*2014. Bahasa Inggris untuk SMA Kelas 10. Jakarta: Pusat Kurikulum dan Perbukuan Kemendikbud.

King, J.E., & Ladson-Billings, G. (1990). The teacher education challenge in elite university settings: Developing critical perspectives for teaching in a democratic and multicultural society. *European Journal of Intercultural Studies, 1,* 15–30.

Lickona, Thomas. 2013. Pendidikan karakter, panduan lengkap mendidik siswa menjadi pintar dan baik (terjemahan Lita S). New York: Bantam book (buku asli terbit tahun 1991).

Lutzker. M. 1995. Multiculturalasim in The College Curriculum: A Handbook of Strategies and Resources for Faculty.United State:Greenwood Publishing Group,Inc

Macedo. S. 2000. Diversity and Distrust: Civic Education in a Multicultural Democrazy. UK: Harvad University Press

Mulyasa, H.E. 2013. Manajemen pendidikan karakter. Jakarta: Bumi Aksara.

Muslich, Mansur. 2011. Pendidikan Karakter; Menjawab Tantangan Kritis

Multidimensional. Jakarta: Bumi Aksara

 Setiawan, Deni. 2013. Peran pendidikan karakter dalam mengembangkan kecerdasan moral. Yogyakarta: FIS Universitas Negeri Yogyakarta. Jurnal Pendidikan Karakter, 3, 1,54.

Sleeter. C. 2005. Un-Standardizing Curriculum. Multicultural Teaching in the Standards-Based Classroom.

Slavin, Robert E (1995). Cooperative Learning Theory, Research and Practice

Massachusett, USA: Allymand & Bacon

Suyitno, Imam. 2012. Pengembangan pendidikan karakter dan budaya bangsa berwawasan kearifan lokal. Yogyakarta: FBS Universitas Negeri Yogyakarta. Jurnal Pendidikan Karakter, 2, 1, 2-3.

Tableman, Betty. 2004. School chimate and learning best practices briefs, 3, 1-10.

<http://www.Outrech.msu.edu>

Koesman. Doni. 2007. Pendidikan karakter: strategi mendidik anak dizaman global. Jakarta: Grasindo.

Kurniawan, Syamsul. 2013. Pendidikan karakter, konsepsi dan implementasi secara terpadu di lingkungan sekolah, keluarga, perguruan tinggi, dan masyarakat. Yogyakarta: Ar- Ruzz.

Tilaar, HAR. 2004. Multikulturalisme tantangan-tantangan global masa

Wibowo, Agus. 2012. Pendidikan karakter: strategi membangun bangsa berparadigma. Yogyakarta: Pustaka Pelajar.

Wilson, H. F. (2012). The Possibilities of Tolerance: Intercultural Dialogue in a Multicultural Europe.

Zamroni, 2011. Pendidikan Demokrasi Pada Masyarakat Multikultural . Gavin Kalam Utama, Jakarta. Columbia University; Teacher College Press

Zuriah, Nurul. 2010. Model Pengembangan pendidikan kewarganegaraan multikultural

berbasis kearifan lokal dala fenomena sosial pasca reformasi di perguruan tinggi.

Jurnal Penelitian Pendidikan, 12, 2,77

.