FORMING DIVERSITY AWARENESS THROUGH MULTICULTURAL DIMENSION

Muhammad Hifdil Islam, Sultan Salem

PAI Departement, Faculty of Tarbiyah, Universitas Islam Zainul Hasan, Indonesia
University of Birmingham, United Kingdom
e-mail: **muhammad.hifdil@gmail.com**

Abstract

This article has the aim to explain, analyze and interpret about how understanding of multicultural dimension can form the diversity awareness of people. This article is a library research that uses a qualitative approach. This article show that are strata dimensions in multicultural structures such as macro culture, micro culture and diversity. Country and nation is called the macro culture dimension. The macro culture itself is built by a collection of cultures that occupy the country (macro culture). while the dimensions in the micro culture are filled with the dimensions of diversity that exist in each individual which is called the diversity of individual. Diversity itself forms a culture which is then included in the category of microculture (group culture) and then microculture will form the national culture of a country so that it is then called macroculture. So then in forming the identity of a nation can be started from the formation of one's individual identity. If individual diversity can be understood and realized by other individuals, then mutual awareness, understanding and respect for diversity at the microculture and macroculture dimension can be formed.

Keywords: Diversity Education, Multicultural Personality, National Identity

INTRODUCTION

The identity of a nation certainly refers to national identity. The difference in national identity then distinguishes it from other nations, because national identity shows the character and behavior of its people in the life of the nation and the country. This sense of belonging to the national identity of every citizen is an important thing, which must be realized and lived for the sake of the common interest as one nation, one language and one homeland. In several incidents that occurred in Indonesia, we can judge that conflicts that occur in a culturally heterogeneous society are due to differences between social groups and individual characteristics within them that are not in line with the identity of the Indonesian nation which upholds mutual respect and respect.

The formation of a multicultural personality as the identity of the Indonesian nation which consists of diversity of ethnicity, race, social and economic strata is certainly an important thing to do. Social class arises because of the diversity of society, and this is built on differences in race, ethnicity and currently social class tends to arise because of differences in economic class, causing paternalism to exist.[1] This social stratification study, which includes this diversity, is in accordance with the ideas of Vincent Jeffries and H. Edward Ransford, namely the multiple hierarchical approach to social stratification, especially the multiple hierarchical model and ethnic stratification ideology, where in this multiple hierarchical model concept argues that social stratification is the result of social interaction. of various types of diversity that exist such as social status, economic status, age and gender.[2]

---

[1]Nicholas Abercombie et al. 2010. Dictionary of Sociology. Yogyakarta: Student Libraries. p. 188

[2]Vincent Jeffries and H. Edward Ransford. 1980. "Social Stratification a Multiple Hierarchy Approach". Boston: Allyn and Bacon, Inc. p. 3-12.
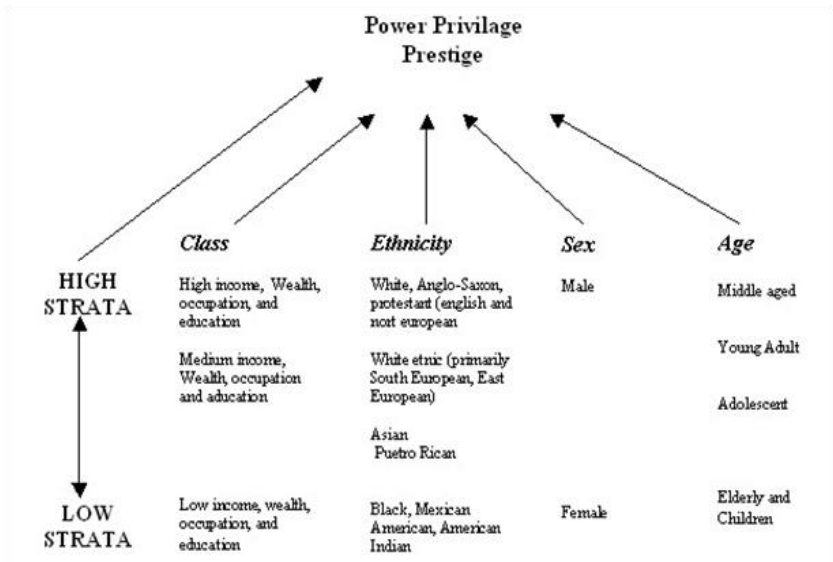
Figure 1: diversity can trigger conflicts due to feelings of power, privilege, and prestige, thus creating ethnocentric traits. However, this must be reduced by the existence of a multicultural personality.[3]

Diversity awareness is an important aspect of creating an inclusive and equitable society. It involves recognizing and valuing the differences that exist among individuals and groups based on their race, ethnicity, gender, sexuality, religion, ability, age, and other characteristics. Developing diversity awareness can help individuals to understand and appreciate the unique perspectives and experiences of others, and to promote a more inclusive and equitable environment in both personal and professional settings. There are many different strategies and approaches to developing diversity awareness, including training programs, workshops, and other educational initiatives. These can help to raise awareness of issues related to diversity and inclusion, and provide individuals with the knowledge and skills necessary to promote diversity and equity in their personal and professional lives.

[3]Mohammad Ali Al Humaidy. "Analysis of Social Stratification as a Source of Conflict". Karsa Journal. Volume XII No. 2 October 2007

METHODS

The type of this research is library research. It is formulating a research question which is defining the problem and creating a specific, focused question to guide the research. Then, Reviewing the literature and examining existing research on the topic to gain an understanding of the current state of knowledge and identify gaps in the literature. Then, it is developing a search strategy such as identifying the keywords, databases, and sources that will be used to search for information. Furthermore, it is selecting the sources and evaluating the sources found in the search to determine which are most relevant and credible. Reading and analyzing the sources and carefully reviewing the selected sources to extract relevant information and identify themes and patterns. Moreover, it is organizing and synthesizing the information gathered from the sources into a coherent and meaningful form. Then, evaluating the sources: Assessing the credibility, reliability, and relevance of the sources used in the research. Drawing conclusions and making recommendations: Based on the analysis of the sources, making conclusions and recommendations about the research question. Presenting the results: Communicating the results of the research in a clear and concise manner, typically through a written report or presentation.

FINDING AND DISCUSSION

Multicultural Dimension

In looking at diversity, one must look in more detail at that diversity. its own diversity in large groups can be seen from three groups, firstly macro culture, micro culture and personal diversity.

Macro culture refers to the dominant culture that exists within a larger society or group, and it can influence the beliefs, values, customs, and social norms of that society. It is often associated with the majority culture or the mainstream culture within a given society.

An example of macro culture in the United States is the dominant Anglo-American culture, which has had a significant influence on the beliefs, values, and social norms of American society. This culture has

historically been characterized by individualism, capitalism, and a strong work ethic, among other values. The Anglo-American culture has also been associated with certain social norms, such as the nuclear family structure, the use of the English language, and the celebration of certain holidays and traditions.According to Ilghiz M. Sinagatullin, the dimensions of multicultural are divided into racial (race), ethnic (ethnic), linguistic (language), cultural (culture), religious (religious), sociopolitical (sociopolitical), socioeconomic (socioeconomic), educational (education), sexual (sex/gender) and ethnographic (ethnography).[4]Meanwhile, according to James A. Banks, there are five dimensions of diversity, namely gender, sexual orientation, race, social class, and exceptionality. [5] Diversity awareness and multiculturalism are closely related concepts, and both are important in promoting an inclusive and equitable society. Diversity awareness involves recognizing and valuing the differences that exist among individuals and groups, while multiculturalism involves promoting an understanding and appreciation of diverse cultures and backgrounds.

Multiculturalism is one of the dimensions of diversity, and it involves recognizing and celebrating the cultural differences that exist among individuals and groups. It also involves promoting an understanding and appreciation of different cultural traditions and practices. Multicultural education is one way to promote multiculturalism and develop diversity awareness, as it involves teaching students about different cultures and providing opportunities for them to interact with individuals from diverse backgrounds. Developing diversity awareness is an important aspect of promoting multiculturalism, as it involves recognizing and valuing the differences that exist among individuals and groups.

---

[4]Ilghiz M. Sinagatullin. 2003. "Constructing Multicultural Education in a Diverse Society". Maryland: Scarecrow Press, p. 5

[5]J. Banks and C. Banks (Eds.) "Multicultural Education: Issues and Perspectives". Boston: Allyn and Bacon. p. 16-19
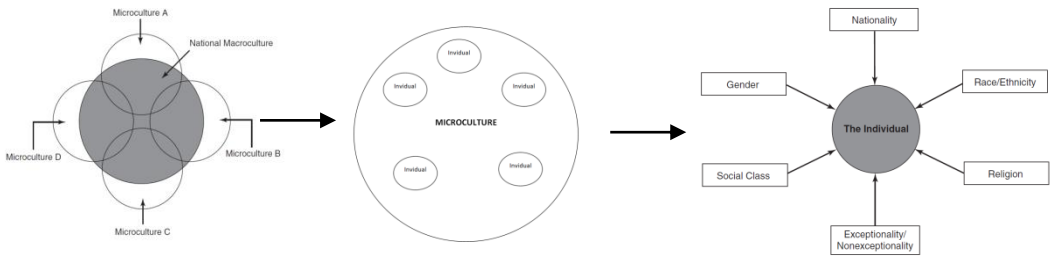
Figure 2. Macroculture culture formed by microculture culture then microculture culture formed by individual diversity and an individual influenced by diversity between individuals (diversity) be it gender, social class, religion, race and so on.[6]

When individuals have a high level of diversity awareness, they are better able to appreciate and understand different cultures and backgrounds. This can help to create a more inclusive and equitable society, where individuals feel valued and respected for who they are. In conclusion, there is a strong correlation between diversity awareness and the multicultural dimension of diversity. Developing diversity awareness is an important aspect of promoting multiculturalism, as it involves recognizing and valuing the differences that exist among individuals and groups. Multicultural education is one way to promote both diversity awareness and multiculturalism, and can help to create a more inclusive and equitable society. Diversity and multicultural personality itself have a strong correlation becauseMulticultural personality and diversity education themselves have the same goal, namely how individuals are able to respect different cultures, be tolerant, universally oriented, and have dynamic thinking and not be rigid in responding to differences.[7]

Diversity awareness including gender dimensions (sex), socioeconomic status, language and regional origin. In Islam's own

---

[6]James A. Banks and Cherry A. McGee Banks. 2010. "Multicultural Education: Issues and Perspectives". New Jersey :John Wiley and Son p. 11-14

[7]Ponterotto. J, G Mendelowitz, DE, and Collabolletta, EA. 2008. Promoting multicultural personality development: a strength-based, positive psychology worldview for school. Professional School Counseling, December 2008. Pg. 387

view, the dimension of diversity itself is stated in the letter al-Hujurat verse 13 which reads:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓاْ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind, We have created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing.[8]

In the letter al-Hujurat verse 13 it is not only the differences between groups and nations that appear, but the differences between men and women that represent the diversity or diversity inherent in the individual itself. So then the formation of a multicultural personality is closely related to diversity. From the opinion put forward by Ilghiz M. Sinagatulin that dimensionDiversity is divided into racial (race), ethnic (ethnic), linguistic (language), cultural (culture), religious (religious), sociopolitical (sociopolitical), socioeconomic (socioeconomic), educational (education), sexual (gender/ gender) and ethnographic (ethnography).[9]

Diversity Awareness and Multicultural Dimension

By definition, diversity awareness according to Kneller can be seen in a broad and technical sense, which shows the process and results. In a broad sense, awareness is an act or experience that can produce influence and is related to the development of the mind, character, or physical ability of an individual, so that awareness in this sense lasts continuously for a lifetime. .[10]Meanwhile, diversity is defined as awareness, acceptance and appreciation of the differences inherent in individuals who do have their own uniqueness.[11] So then

---

[8]Al-Qur'anul Karim, Surah Al-Hujurat Verse 13

[9]Ilghiz M. Sinagatullin. 2003. "Constructing Multicultural Education in a Diverse Society". Maryland: Scarecrow Press, p. 5

[10] Dwi Siswoyo, et al. 1995. Introduction to Education. Yogyakarta: FIP UNY. Matter. 5

[11]Ben Capel. 2013. "Explorations into diversity at inter and intra organizational levels". Dissertations. University Ramon Llull. Matter. 9

diversity awareness can be defined as part of multicultural education which aims to educate students to know, understand and appreciate the differences inherent in a person (individual) such as differences in gender, skin color, sexual orientation, age, family background, economic status, spiritual beliefs, race, culture, ethnicity and political affiliation.[12]

Diversity itself forms a culture which is then included in the category of microculture (group culture) and then microculture will form the national culture of a country so that it is then called macroculture. So then in forming the identity of a nation can be started from the formation of one's individual identity. If then this individual diversity is drawn into education, then it can be concluded, the more we know about a student's level of identification with a particular group and the extent to which socialization has occurred within that group, the more accurately we can predict, explain, and understand a student's behavior.

Historically, the formation of a diversity awareness in multiculturalism can be traced through the work of Ramirez (1991), which focuses on providing counseling to people who are culturally diverse. And the purpose of the counseling is aimed at helping new immigrants or clients who have cultural diversity. Ramirez defined that synthesis and fusion of learned resources from various nations and cultures to create personalities and attitudes that reflect multicultural values and identities.[13] More specifically, Van der Zee and Van Oudenhoven identify five factors in the diversity awareness in multiculturalism, namely:

1. Cultural empathy, which refers to skills in empathizing with thoughts and feelings in dealing with diversity and cultural differences;

---

[12]Project of Minnesota Cultural Dynamic Education. 2001. "Building Cultural Connections". Minnesota Department of Children, Families And Learning

[13]M Ramirez III. 1999. "Multicultural Psychotherapy: An Approach To Individual And Cultural Differences". New York: Pergamum. p. 26

2. Open-mindedness, which reflects an open attitude and is not negatively prejudiced against cultural differences;

3. Emotionally stable, which refers to being mentally stable to remain calm even in stressful situations in the face of diversity;

4. Social initiatives, which embrace and initiate interaction with different cultures and diversity in various contexts; And

5. Flexibility, which sees the new culture as a positive challenge rather than as a threat.[14]

The value of multiculturalism about diversity awareness embodied in multiculturalism is not something new in Islam, especially in the world of Islamic boarding schools, because this has been explicitly carried out in Islamic education and has become its identity. This is reflected in how Islam emphasizes behavior or what is commonly called morality towards its followers. Good morals even became the main goal of sending the Prophet Muhammad to this world. as narrated by Abu Hurairah and Anas ibn Malik and later narrated by Imam Bukhari in the book Adabul Mufrad, Ibn Sa'ad in the book Thabaqat, Hakim, Ahmad, Ibn Asakir in the book Tarikh Baqdad, Baihaqi and Dailami. Narrated Anas ibn Malik which was later issued by Malik which reads:

إنما بعثت لأتمم مكارم الأخلاق[15]

Meaning: "I was not sent to this world except to perfect morals/morality"

In sirah nabawiyah, there is a story that shows a multicultural personality about how the Prophet Muhammad stood up as a sign of respect when a Jewish corpse passed by. The story is summarized in the hadith narrated by Imam Bukhori in Shohih Bukhori No. 1312.[16]Multicultural personality is also shownby the Prophet

---

[14]Van der Zee, K. I & Van Oudenhoven, JP 2001. "The Multicultural Personality Questionnaire: Reliability and validity of self and other ratings of multicultural effectiveness". Journal of Research in Personality, p. 278–288.

[15]Tamyis: 35. Kasyf: 1/211. Makarim al-Akhlaq: 2,5. Bukhari in Adabul Mufrad: 273. Ibn Sa'ad in Thabaqat: 1/192. Maqasid: 105. Durar: 151. Hakim: 4221. Ahmad: 8939. Ibn Asakir in the Baqdad Date: 6/267/1, Baihaqi: 20571, Dailami: 2098. Malik: 1609.

[16]Ibn Hajar al-Asqalani. 1379 H. "Book of Fath al-Bari". Juz 13. Bairut: Darul Ma'rifah,. p. 20.

Muhammad when he issued the Medina Charter as a way for the people of Medina, which consisted of various tribes, to live in harmony and not discriminate one another. In the Medina Charter, it can be seen how the Prophet brought together various communities in Medina on the basis of universal humanitarian interests. In fact, he also gave freedom of worship to residents who embrace other religions.[17] Furthermore,the concept of multicultural personality according to Muhammad Quraish Shihab in the book of tafsir al-Mishbah is an understanding in which a person recognizes the existence of diversity and differences as sunnatullah. Allah's provision for this diversity has a goal so that humans can know each other (QS al-Hujurat: 13), help each other (QS al-Maidah: 2), and always compete in terms of goodness (QS al-Maidah: 48). This diversity will later lead humans to achieve the common good. Responding to diversity does not mean mixing various cultures/religions into one unit, but living with mutual respect, respect, understanding and tolerance is the most appropriate solution to create a safe, peaceful and harmonious life.[18]

Diversity which is indeed a challenge in equalizing perceptions is really arranged in such a way, even the structure and characteristics of the order (system) of the values of life of the people of Medina at the time of the Prophet SAW were also inseparable from the construction of multicultural personalities to accommodate the diversity of the people of Medina as illustrated as follows.

---

[17]Dr. Ajid Thohir. 2014. "Sirah Nabawiyah". Bandung: Marja Publisher. p. 272
[18]M. Quraish Shihab. 2002. "Al-Misbah Interpretation: Message, Impression, and Al-Qur'an Harmony Vol 12" Jakarta: Lantern of the Heart. p. 615 -616
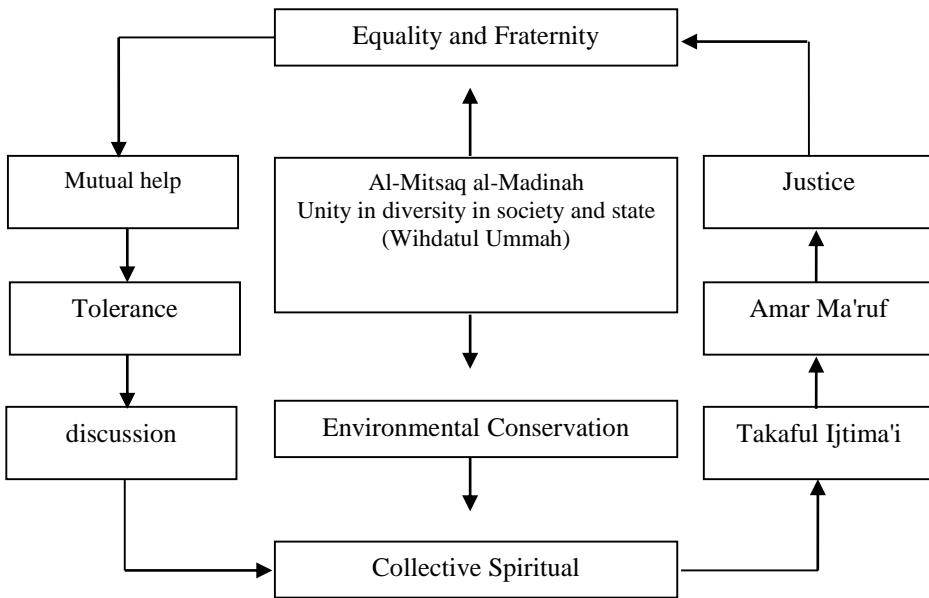
Figure 1. Characteristics and (system) values of the life of the Islamic community in Medina. [19]

In building diversity awareness which is still part of multicultural education, James A. Banks offers four approaches or ways of instilling multiculturalism values to his students, including:James A. Banks has identified four approaches in the integration of ethnic and multicultural content into the multicultural education curriculum that has developed since the 1960s[20].

1. The first is the contribution approach. This approach is one of the most frequently used in a school. This method or approach integrates ethnic and multicultural content into the curriculum, such as introducing national figures from different ethnicities.

2. The second approach is the additive approach, which is an approach that adds content, concepts and perspectives to the

---

[19]Dr. Ajid Thohir. 2014. "Sirah Nabawiyah". Bandung: Marja Publisher. p. 283

[20]James A. Banks. 2006. "Race, Culture and Education". New York: Routledge. p. 140-143

curriculum without having to change the basic structure, objectives and characteristics of the curriculum itself.

3. Third, namely the transformative approach. This approach emphasizes changing the basic assumptions of the curriculum and can provide space for students to see concepts, issues, and problems from various ethnic perspectives and points of view. It is possible not to see every problem, event, or problem from the perspective of one group only; however, the aim should be to enable students to see concepts and issues from different perspectives.

4. The fourth is the social action approach. This approach or method includes all the elements of a transformative approach but adds components that require students to make decisions and take actions related to learning concepts, issues or problems. The main goal of instruction in this approach is to educate students to be able to socially criticize and see social change and teach them skills to make decisions. The main objective of the social action approach is to help students obtain what they need in addressing diversity such as knowledge, values, and skills to participate in social change so that minority groups can become part of the participate in society and the nation. To participate effectively in social democracy, students must be taught social criticism and must be helped to understand the inconsistency between social ideals and reality and how students can apply them either as individuals or groups. In this approach, teachers have an important role as agents of social change that promote democratic values and empower students. [21]

In the formation of multicultural personality through diversity education itself, apart from being seen from the theory of James A.

---

[21]James A. Banks. 2006. "Race, Culture and Education". New York: Routledge. Matter. 140-143

Banks, it can also be seen from the point of view of Thomas Lickona who argues that the development of good values such as discipline, honesty, tolerance and respect for diversity requires an integrated fostering process between the three components of good character. And the three components above have their own dimensions as shown in the table below:

MORAL KNOWING	MORAL FEELINGS	MORAL ACTION
Awareness of good and bad (*Awareness*)	conscience (*Conscience*)	ompetent in carrying out morals (*Competence*)
nowledge of values (Knowing Values)	Self-confident (*Self Esteem*)	Villingness to do good (*Will*)
Take a moral view (*Perspective Taking*)	eel the suffering of others (*Empathy*)	Habit of doing good (*Habits*)
Moral considerations (*reasoning*)	Loves the truth (*Loving Good*)	
Make decisions according to morals (*Decision Making*)	Self-control (*Self Control*)	
Self knowledge (*Self Knowledge*)	Modesty (*Humility*)	

Table 1. Components of Developing Good Values According to Lickona[22]

Lickona added thatideality in integrating these three moral components must be carried out in an integrated manner between one dimension and the other starting from the smallest layer, namely

[22]Thomas Lickona, 1992. "Educating Foc Character How Our School Can Teach Respect and Responsibility". New York: Bantam Books. pp, 53-62

individuals, families, surrounding communities, then society in general (country, nation and world).[23]

Meanwhile, in the diversity education approach, some experts identify approaches to diversity education, including those expressed by Christine Sleeter and Carl A. Grant, namely:

a. Teaching of the Exceptional and the Culturally Different Approach

This approach builds bridges to help students gain cognitive skills and knowledge about diversity itself. This approach accepts the concept that there is knowledge that all students must learn, but proposes that teachers must teach that knowledge in any way so that students understand and learn it. The aim of this approach is to equip students with skills, concepts, and information so that they have a function within the institutions and culture of society. Educators using this approach often begin by determining student achievement levels and comparing their academic performance with (moral) behavior.

b. Human Relations Approach

This approach addresses individual differences and similarities. This includes providing accurate information about different ethnic groups, races, genders or social classes. The aim is to promote feelings of oneness, tolerance and acceptance of differences. This human relations approach generates positive feelings among diverse students thereby reducing stereotypes, and eliminating prejudice and bias.

c. Single-Group Studies Approach

This approach aims to improve the social status of certain groups. This approach focuses on one particular group at a time so that the group's history, perspectives, and worldviews can be developed in a coherent manner. This approach offers an in-depth study of oppressed groups to empower group members, develop within them a sense of group pride and awareness, and help members of the dominant group understand where they come from.

---

[23]Sulalah, 2012. "Multicultural Education (Didactics of National Universality Values)". Malang: UIN Maliki Press. Matter. 108-109

d. Multicultural Education Approach

This approach synthesizes the ideas of the three previous approaches. The goal is to reduce prejudice and discrimination against oppressed groups, so as to create equal rights, opportunities and social justice for all different groups. This goal is actualized by trying to reform the total school process for all children, regardless of whether the school is a rural school or a multicultural urban school. In this approach, each student is believed to have a personal and unique learning style that the teacher finds during the learning and teaching process. In this approach, cooperative learning is often used, and students with diversity are treated equally. This multicultural education approach supports total school reform to make the school reflect diversity.

e. Multicultural Social Justice Education Approach

The aim of this approach is to prepare multicultural societies to take action to better respect the diversity of groups in society, especially those who are colored, poor or have disabilities. This approach is rooted in social reconstruction, which seeks to reconstruct society towards greater equality in the areas of race, class, gender and disability.[24]

CONCLUSION

From the entire discussion that has been described regarding the formation of a diversity awareness understanding through understanding multicultural dimension the following conclusions can be drawn. First, There are several dimensions of diversity related to the formation of the diversity awareness itself, into racial (race), ethnic (ethnic), linguistic (language), cultural (culture), religious (religious), sociopolitical (sociopolitical), socioeconomic (socioeconomic), educational (education), sexual (sex/gender) and ethnographic (ethnography).[25] Meanwhile, according to James A. Banks, there are

---

[24]James A Banks. 2010. "Multicultural Education: Issues and Perspectives". New York: John Wiley & Sons. p. 62-68

[25]Ilghiz M. Sinagatullin. 2003. "Constructing Multicultural Education in a Diverse Society". Maryland: Scarecrow Press, p. 5

five dimensions of diversity, namely gender, sexual orientation, race, social class, and exceptionality. [26] then, that are divided into three groups; those are macro culture, micro culture and personal diversity then, there are some approach which can done to build the diversity awareness those are Teaching of the Exceptional and the Culturally Different Approach, Human Relations Approach, Single-Group Studies Approach, Multicultural Education Approach, Multicultural Education Approach and Multicultural Social Justice Education Approach

REFERENCE

Al-Qur'anul Karim, Surah Al-Hujurat Verse 13

Ben Capel. 2013. "Explorations into diversity at inter and intra organizational levels". Dissertations. University Ramon Llull.

Dr. Ajid Thohir. 2014. "Sirah Nabawiyah". Bandung: Marja Publisher.

Dwi Siswoyo. et al. 1995. "Introduction to Education". Yogyakarta: FIP UNY.

Ibn Hajar al-Asqalani. 1379 H. "Kitab Fath al-Bari Juz 13". Bairut: Darul Ma'rifah.

Ilghiz M. Sinagatullin. 2003. "Constructing Multicultural Education in a Diverse Society". Maryland: Scarecrow Press.

J. Banks and C. Banks (Eds.). "Multicultural Education: Issues and Perspectives". Boston: Allyn and Bacon.

James A Banks. 2010. "Multicultural Education: Issues and Perspectives". New York: John Wiley & Sons.

James A. Banks and Cherry A. McGee Banks. 2010. "Multicultural Education: Issues and Perspectives". New Jersey: John Wiley and Son.

---

[26]J. Banks and C. Banks (Eds.) "Multicultural Education: Issues and Perspectives". Boston: Allyn and Bacon. p. 16-19

James A. Banks. 2006. "Race, Culture and Education". New York: Routledge.

John T. Omohundro. 2008. "Thinking like an Anthropologist: A practical introduction to Cultural Anthropology". New York: McGraw

Kirschenbaum, H. 1995. "100 Ways To Enhance Values And Morality In Schools And Youth Setting". London: Allyn And Bacon.

M. Quraish Shihab. 2002. "Al-Misbah Interpretation: Message, Impression, and Al-Qur'an Harmony Vol 12" Jakarta: Lantern of the Heart.

Mohammad Ali Al Humaidy. "Analysis of Social Stratification as a Source of Conflict". Karsa Journal. Volume XII No. 2 October 2007

Nicholas Abercombie et al. 2010. "Dictionary of Sociology". Yogyakarta: Student Libraries.

Ponterotto. J, G Mendelowitz. 2008. "Promoting multicultural personality development: a strength-based, positive psychology worldview for school. Professional School Counseling". December 2008.

Project of Minnesota Cultural Dynamic Education. 2001. "Building Cultural Connections. Minnesota Department of Children, Families and Learning"

Ramirez, M., III. 1999. "Multicultural psychotherapy: An approach to individual and cultural differences (2nd ed.)". New York: Pergamum.

Robert K.Yin. 2014. "Case Study Research. (Design and Method)". California: SAGE Publications. Inc

Sleeter, C. & Grant, C. 1988. "Making Choices for Multicultural Education: Five Approaches to Race, Class, Gender". Columbus, OH. : Charles E. Merrill.

Sulalah. 2012. "Multicultural Education (Didactic of National Universal Values)". Malang: UIN Maliki Press.

Tamyis: 35. Kasyf: 1/211. Makarim al-Akhlaq: 2,5. Bukhari in Adabul Mufrad: 273. Ibn Sa'ad in Thabaqat: 1/192. Maqasid: 105. Durar: 151. Hakim: 4221. Ahmad: 8939. Ibn Asakir in the Baqdad Date: 6/267/1, Baihaqi: 20571, Dailami: 2098. Malik: 1609.

Thomas Lickona. 1992. "Educating For Character How Our School Can Teach Respect And Responsibility". New york: Bantam Books.

Van der Zee, KI, & Van Oudenhoven, JP 2001. "The Multicultural Personality Questionnaire: Reliability and validity of self and other ratings of multicultural effectiveness". Journal of Research in Personality.

Vincent Jeffries and H. Edward Ransford. 1980. "Social Stratification a Multiple Hierarchy Approach". Boston : Allyn and Bacon, Inc.