

Received: 22 July 2021

Revision received: 2 October 2021

Accepted: 21 December 2021

Copyright © 2021 JESTP

[www.jestp.com](http://www.jestp.com)

DOI 10.12738/jestp.2021.3.0013 ♦ December 2021 ♦ 21(4) ♦ 194-210

*Article*

## Multicultural Education in Indonesia: An Islamic Perspective

Normuslim

*Institut Agama Islam Negeri Palangka Raya*

*Jl. G. Obos Komplek Islamic Center, Palangka Raya, Central Kalimantan, 73112, Indonesia*

*E-mail: [dr.nor.muslim@gmail.com](mailto:dr.nor.muslim@gmail.com)*

### Abstract

The delivery of knowledge about the histories, cultures, and contributions of diverse groups to the students is important for societies and nations. To deliver this knowledge to students, multicultural education has a pivotal role. Particularly, in Muslim populated countries such as Indonesia, the role of multicultural education along with Islamic values has major importance for students. In this way, this study examined the role of content integration, equality pedagogy, empowering culture, prejudice reduction and knowledge construction examined in relation to multicultural education by considering Islamic perspective. Furthermore, this study examined the role of Islamic values as moderating variable. To examine this relationship, data was collected from the schools in Indonesia. Data collection was made through questionnaire survey in which 5-point Likert scale was used. Data analysis was carried out by using Partial Least Square (PLS). Results of the study shows that; content integration, equality pedagogy, empowering culture, prejudice reduction and knowledge construction play a positive role to enhance multicultural education. Additionally, Islamic values has the ability to promote multicultural education in Indonesia.

### Keywords

Content integration, equality pedagogy, empowering culture, prejudice reduction, knowledge construction, multicultural education.

---

**Correspondence to** Normuslim, Institut Agama Islam Negeri Palangka Raya, Jl. G. Obos Komplek Islamic Center, Palangka Raya, Central Kalimantan, 73112, Indonesia, E-mail: [dr.nor.muslim@gmail.com](mailto:dr.nor.muslim@gmail.com)

**Citation:** Normuslim. (2021). Multicultural Education in Indonesia: An Islamic Perspective. *Educational Sciences: Theory and Practice*, 21(4), 194 - 210. <http://dx.doi.org/10.12738/jestp.2021.3.0013>

Multicultural societies are related to various groups of people having different norms, values, and cultures, comprising numerous cultural or ethnic groups within a society (Watkins Jr et al., 2019). Generally, culture consists of cultural humility, cultural comfort, and cultural opportunities. Different cultures in one society are called multicultural society with different level of thinking as well as beliefs. In one society, people with different cultures, races, and ethnicities have importance for the people and connection between different cultures, races, and ethnicities has key importance in any society. The social connection between the multicultural societies has vital benefits for the societies as it led to the welfare of the society through different ways. However, multicultural societies require significant level of awareness (Huda et al., 2021). The lack of awareness among the multicultural societies has key importance for the societies which can play an important role towards the welfare of the societies. In this way, the multicultural education has vital importance among the societies. Multicultural education is grounded on the education related to the histories and cultures which can be provided to the students. Multicultural education to the students at school level is important which can promote the level of awareness among the people. Several previous studies also show the key importance of multicultural education (Soares & Sudarsana, 2018; Wang & Yu, 2021). The multicultural education is based on the knowledge provided to the students at educational institutions related to the various culture as well as societies. The cultural knowledge at school level can provide better outcomes for the societies along with the individuals with different cultures. Furthermore, the contributions of different groups in the societies are also needed to address which is the important part of multicultural education. Therefore, multicultural education is important for the society which can be provided through providing knowledge at school level.

However, it is one of the major challenges to promote multicultural education. Along with the other countries, multicultural education is also a challenge in Indonesian societies. The provision of education among the societies can create various problems leading to the negative effect on the societies. The multicultural education at basic level to resolve various issues is imperative. The education at basic level can be provided among the schools. The students are always the quick learners, therefore, the cultural education at school level is more helpful to promote multicultural education. Literature also highlighted the delivery of this education at various educational institutions to get better outcomes (Paul-Binyamin & Haj-Yehia, 2019). As it is highlighted by Bishop et al. (2022), multicultural education at class room level can provide better learning.

Additionally, multicultural education in the perspective of Islamic values is also important. Particularly, Muslim countries are focusing to promote multicultural education in perspective of Islamic. Indonesia is one of the countries with majority of Muslim people are attempting to enhance multicultural education in prospective of Islam. Several previous studies identified the multicultural education in relation to Islamic perspectives which has key importance to promote education. According to Rosyad (2020), both Islamic education and multicultural education are the important paths to make students to become real Muslim as well as good citizen. Teachers among various educational institutions must socialize as well as teach Islamic values along with the multicultural values as early as possible.

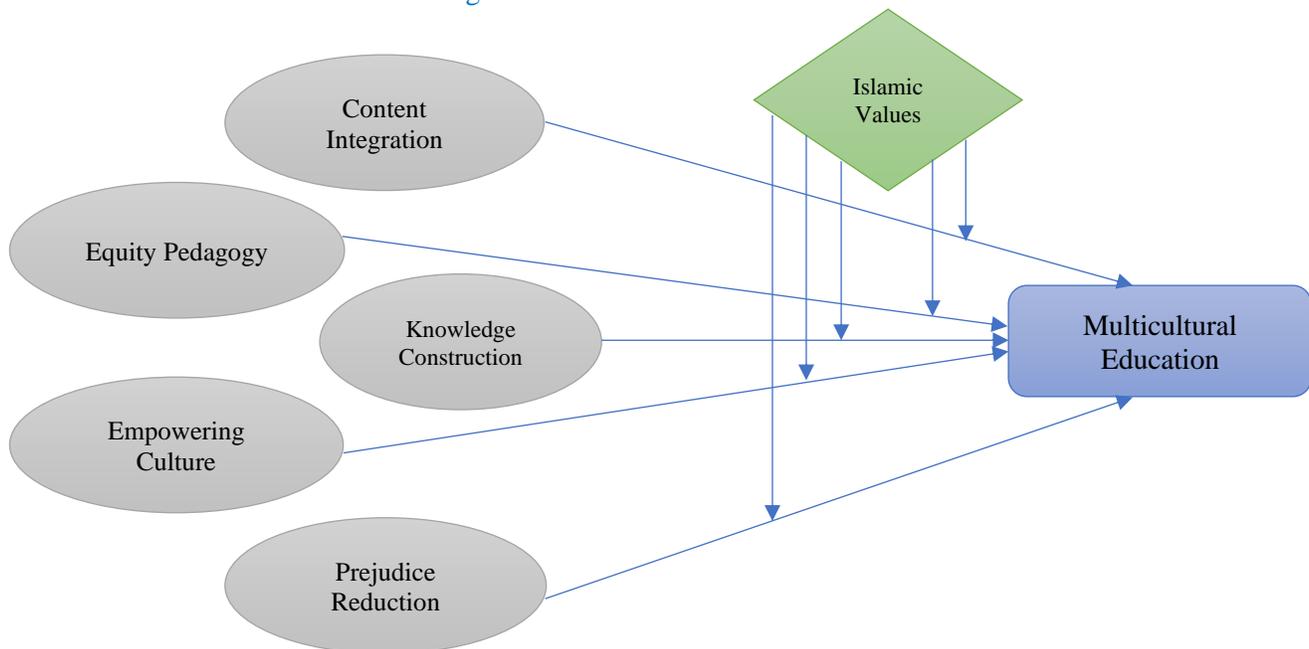
This study is also one of the attempts to highlight multicultural education in relation to the Islamic perspectives. The current study considered multicultural education in perspective of Islamic through five important dimensions. According to the current study, content integration at schools can provide better cultural education related to the values, norms and beliefs of people living in one society. The role of equity pedagogy is also equally important which can promote multicultural education among the societies. Additionally, the empowerment of culture also has vital importance for the societies. To promote multicultural education among the societies, the culture required significant empowerment level. The influence of culture among the people living in one society can promote this education. The people living in one society must know the importance of culture which is needed to promote through cultural awareness among people.

Furthermore, the prejudice also has important role among the societies. It may lead to the discrimination among people or develop the feeling of discrimination which cases to hate among the people of different cultures. Therefore, prejudice reduction is also important to enhance multicultural education among the societies. Finally, this study proposed that; knowledge construction among the societies is also important. The knowledge construction can be promoted through providing education at school level. Hence, these five dimensions, namely, content integration, equality pedagogy, empowering culture, prejudice reduction and knowledge construction are important to promote multicultural education. In addition, this study considered Islamic values as moderating variable. As the Indonesian government is also focusing to promote multicultural education in perspective of

Islamic. Several previous studies investigated multicultural education (Choi & Lee, 2020; Musengi, 2022; Tezera & Bekele, 2021), however, rarely the previous studies addressed these dimensions along with the moderating role of Islamic values. Hence, the current study has vital significance to promote multicultural education through various elements in the perspective of Islam.

### Hypotheses Development

The current study considered five dimensions of multicultural education; content integration, equality pedagogy, empowering culture, prejudice reduction and knowledge construction. Furthermore, this study considered Islamic values as the moderating variable. The relationship between content integration, equality pedagogy, empowering culture, prejudice reduction, knowledge construction, Islamic values and multicultural education is examined and shown in Figure 1.



**Figure 1.** Framework of the study showing the relationship between content integration, equality pedagogy, empowering culture, prejudice reduction and knowledge construction

### Literature Review

Multicultural education is a set of educational strategies established to deliver students with knowledge related to the histories, different cultures, as well as contributions of distinct groups (Yohanes et al., 2019). It draws on insights from several fields, involving ethnic studies as well as women studies, and reinterprets content from associated academic disciplines. It can be further described as an idea which requests to create different equal educational opportunities for various students, comprising those from several racial, ethnic, as well as social-class groups. It has several advantages for the society as the different culture among the people provide several learning opportunities along with the social connection. The social connections between people of different cultures have vital role to promote welfare of the society. Therefore, it is important to spread multicultural education among the people.

The important way to provide multicultural education is based on the educational institutions. Especially, multicultural education can be provided at school level which can provide important results for the society. As the students can learn various cultures quite easily which lead to the social connections. Previous studies also demonstrated that multicultural education has vital importance which can be provided through educational institutions (Astashova et al., 2019; Huh et al., 2015). This education can be provided with the help of teachers among various educational institutions. The role of teachers to spread the multicultural education has vital importance. As the teachers can provide knowledge related to the cultures of various groups including norms, values and beliefs. The delivery of cultural knowledge to the students can enhance multicultural education.

Content integration refer to the use of various contents related to the culture (Agirdag et al., 2016) in the syllabus of students at various schools. The role of content integration in relation to the culture of various societies is most important to promote multicultural education. In this process teachers have importance as teachers has the ability to promote contents related to the various cultures of the societies. The use of different contents in relation to the beliefs, norms, and values of different cultures as well as people living in one society can promote the multicultural education. The addition of various courses related to the cultures of different groups can also promote cultural knowledge with students. Therefore, content integration is an important tool to promote cultural education (Agirdag et al., 2016).

Teachers can use various examples and contents related to the cultures and their concepts and theories to promote cultural knowledge among the students which can learn about different culture. Furthermore, equity Pedagogy is a significant teaching practices centered on whom we teach, what we teach and how we teach. Teachers organize by pursuing awareness, knowledge as well as capabilities to develop cultural competency and execute justifiable practices that maintain educational equity. Equity pedagogy has a positive role to promote multicultural education (Ameny-Dixon, 2004).

Moreover, the empowerment level of culture among the society also has important role to promote multicultural education (Erbas, 2019). The culture of the society must have significant importance in the society. The culture must have respect in the minds of the people living in any area, therefore the value as well as respect of the culture can promote the empowerment level in the culture. The culture must have significant power to influence the society as each society and each group have their own culture and these cultures are the representation of any community, any society and any nation. Therefore, recognition of the power of culture is most important among the people. Among the schools the recognition and respect of the culture among the students is most important to promote multicultural education. Simply to promote multicultural education, student must realize the importance of culture and teachers should promote empowerment level of cultures to enhance multicultural education.

Additionally, the other important element of multicultural education is prejudice reduction (Erbas, 2019). Prejudice is one of the elements in society which can develop the feeling of discrimination between people of various cultures. It has negative influence on the multicultural education. The reduction of prejudice is important to promote multicultural education. Prejudice reduction denotes to a decrease in negative attitudes that different individuals hold in relation to other people. These types of negative attitudes are grounded on the groups to which people belong, such as a White person disliking someone because he or she is a Black person. Prejudice is the train of human personality (Horverak et al., 2013) which can effect on cultural education. Therefore, reduction in prejudice is most significant to promote multicultural education (Erbas, 2019).

Another important element of multicultural education is knowledge construction (Erbas, 2019). The knowledge about the culture is important for the people to learn about various cultures. The knowledge construction among the society is the important part of multicultural education (Vervaet et al., 2018) because more knowledge construction among the society more will be the respect of culture among people. Knowledge construction is not an easy process; it is one of the challenging tasks for the societies as well as nations because it requires significant level of education. Similar with the content integration along with the empowering culture of the society knowledge construction is also important to promote within the schools. The students learning among the schools can give the knowledge of various cultures which can help to promote multicultural education. Knowledge construction is one of the important dimensions of multicultural education in which teachers has key importance among the schools.

Among the Muslim nations, Islamic culture has valuable importance in most of the Muslim societies. People follow the Islamic culture, as they follow their own culture related to the Islamic rules and regulation include specific norms and values which has unique recognition in the society. Therefore, while learning about the culture and while adoption of any culture they always follow Islamic values. Multicultural education and Islamic values have key relationship which is proved by a few previous studies (Abduh et al., 2020; Subandi et al., 2019). Indonesia is one of the Muslim countries and most of the people living in Indonesia are based on Islamic rules and regulations. Therefore, in multi-cultural education they also want to follow Islamic values. Most of the people want multicultural education in the perspective of Islamic values, therefore the Islamic value in Indonesia has vital importance while incorporating multicultural education in the society.

Teachers are also promoting Islamic values along with the multicultural education. Islamic value has significant influence on multicultural education in relation to the various dimensions of multicultural education such as content integration, equity pedagogy, empowering culture, prejudice reduction and knowledge construction. Islamic values have influence on the relationship of various dimensions and multicultural education. Therefore, Islamic values is playing the role of moderating variable between different dimensions and multicultural education. Islamic values influence between the relationship of different dimensions and multicultural education. Thus, this study introduced various moderation hypotheses along with the direct effect.

*Hypothesis 1. Content integration has a positive effect on multicultural education.*

*Hypothesis 2. Equality pedagogy has a positive effect on multicultural education.*

*Hypothesis 3. Empowering culture has a positive effect on multicultural education.*

*Hypothesis 4. Prejudice reduction has a positive effect on multicultural education.*

*Hypothesis 5. Knowledge construction has a positive effect on multicultural education.*

*Hypothesis 6. Islamic values have a positive effect on multicultural education.*

*Hypothesis 7. Islamic values moderate the relationship between content integration and multicultural education.*

*Hypothesis 8. Islamic values moderate the relationship between equality pedagogy and multicultural education.*

*Hypothesis 9. Islamic values moderate the relationship between empowering culture and multicultural education.*

*Hypothesis 10. Islamic values moderate the relationship between prejudice reduction and multicultural education.*

*Hypothesis 11. Islamic values moderate the relationship between knowledge construction and multicultural education.*

## **Research Methodology**

### **Research Design**

A number of studies have considered multicultural education in various perspectives. The previous studies have considered the multicultural education by using several methodologies. The most recommended methodologies include quantitative, qualitative and mixed method research approaches. However, the current study considered the quantitative research approach to examine the relationship between variables. The quantitative research approach is most suitable approach in the context of the current study as the current study addressed the relationship between variables with the help of primary data and this primary data is collected through questionnaire survey. While collecting the primary data this study used cross sectional research design as the nature of the study and the nature of this relationship is based on this type of research design. And the nature of this study does not sport the longitudinal research design.

### **Research instrument and procedure**

The instrument was designed with the help of various questions related to the variables such as content integration, empowering culture, equity pedagogy, Islamic values, prejudice reduction and knowledge construction along with the dependent variable namely multicultural education. Content integration is measured with the help of five scale items. Equity pedagogy is measured with the help of four scale items. Furthermore, empowering culture is considered with the help of six items. Similarly, knowledge construction and Islamic values are considered with the help of four items. In this study, content integration, equity pedagogy, empowering culture, knowledge construction and prejudice reduction are considered as independent variables. Islamic values are considered as the moderating variable and multicultural education is considered as dependent variable. All the independent variables, moderating variables and dependent variables were measured with the help of designing a survey questionnaire.

### **Research Sample**

The population of the study was based on the schools in Indonesia. The data collection was made from the schools of Indonesia and respondents of this study were the teachers teaching in Indonesian schools and finally the designed questionnaire was distributed among the teachers in schools of Indonesia. This study distributed 500 questionnaires and 235 questionnaires were returned. It was found that the 10 questionnaires are not suitable to include in the survey because these questionnaires were not completed by the respondents. Therefore, this study used 225 questionnaires for the data analysis to examine the effect of independent variables on dependent variables along with the moderation effect of Islamic value.

## Data Analysis

The current study employed most popular statistical tool to analyze the data, namely, Partial Least Square (PLS). Although, several data analysis tools are available and recommended by previous studies, however, the current study selected most appropriate and widely used statistical tool to analyze the data collect from respondents through survey questionnaire. Along with the other statistical tools, this study employed PLS which is most popular primary data analysis tool. Previous studies such as [F. Hair Jr et al. \(2014\)](#); [Hair et al. \(2012\)](#); [Hair Jr et al. \(2016\)](#) have recommended this statistical tool to analyze data based on primary source. However, before analyzing the data, this study preferred to fix the errors in the data.

Identification of errors in the data is important to get original results. Various errors may occur during data entry to the excel sheet for data analysis or respondents may filled the questionnaire in wrong way. The most common errors may include, missing value ([Yang et al., 2020](#)) and outlier in the data. To fix these errors, this study used initial data screening ([Babagana et al., 2019](#)). While data screening process, it was found that, content integration has one missing value, empowering culture has one missing value and multicultural education has two missing values. These missing values fixed during data analysis process. However, it was found that, data has no outlier. Data statistics are given in [Table 1](#) which shows that the data had no error.

**Table 1.** Data Statistics

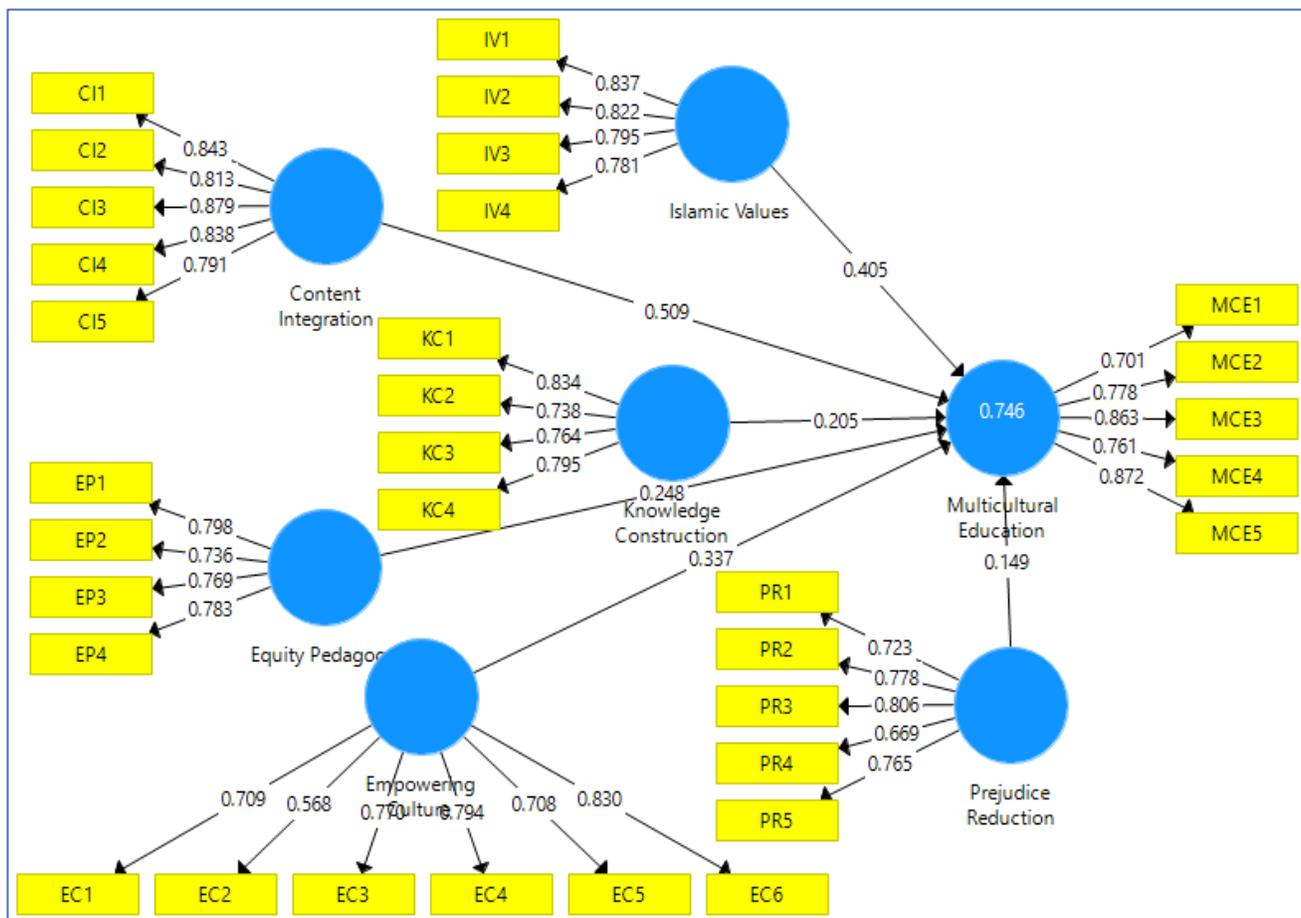
	No.	Missing	Mean	Median	Min	Max	SD	Kurtosis	Skewness
CI1	1	0	1.693	1	1	5	1.008	1.961	1.583
CI2	2	0	2.222	2	1	5	1.27	0.05	1.06
CI3	3	0	2.016	2	1	5	1.219	0.412	1.17
CI4	4	0	2.185	2	1	5	1.133	0.118	0.929
CI5	5	0	1.804	1	1	5	1.093	1.24	1.426
EP1	6	0	2.275	2	1	5	1.186	0.214	0.988
EP2	7	0	1.905	2	1	5	1.045	0.988	1.231
EP3	8	0	2.228	2	1	5	0.974	1.471	1.123
EP4	9	0	2.175	2	1	5	1.312	0.087	1.105
EC1	10	0	2.254	2	1	5	1.221	0.135	0.961
EC2	11	0	1.884	2	1	5	1.053	0.505	1.14
EC3	12	0	2.037	2	1	5	1.076	1.348	1.314
EC4	13	0	1.847	2	1	5	1.095	1.603	1.504
EC5	14	0	1.989	2	1	5	1.113	0.977	1.229
EC6	15	0	2.106	2	1	5	1.208	0.609	1.21
PR1	16	0	1.974	2	1	5	0.989	1.476	1.277
PR2	17	0	1.921	2	1	5	1.049	0.989	1.242
PR3	18	0	2.016	2	1	5	1.036	1.5	1.32
PR4	19	0	1.905	2	1	5	1.118	1.499	1.472
PR5	20	0	2.011	2	1	5	0.948	0.708	0.992
KC1	21	0	2.069	2	1	5	1.209	0.508	1.19
KC2	22	0	1.857	2	1	5	0.923	0.999	1.142
KC3	23	0	1.81	2	1	5	0.894	1.148	1.146
KC4	24	0	2.101	2	1	5	1.175	0.783	1.222
IV1	25	0	2.095	2	1	5	1.132	0.802	1.178
IV2	26	0	1.852	2	1	5	0.959	2.812	1.607
IV3	27	0	1.878	2	1	5	1.008	1.43	1.308
IV4	28	0	2.016	2	1	5	0.995	1.638	1.269
MCE1	29	0	2.011	2	1	5	1.15	0.996	1.305
MCE2	30	0	2.127	2	1	5	1.295	0.286	1.176
MCE3	31	0	2.016	2	1	5	1.148	0.56	1.133
MCE4	32	0	1.947	2	1	5	1.068	0.727	1.131
MCE5	33	0	2.011	2	1	5	1.049	1.171	1.254

Note: CI = Content Integration, EP = Equality Pedagogy, EC = Empowering Culture, PR = Prejudice Reduction, KC = Knowledge Construction, ME = Multicultural Education

Results of data screening allowed the current study to process data analysis through PLS. First, data analysis was carried out to examine reliability and validity. To examine the reliability, this study examined factors loadings, Cronbach alpha and composite reliability (CR). According to literature, factor loadings should achieve minimum threshold level (García-Fernández et al., 2018; Mikalef & Pateli, 2017) which is 0.5 in the current study. Therefore, this study retained all the scale items having factor loadings above 0.5.

The content integration was examined by using various items having factor loadings between 0.791 to 0.879, equality pedagogy has factor loadings between 0.736 to 0.798, empowering culture has factor loadings between 0.708 to 0.830, prejudice reduction has factor loadings between 0.669 to 0.806, knowledge construction has factor loadings between 0.738 to 0.834 and multicultural education has factor loadings between 0.701 to 0.872. Therefore, all the variables achieved the minimum level of factors loadings which was required by the current study. The PLS structural model is presented in Figure 2.

After the careful assessment of factor loadings, to ensure the reliability, this study examined Cronbach alpha and CR. Cronbach alpha and CR should be above 0.7 (Hair et al., 2017; Hair et al., 2013). Results given in Table 2 show that, both the criteria are achieved as all the variables (content integration, equality pedagogy, empowering culture, prejudice reduction, knowledge construction, multicultural education) have values above 0.7. Furthermore, to examine the validity, this study examined average variance extracted (AVE) and discriminant validity (Henseler et al., 2015). Discriminant validity is highlighted through cross-loadings which is given in Table 3. AVE must not be less than 0.5 and CR must not be less than 0.7 to achieve convergent validity. All the variables have CR above 0.7 and AVE 0.5 as shown in Table 3 which confirmed the convergent validity.



Note: CI = Content Integration, EP = Equality Pedagogy, EC = Empowering Culture, PR = Prejudice Reduction, KC = Knowledge Construction, ME = Multicultural Education

Figure 2. Measurement Model

**Table 2.** Factor Loadings, Alpha, CR and AVE

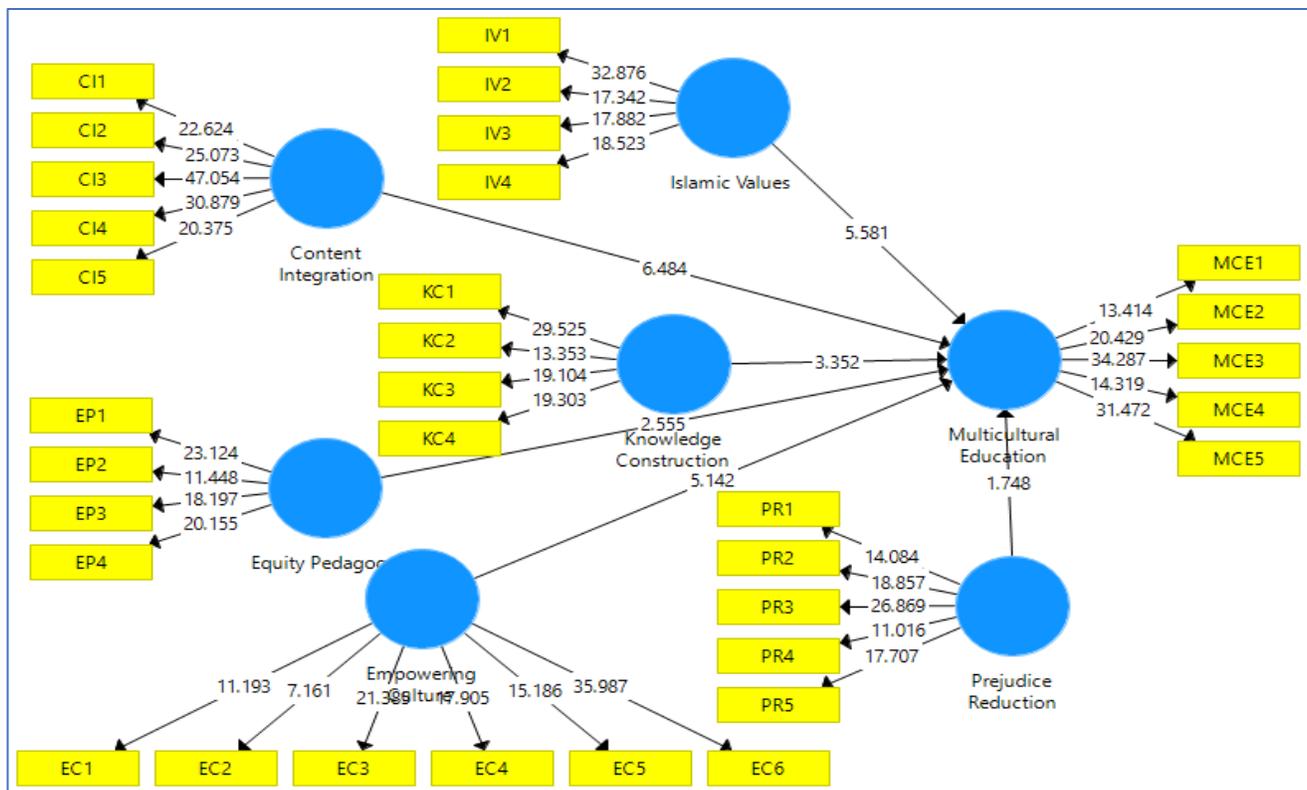
<i>Variables</i>	<i>Items</i>	<i>Loadings</i>	<i>Alpha</i>	<i>CR</i>	<i>AVE</i>
Content Integration	CI1	0.843	0.89	0.919	0.695
	CI2	0.813			
	CI3	0.879			
	CI4	0.838			
	CI5	0.791			
Empowering Culture	EC1	0.709	0.829	0.874	0.54
	EC2	0.568			
	EC3	0.77			
	EC4	0.794			
	EC5	0.708			
	EC6	0.83			
Equity Pedagogy	EP1	0.798	0.776	0.855	0.595
	EP2	0.736			
	EP3	0.769			
	EP4	0.783			
Islamic Values	IV1	0.837	0.824	0.883	0.655
	IV2	0.822			
	IV3	0.795			
	IV4	0.781			
Knowledge Construction	KC1	0.834	0.79	0.864	0.614
	KC2	0.738			
	KC3	0.764			
	KC4	0.795			
Multicultural Education	MCE1	0.701	0.855	0.897	0.636
	MCE2	0.778			
	MCE3	0.863			
	MCE4	0.761			
	MCE5	0.872			
Prejudice Reduction	PR1	0.723	0.806	0.865	0.563
	PR2	0.778			
	PR3	0.806			
	PR4	0.669			
	PR5	0.765			

Note: CI = Content Integration, EP = Equality Pedagogy, EC = Empowering Culture, PR = Prejudice Reduction, KC = Knowledge Construction, ME = Multicultural Education

**Table 3.** *Cross-Loadings*

	<i>Content Integration</i>	<i>Empowering Culture</i>	<i>Equity Pedagogy</i>	<i>Islamic Values</i>	<i>Knowledge Construction</i>	<i>Multicultural Education</i>	<i>Prejudice Reduction</i>
CI1	<b>0.843</b>	0.605	0.652	0.618	0.453	0.327	0.54
CI2	<b>0.813</b>	0.634	0.704	0.494	0.312	0.341	0.505
CI3	<b>0.879</b>	0.638	0.741	0.579	0.42	0.282	0.529
CI4	<b>0.838</b>	0.613	0.624	0.477	0.414	0.338	0.504
CI5	<b>0.791</b>	0.579	0.625	0.564	0.524	0.373	0.541
EC1	0.535	<b>0.709</b>	0.476	0.526	0.482	0.448	0.513
EC2	0.403	<b>0.668</b>	0.58	0.344	0.464	0.312	0.431
EC3	0.494	<b>0.77</b>	0.621	0.641	0.498	0.551	0.535
EC4	0.551	<b>0.794</b>	0.527	0.545	0.459	0.541	0.547
EC5	0.574	<b>0.708</b>	0.592	0.481	0.561	0.506	0.647
EC6	0.569	<b>0.83</b>	0.559	0.725	0.597	0.689	0.707
EP1	0.704	0.714	<b>0.798</b>	0.56	0.481	0.514	0.548
EP2	0.548	0.475	<b>0.736</b>	0.509	0.371	0.357	0.504
EP3	0.516	0.519	<b>0.769</b>	0.462	0.414	0.502	0.594
EP4	0.714	0.572	<b>0.783</b>	0.501	0.459	0.377	0.569
IV1	0.612	0.64	0.658	<b>0.837</b>	0.586	0.653	0.686
IV2	0.572	0.597	0.566	<b>0.822</b>	0.619	0.582	0.618
IV3	0.535	0.659	0.462	<b>0.795</b>	0.613	0.581	0.58
IV4	0.407	0.566	0.435	<b>0.781</b>	0.634	0.636	0.601
KC1	0.432	0.622	0.495	0.642	<b>0.834</b>	0.642	0.618
KC2	0.408	0.509	0.359	0.535	<b>0.738</b>	0.536	0.546
KC3	0.401	0.523	0.509	0.577	<b>0.764</b>	0.575	0.588
KC4	0.364	0.507	0.385	0.616	<b>0.795</b>	0.535	0.555
MCE1	0.44	0.708	0.476	0.707	0.628	<b>0.801</b>	0.583
MCE2	0.254	0.474	0.423	0.495	0.58	<b>0.778</b>	0.574
MCE3	0.312	0.548	0.447	0.593	0.592	<b>0.863</b>	0.628
MCE4	0.276	0.499	0.457	0.564	0.452	<b>0.761</b>	0.53
MCE5	0.305	0.582	0.497	0.642	0.643	<b>0.872</b>	0.587
PR1	0.415	0.534	0.421	0.49	0.535	0.461	<b>0.723</b>
PR2	0.502	0.613	0.628	0.555	0.546	0.566	<b>0.778</b>
PR3	0.505	0.6	0.592	0.722	0.66	0.688	<b>0.806</b>
PR4	0.505	0.687	0.544	0.568	0.45	0.528	<b>0.769</b>
PR5	0.416	0.448	0.471	0.492	0.547	0.428	<b>0.765</b>

Note: CI = Content Integration, EP = Equality Pedagogy, EC = Empowering Culture, PR = Prejudice Reduction, KC = Knowledge Construction, ME = Multicultural Education



Note: CI = Content Integration, EP = Equality Pedagogy, EC = Empowering Culture, PR = Prejudice Reduction, KC = Knowledge Construction, ME = Multicultural Education

**Figure 3. Structural Model**

In next step of data analysis, PLS structural model was carried out as shown in Figure 3. PLS structural model is most recommended to examine the relationship between variables (Henseler & Chin, 2010; Henseler et al., 2014; Henseler et al., 2009). In this step of data analysis, the relationship between content integration, equality pedagogy, empowering culture, prejudice reduction, knowledge construction and multicultural education was identified. In this process, the effect of content integration was examined in relation to the multicultural education. The effect of equality pedagogy was examined in relation to the multicultural education.

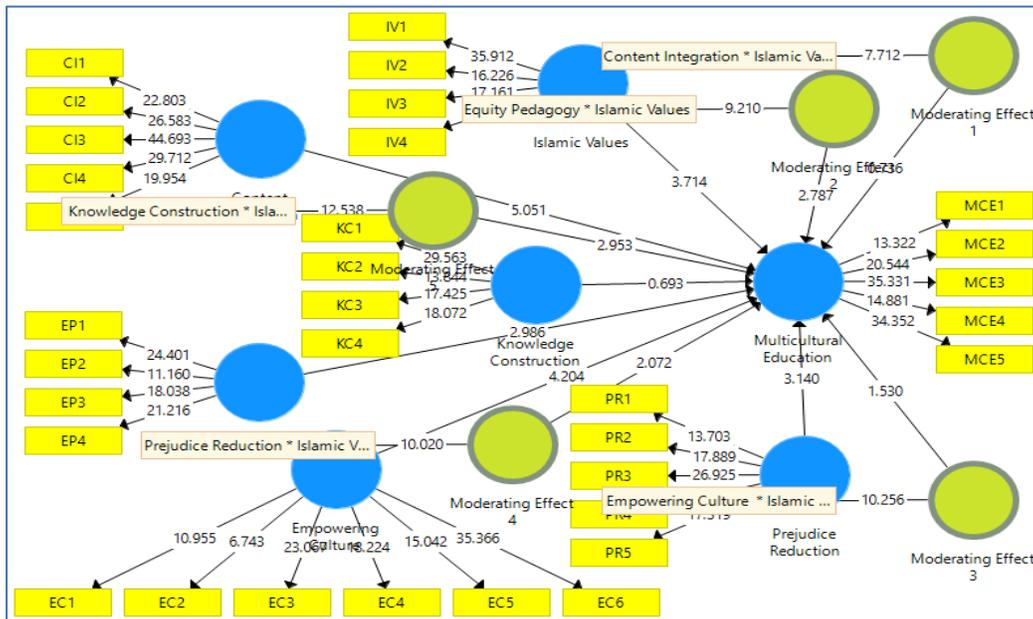
Furthermore, the effect of empowering culture was also examined on multicultural education. Additionally, the effect of prejudice reduction and knowledge construction was examined on multicultural education. The direct effect of moderating variable on Islamic values was also examined on multicultural education. The results of six direct hypotheses are given in Table 4. The relationship between content integration and multicultural education is significant with t-value 6.484. The relationship between equality pedagogy and multicultural education is also significant with t-value 2.555. Similarly, the relationship between empowering culture and multicultural education is significant with t-value 5.142. Furthermore, the effect of prejudice reduction and knowledge construction on multicultural education is significant with t-value 3.352 and 1.748, respectively. Finally, the moderation variable also has significant direct effect on multicultural education with t-value 5.581.

**Table 4. Direct Effect Results**

	Beta Value	Mean	SD	T Statistics	P Values
Content Integration -> Multicultural Education	0.509	0.509	0.078	6.484	0
Empowering Culture -> Multicultural Education	0.337	0.339	0.066	5.142	0
Equity Pedagogy -> Multicultural Education	0.248	0.253	0.097	2.555	0.005
Islamic Values -> Multicultural Education	0.405	0.406	0.073	5.581	0
Knowledge Construction -> Multicultural Education	0.205	0.2	0.061	3.352	0
Prejudice Reduction -> Multicultural Education	0.149	0.148	0.085	1.748	0.041

The moderation effect was examined by using PLS structural model as given in Figure 4. The results of moderation effect are highlighted in Table 5. In this study, the moderation effect of Islamic values is examined. First, the moderation effect of Islamic values is examined between content integration and multicultural education. Second, the moderation effect of Islamic values is examined between equality pedagogy and multicultural education. Third, the moderation effect of Islamic values is examined between empowering culture and multicultural education. Fourth, the moderation effect of Islamic values is examined between prejudice reduction and multicultural education. Fifth, the moderation effect of Islamic values is examined between knowledge construction and multicultural education.

The results of moderation effect in Table 5 shows that, the moderation effect of Islamic values between content integration and multicultural education is not significant as the t-value is 0.736. The moderation effect of Islamic values between equality pedagogy and multicultural education is significant with t-value 2.787. The moderation effect of Islamic values between empowering culture and multicultural education is insignificant with t-value 1.53. The moderation effect of Islamic values between prejudice reduction and multicultural education is significant with t-value 2.072. The moderation effect of Islamic values between knowledge construction and multicultural education is also significant with t-value 3.14. Therefore, from the total five moderation hypotheses, two hypotheses were supported, and three hypotheses were not supported.



Note: CI = Content Integration, EP = Equality Pedagogy, EC = Empowering Culture, PR = Prejudice Reduction, KC = Knowledge Construction, ME = Multicultural Education

Figure 4. Structural Model (Moderation Effect)

Table 5. Moderation Effect Results

	Beta Value	Mean	SD	T Statistics	P Values
Content Integration -> Multicultural Education	0.413	0.421	0.082	5.051	0
Empowering Culture -> Multicultural Education	0.33	0.342	0.079	4.204	0
Equity Pedagogy -> Multicultural Education	0.265	0.269	0.089	2.986	0.001
Islamic Values -> Multicultural Education	0.26	0.261	0.07	3.714	0
Knowledge Construction -> Multicultural Education	0.048	0.046	0.069	0.693	0.244
Moderating Effect 1 -> Multicultural Education	0.094	0.077	0.127	0.736	0.231
Moderating Effect 2 -> Multicultural Education	0.302	0.306	0.108	2.787	0.003
Moderating Effect 3 -> Multicultural Education	0.123	0.108	0.081	1.53	0.063
Moderating Effect 4 -> Multicultural Education	0.187	0.183	0.09	2.072	0.019
Moderating Effect 5 -> Multicultural Education	0.104	0.106	0.035	2.953	0.002
Prejudice Reduction -> Multicultural Education	0.209	0.211	0.067	3.14	0.001

After the assessment of direct effect and moderation effect, the current study examined the variance explained through r-square and model quality by using Predictive Relevance ( $Q^2$ ). R-square value is given in [Figure 2](#) which is 0.746. This variance is strong which shows that; content integration, equality pedagogy, empowering culture, prejudice reduction and knowledge construction are expected to bring 74.6% change in multicultural education.

Additionally, Predictive Relevance ( $Q^2$ ) is given in [Table 6](#) which must be higher than zero to achieve the certain quality level of model. Predictive Relevance ( $Q^2$ ) is the alternate of goodness of fit. Finally, results of the study show that from six direct effect hypotheses, all are supported. On the other hand, in case of moderation effect, from total five moderation effects, three hypotheses were supported, and two hypotheses were not supported. Hence, this study proposed 11 hypotheses among which nine were supported and two were not supported.

**Table 6.** Predictive Relevance ( $Q^2$ )

	SSO	SSE	$Q^2 (=1-SSE/SSO)$
Content Integration	945	945	
Empowering Culture	1,134.00	1,134.00	
Equity Pedagogy	756	756	
Islamic Values	756	756	
Knowledge Construction	756	756	
Multicultural Education	945	511.255	0.459
Prejudice Reduction	945	945	

## Discussion and Conclusion

This study considered to examine the effect of five multicultural education dimensions which include content integration, equality pedagogy, empowering culture, prejudice reduction, and knowledge construction. Along with these dimensions, this study addressed the moderating role of Islamic values. For this purpose, this study proposed six direct effect hypotheses by considering five dimensions of multicultural education and Islamic values. The five-moderation effect of Islamic values and multicultural education were examined between five dimensions of multicultural education and multicultural education.

Hypothesis 1 shows the relationship between content integration and multicultural education. The positive effect of content integration is found on multicultural education. It shows that the significant change in content integration can change the multicultural education. The delivery of better content to the students at school can enhance the multicultural education. However, low level content integration can limit the multicultural education in schools. Similar with the current study, [Dimici and Başbay \(2021\)](#) reported the vital importance of content integration for multicultural education.

Hypothesis 2 indicated the effect of equity pedagogy on multicultural education. The teaching practices of multicultural education can be promoted through equity pedagogy. As equity pedagogy has positive effect on multicultural education. Increase in equity pedagogy increases the multicultural education in Indonesian schools. Therefore, teaching practices in relation to the equity pedagogy has significant importance. Equity pedagogy at classroom level can promote learning among the student as reported by [Liu et al. \(2020\)](#). Therefore, the findings of the current study are consistent with the previous studies.

Hypothesis 3 shows the relationship between empowering culture and multicultural education. The increase in the level of empowerment of cultural values can increase better level of multicultural education. As the multicultural education is based on strong culture ([Tezera & Bekele, 2021](#); [Usher, 2021](#)), therefore, this study proved that increase in cultural empowerment can promote multicultural education. Hypothesis 4 shows the relationship between prejudice reduction and multicultural education which is significant. This study highlighted that the increase in prejudice reduction can also develop better multicultural societies. Increase in prejudice reduction has the ability to increase the level of multicultural education among the societies. As the prejudice reduction decreases the negative attitudes ([McDermott et al., 2018](#); [Urbiola et al., 2021](#)) among the people which is helpful to develop multicultural societies.

Hypothesis 5 indicated the relationship between knowledge construction and multicultural education. The relationship shows that knowledge construction is positively associated with multicultural education. The increase in knowledge construction can increase the multicultural education. Finally, in hypothesis 6, the direct effect of Islamic values is reported in relation to the multicultural education. Similar with the other hypotheses, Islamic values also has positive role in the development of multicultural education. Previous studies also supported the important role of Islamic perspective in the development of multicultural education (Amin & Siregar, 2021; Warsah et al., 2019).

Moreover, results of the study proved that Islamic values play a key role in the development of multicultural education in Indonesia. The education related to the Islamic values in relation to the multi culture has a vital role to promote multicultural education in Indonesia. In this way, to address the importance of Islamic perspective in multicultural education in Indonesia, this study examined the moderation effect of Islamic values. Hypothesis 7 shows the moderation effect of Islamic values between content integration and multicultural education. However, in this hypothesis, moderation effect is not proved. Hypothesis 8 shows the moderation effect of Islamic values between equity pedagogy and multicultural education which is significant and shown in Figure 5. Hypothesis 9 shows the moderation effect of Islamic values between empowering culture and multicultural education which is not proved. Hypothesis 10 shows the moderation effect of Islamic values between prejudice reduction and multicultural education which is given in Figure 6. Finally, Hypothesis 11 shows the moderation effect of Islamic values between knowledge construction and multicultural education which is given in Figure 7.

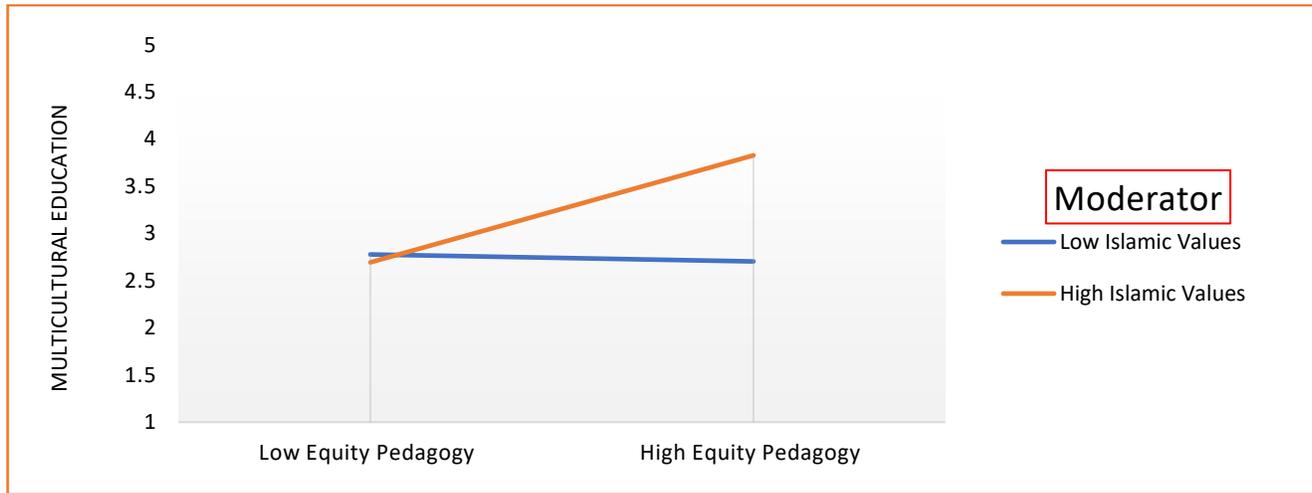


Figure 5. Moderation effect of Islamic values between equity pedagogy and multicultural education

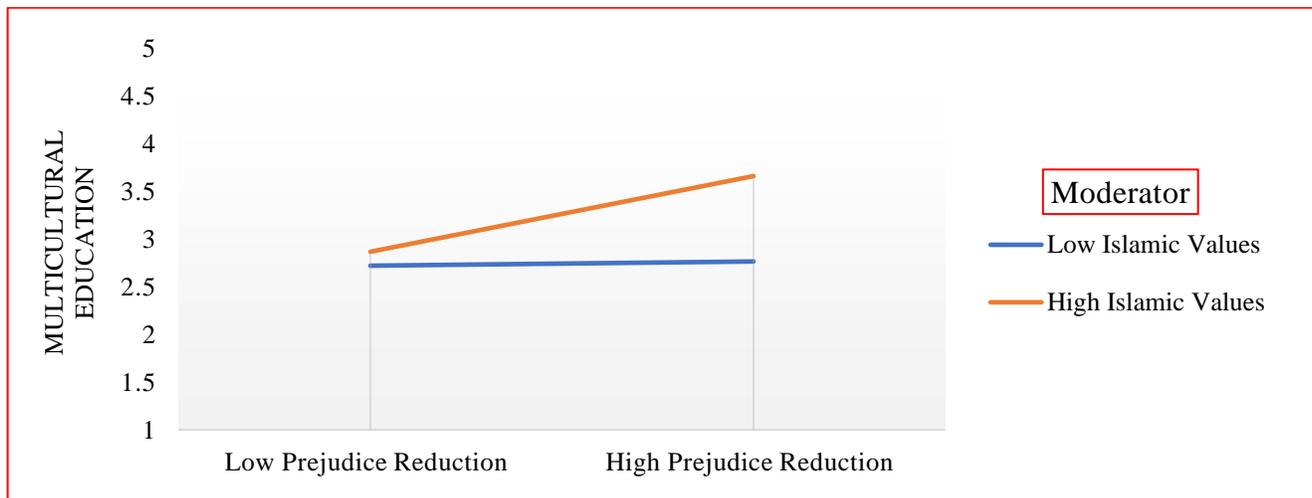


Figure 6. Moderation effect of Islamic values between prejudice reduction and multicultural education



**Figure 7.** Moderation effect of Islamic values between knowledge construction and multicultural education

It is found that Islamic values has a moderating effect which has a significant role to promote multicultural education in Indonesia. As Indonesia is a Muslim populated country, therefore, Islamic values have a strong effect on multicultural education. Implementation of Islamic values at school level to teach multicultural education to the students has influential role. This study proved that moderation effect of Islamic values strengthens the relationship between equity pedagogy and multicultural education. Islamic values also strengthen the positive relationship between prejudice reduction and multicultural education. Additionally, Islamic values strengthen the positive relationship between knowledge construction and multicultural education. Hence, multicultural education in Indonesia can be promoted through content integration, equality pedagogy, empowering culture, prejudice reduction, and knowledge construction which can be strengthened by including Islamic perspective through Islamic values.

### Implications, Limitations and Future Directions

Multicultural education is one of the most important areas of study for the researchers. Although several studies have conducted research on multi-cultural education however these studies ignored the Islamic perspective in multicultural education, therefore the current study contributed to the literature by considering the Islamic perspective of multicultural education particularly in Indonesia. Islamic prospective of multicultural education is highlighted by several previous studies however it is not formally documented with the help of various dimensions of multicultural education. In this direction, this study has major implications for the literature by examining the role of various dimensions of multicultural education in Islamic perspective which is one of the contributions to the literature. This contribution to the literature is one of the ways to lead other discussion in multicultural education. Moreover, multicultural education at school level has significant importance to develop a multicultural society which is not focused by the previous studies; therefore, this study has vital implications to the literature. Similarly, this study has vital implications for the practice. Practically the organizations which are working on multicultural education and the organization which want to develop good multiculturalism in Indonesia, these organizations can take help from the current study that how to promote multicultural education in Islamic perspective. In this direction the previous studies and the previous researchers along with the practitioners can promote multicultural education in Indonesia with the help of the integration of Islamic values with content integration, empowering culture, prejudice reduction, knowledge construction and equity pedagogy. Therefore, this study has vital value for the practitioners, government and the organizations those who want to promote multicultural education in perspective of Islamic values.

The current study however this study still has a few limitations, and it is recommended to cover these limitations in future studies. For example, this study considered five important dimensions of multicultural education however these dimensions are not purely studied in relation to the Islamic perspective. The Islamic perspective in this study considered only Islamic values. It is recommended in future studies to take various dimensions in relation to the Islamic perspective of multicultural education. For instance, various components of Islamic perspective and the contents related to the Islamic values must be included in the syllabus of various classes at school level of Indonesia. Furthermore, the empowerment of culture must include Islamic culture. Islamic culture and values of Islamic people along with the norms and beliefs of Islamic people must be included in multicultural education. Additionally, prejudice reduction should be based on the Islamic rules and regulations which are missed by the current study. Therefore, the future studies should include prejudice reduction in Islamic way. Thus, prejudice reduction, content integration and culture empowerment in relation to the Islamic perspective should be studied by future studies. Additionally, this study only considered the questionnaire survey to measure all these variables. It is recommended in the future studies to include interviews as one of the qualitative sections along with the quantitative research with the help of primary data which may provide better results.

### References

- Abduh, A., Basri, M., & Patak, A. A. (2020). Voices of English Department Students on Multicultural Values in an Indonesian Islamic Higher Education. *International Journal of Language Education*, 4(3), 459-468. [https://www.academia.edu/download/65386948/17829\\_43425\\_1\\_PB.pdf](https://www.academia.edu/download/65386948/17829_43425_1_PB.pdf)
- Agirdag, O., Merry, M. S., & Van Houtte, M. (2016). Teachers' understanding of multicultural education and the correlates of multicultural content integration in Flanders. *Education and Urban Society*, 48(6), 556-582. <https://doi.org/10.1177%2F0013124514536610>
- Ameny-Dixon, G. M. (2004). Why multicultural education is more important in higher education now than ever: A global perspective. *International Journal of Scholarly Academic Intellectual Diversity*, 8(1), 1-9. <https://5y1.org/download/5b21b22ee90413ef14ad9e5da3c8db96.pdf>
- Amin, A., & Siregar, A. (2021). The Relationship of Education on Healthy Living Values of Multicultural Islamic Perspective with Healthy Lifestyle Behavior of Junior High School Students in Bengkulu, Indonesia. *Research Square*. <https://doi.org/10.21203/rs.3.rs-895737/v1>
- Astashova, N., Bondyрева, S., & Zhuk, O. (2019). Resources of interactive educational space as a basis for the organisation of multicultural education. *The Education and science journal*, 21(3), 29-49. <https://doi.org/10.17853/1994-5639-2019-3-29-49>
- Babagana, S. A., Mat, N. B., & Ibrahim, H. B. (2019). Moderating Effect of Employee Participation on Factors that Determine Effective Performance Appraisal (EPA): Data Screening and Preliminary Analysis. *International Journal of Academic Research Business and Social Sciences*, 9(4), 116-134. <http://dx.doi.org/10.6007/IJARBS/v9-i4/5826>
- Bishop, J., Kingdon, R., & Reddy, M. (2022). Co-Operative E-Learning for Multilingual and Multicultural Education: From "Classroom 2.0" to "Technologies 4.0". In J. Bishop (Ed.), *Cases on Technologies in Education From Classroom 2.0 to Society 5.0* (pp. 184-204). IGI Global. <https://doi.org/10.4018/978-1-7998-6878-1.ch009>
- Choi, S., & Lee, S. W. (2020). Enhancing teacher Self-Efficacy in multicultural classrooms and school climate: the role of professional development in multicultural education in the United States and South Korea. *AERA Open*, 6(4), 1-17. <https://doi.org/10.1177%2F2332858420973574>
- Dimici, K., & Başbay, A. (2021). Integrating Multicultural Education Into English Language Teaching: Practical Examples for Language Teachers. In C. H. Xiang (Ed.), *Trends and Developments for the Future of Language Education in Higher Education* (pp. 17-40). IGI Global. <https://doi.org/10.4018/978-1-7998-7226-9.ch002>
- Erbas, Y. H. (2019). Dimensions of multicultural education: Pedagogical practices knowledge of graduate students towards multicultural education in Turkey. *Mediterranean Journal of Educational Research (MJER)*(27), 142-181. <https://doi.org/10.29329/mjer.2019.185.7>

- F. Hair Jr, J., Sarstedt, M., Hopkins, L., & G. Kuppelwieser, V. (2014). Partial least squares structural equation modeling (PLS-SEM) An emerging tool in business research. *European Business Review*, 26(2), 106-121. <https://doi.org/10.1016/j.jfbs.2014.01.002>
- García-Fernández, J., Martelo-Landroguez, S., Vélez-Colon, L., & Cepeda-Carrión, G. (2018). An explanatory and predictive PLS-SEM approach to the relationship between organizational culture, organizational performance and customer loyalty: The case of health clubs. *Journal of Hospitality and Tourism Technology*, 9(3), 438-454. <https://doi.org/10.1108/JHTT-09-2017-0100>
- Hair, J., Hollingsworth, C. L., Randolph, A. B., & Chong, A. Y. L. (2017). An updated and expanded assessment of PLS-SEM in information systems research. *Industrial Management & Data Systems*, 117(3), 442-458. <https://doi.org/10.1108/IMDS-04-2016-0130>
- Hair, J. F., Ringle, C. M., & Sarstedt, M. (2013). Partial least squares structural equation modeling: Rigorous applications, better results and higher acceptance. <https://ssrn.com/abstract=2233795>
- Hair, J. F., Sarstedt, M., Pieper, T. M., & Ringle, C. M. (2012). The use of partial least squares structural equation modeling in strategic management research: a review of past practices and recommendations for future applications. *Long range planning*, 45(5-6), 320-340. <https://doi.org/10.1016/j.lrp.2012.09.008>
- Hair Jr, J. F., Hult, G. T. M., Ringle, C., & Sarstedt, M. (2016). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage Publications. <https://doi.org/10.1016/j.acclit.2016.09.003>
- Henseler, J., & Chin, W. W. (2010). A comparison of approaches for the analysis of interaction effects between latent variables using partial least squares path modeling. *Structural Equation Modeling*, 17(1), 82-109. <https://doi.org/10.1080/10705510903439003>
- Henseler, J., Dijkstra, T. K., Sarstedt, M., Ringle, C. M., Diamantopoulos, A., Straub, D. W., Ketchen Jr, D. J., Hair, J. F., Hult, G. T. M., & Calantone, R. J. (2014). Common beliefs and reality about PLS: Comments on Rönkkö and Evermann (2013). *Organizational Research Methods*, 17(2), 182-209. <https://doi.org/10.1177/1094428114526928>
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the academy of marketing science*, 43(1), 115-135. <https://doi.org/10.1007/s11747-014-0403-8>
- Henseler, J., Ringle, C. M., & Sinkovics, R. R. (2009). The use of partial least squares path modeling in international marketing. In *New challenges to international marketing* (pp. 277-319). Emerald Group Publishing Limited. [https://doi.org/10.1108/S1474-7979\(2009\)0000020014](https://doi.org/10.1108/S1474-7979(2009)0000020014)
- Horverak, J., Sandal, G., Bye, H., & Pallesen, S. (2013). Managers' selection preferences: The role of prejudice and multicultural personality traits in the assessment of native and immigrant job candidates. *European review of applied psychology*, 63(5), 267-275. <https://doi.org/10.1016/j.erap.2013.07.003>
- Huda, M., Mustafa, M. C., & Mohamed, A. K. (2021). Understanding of multicultural sustainability through mutual acceptance: voices from intercultural teachers' previous early education. *Sustainability*, 13(10), 5377. <https://doi.org/10.3390/su13105377>
- Huh, H.-K., Choi, S. W., & Jun, J. (2015). Relationships among multicultural sensitivity, multicultural education awareness, and level of multicultural education practice of South Korean teachers. *KEDI Journal of Educational Policy*, 12(1), 107-126. <http://scholarworks.bwise.kr/ssu/handle/2018.sw.ssu/9828>
- Liu, Q., Çolak, F. Z., & Agirdag, O. (2020). Characteristics, issues, and future directions in Chinese multicultural education: a review of selected research 2000–2018. *Asia Pacific Education Review*, 21(2), 279-294. <https://doi.org/10.1007/s12564-020-09624-2>
- McDermott, D. T., Brooks, A. S., Rohleder, P., Blair, K., Hoskin, R. A., & McDonagh, L. K. (2018). Ameliorating transnegativity: Assessing the immediate and extended efficacy of a pedagogic prejudice reduction intervention. *Psychology & Sexuality*, 9(1), 69-85. <https://doi.org/10.1080/19419899.2018.1429487>
- Mikalef, P., & Pateli, A. (2017). Information technology-enabled dynamic capabilities and their indirect effect on competitive performance: Findings from PLS-SEM and fsQCA. *Journal of Business Research*, 70, 1-16. <https://doi.org/10.1016/j.jbusres.2016.09.004>
- Musengi, M. (2022). Multilingual Ability Among Deaf Students in Multicultural Education Contexts: Policies and Principles for Teaching. In M. M. Musyoka (Ed.), *Deaf Education and Challenges for Bilingual/Multilingual Students* (pp. 61-74). IGI Global. <https://doi.org/https://doi.org/10.4018/978-1-7998-8181-0.ch003>

- Paul-Binyamin, I., & Haj-Yehia, K. (2019). Multicultural education in teacher education: Shared experience and awareness of power relations as a prerequisite for conflictual identities dialogue in Israel. *Teaching and teacher education*, 85, 249-259. <https://doi.org/10.1016/j.tate.2019.06.021>
- Rosyad, A. M. (2020). The Integration of Islamic Education and Multicultural Education in Indonesia. *Al-Afkar, Journal For Islamic Studies*, 3(1, January), 164-181. [https://doi.org/10.31943/afkar\\_journal.v3i1.%20January.87](https://doi.org/10.31943/afkar_journal.v3i1.%20January.87)
- Soares, F., & Sudarsana, I. K. (2018). Religious Harmony Among Senior High School Students Multicultural Education Case Study in the Cova-Lima District of East Timor. *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 2(1), 154-162. <http://dx.doi.org/10.25078/ijhsrs.v2i1.522>
- Subandi, S., Fauzan, A., Afriyadi, M. M., & Ramli, M. (2019). Implementation of multicultural and moderate Islamic education at the elementary schools in shaping the nationalism. *Tadris: Jurnal Keguruan dan Ilmu Tarbiyah*, 4(2), 247-255. <https://doi.org/10.24042/tadris.v4i2.5003>
- Tezera, D., & Bekele, G. (2021). Effect of Teachers' Self-Efficacy on their Attitude towards the Implementation of Multicultural Education Literacy in Harari Government Secondary Schools. *International Journal of Education and Literacy Studies*, 9(1), 172-182. <http://dx.doi.org/10.7575/aiac.ijels.v.9n.1p.172>
- Urbiola, A., McGarty, C., & Costa-Lopes, R. (2021). The AMIGAS Model: Reconciling Prejudice Reduction and Collective Action Approaches Through a Multicultural Commitment in Intergroup Relations. *Review of General Psychology*. <https://doi.org/10.1177%2F10892680211056321>
- Usher, J. (2021). Africa in Irish Primary Geography Textbooks: developing and applying a Framework to investigate the potential of Irish Primary Geography textbooks in supporting Critical Multicultural Education. *Irish Educational Studies*, 1-21. <https://doi.org/10.1080/03323315.2021.1910975>
- Vervaeat, R., Van Houtte, M., & Stevens, P. A. (2018). The ethnic prejudice of flemish pupils: The role of pupils' and teachers' perceptions of multicultural teacher culture. *Teachers College Record*, 120(5), 1-30. <https://doi.org/10.1177%2F016146811812000508>
- Wang, X., & Yu, L. (2021). From the High School Journal Editorial Board: Living in an Anti-globalization era: A Call for Promoting Critical Multiculturalism and Multicultural Education for Immigrant Teachers and Students in Secondary Education. *The High School Journal*, 104(2), 79-83. <https://muse.jhu.edu/article/803609>
- Warsah, I., Cahyani, D., & Pratiwi, R. (2019). Islamic Integration And Tolerance In Community Behaviour; Multiculturalism Model In The Rejang Lebong District. *Khatulistiwa: Journal of Islamic Studies*, 9(1), 15-29. <http://repository.iaincurup.ac.id/id/eprint/341>
- Watkins Jr, C. E., Hook, J. N., Owen, J., DeBlaere, C., Davis, D. E., & Van Tongeren, D. R. (2019). Multicultural orientation in psychotherapy supervision: Cultural humility, cultural comfort, and cultural opportunities. *American journal of psychotherapy*, 72(2), 38-46. <https://doi.org/10.1176/appi.psychotherapy.20180040>
- Yang, F., Du, J., Lang, J., Lu, W., Liu, L., Jin, C., & Kang, Q. (2020). Missing value estimation methods research for arrhythmia classification using the modified kernel difference-weighted KNN algorithms. *BioMed research international*, 2020, 7141725. <https://doi.org/10.1155/2020/7141725>
- Yohanes, P., Rolland, A. S., & Dewi Tika, L. (2019). The Education of "Orang Basudara": The Development of Multicultural Education in the Higher Education of Maluku Indonesian Christian University and Its Contribution to Maintain Peace in Maluku. Proceedings of the International Conference on Religion and Public Civilization (ICRPC 2018), 26-29. <https://doi.org/10.2991/icrpc-18.2019.6>