

## Role of Schools Construction of Social Education in Multicultural of SMA Katolik Rajawali

Mahfud As'ad, H.M. Tahir Kasnawi, Sulaiman Samad and Arlin Adam  
Department of Sociology, Universitas Negeri Makassar,  
Jln. Bonto Langkasa Kampus Gunung Sari Baru, Makassar, South Sulawesi, Indonesia

---

**Abstract:** Multicultural education is a renewal movement and process to create an equal educational environment for all students. The concept of multiculturalism emphasizes the importance of viewing the world from different cultural reference frames and recognizing and respecting the richness of cultural diversity within the state. Multiculturalism underscores the need to create schools where racial, ethnic, gender, sexual orientation, limitation and social class distinctions are recognized and all students are seen as a valuable resource for enriching the teaching and learning process. To achieve this, research is done at SMA Katolik Rajawali as one of the schools that apply multicultural education to express the role of school in multicultural learning process. Through interviews of teachers as informants, they reveal the school's role in the multicultural education. The results of the study were revealed the role of schools in implementing multicultural education through: new student recruitment system, familiar development program, classroom teaching, student activities and general activities.

**Key words:** School role, multicultural education, SMA Katolik Rajawali, new student recruitment system, multiculturalism, diversity

---

### INTRODUCTION

In the recent development of society, there has been a change bringing together tribes with their respective cultures and bringing together different social strata. By their intermingling, interaction and mixing or cultural exchange take place. The influence of multicultural life is deeply felt in this public community. Watson interprets multicultural society as a society in which many cultures grow (Salim, 2006).

Plurality also occurs in the education sector namely schools. School is a gathering place of people from various places, strata and various ethnic that form a network of relationships that interact with each other in the context of education. In general, one school has a variety of colors and is dominated by certain ethnicities and strata in which the school is located. From the interaction that runs between them gradually, the non-dominant ethnic is finally, merged into the dominant ethnic. By Sparingga (2003) it is emphasized that to realize the principle of multiculturalism what is needed is not assimilation but renewal, not coexistence but preexistence, not exclusion but inclusion and not separation but interaction.

The phenomenon of pluralism is seen in the practice of school administration in all types and levels of education. However, the pluralism of its ethnicity and the diversity of its social elements, both students and teachers are only available in certain schools in schools that are

categorized as the favored by all circles. School is qualifying for superior educational needs and who are able to compete. These schools are schools that have met both national and even international targets and won trust and community.

The school that shows its community plurality was the SMA Katolik Rajawali Makassar located in Makassar city. This school shows the diversity of students and teachers. They come from almost all corners of South Sulawesi province.

A very interesting phenomenon in this school is the dominance of ethnicity and religion in all academic community. There are about 85% of students who are ethnic Chinese and the rest is divided by ethnic Bugis, Makassar, Toraja and Manado. Meanwhile, the teachers are also dominated by ethnic Toraja and Manado, the rest there are teachers who have ethnic Bugis, Makassar and Java.

In addition, to ethnic dominance, religious background is also dominated by Catholics. However in its development this school accepts students from other religions such as Protestantism, Islam and Kong Hu Chu. When looking at the plurality, this school has a more diverse cultural community. The influence of multicultural life is felt deeply in this community.

Various forms and the nature of interaction between students in the environment Catholic high school Rajawali Makassar has a characteristic that shows the direction of multicultural. Interestingly, this school is able to

manage and manage the diversity without causing negative biases. In fact, over time and thanks to the applicable management patterns tailored to the diversity phenomenon of the students, the process of student socialization goes well. In SMA Katolik Rajawali Makassar harmony is established and tolerance between ethnic and interfaith is very high. Student's social learning process runs as expected by the manager. Conflicts that usually occur between students or groups of students in other schools are generally not seen. Solidarity between students is felt that visible from the togetherness they build in their daily activities.

Furthermore, looking at ethnic and religious diversity, the SMA Katolik Rajawali Makassar describes the composition or configuration of plural society (plural society). In that context, the school is very concerned about the diversity by applying the norms and rules that control the life together in it. Norms and rules are made to function as a social control that regulates the life of the school, so as to affect the interaction of individuals in it.

In the guidance of life and daily interactions, communities are controlled by a patterned pattern to achieve common goals. School is a powerful tool for social control. Waller (Idi, 2011) explains that the function of the school affects the consciousness of the students to always consistently apply the norms and values interpretation criteria emphasized by the school.

In its management, stakeholders of SMA Katolik Rajawali Makassar are aware of the diversity that is in it. By that, school managers develop and run the kind of education that suits the diversity of individuals in it, namely education that is run in a multicultural social environment to achieve its goals without conflict as it has been happening in other schools. Various multicultural researches have been conducted for example, Halafoff Research (2015) "Education about Diverse Religions and Worldviews, Social Inclusion and Countering Extremism: Lessons for the Australian Curriculum". The study by Kavonius *et al.* (2015) on "student's Perceptions of Worldview Diversity and Religious Education in the Finnish Comprehensive School". Hovdelien (2015) study on "Education and Common Values in a Multicultural Society: The Norwegian Case".

Based on the above background, this study reveals the role of schools in creating an environment of mutual acceptance of these differences.

## **MATERIALS AND METHODS**

The study was used a case study approach to social construction of multicultural education. Therefore, the researchers conducted an interview on the teachers of SMA Katolik Rajawali selected purposively and then determined as an informant. The criteria of the informants were: understanding the vision and mission of the school,

understanding multiculturalism and applying it in the school environment. The interview data were analyzed using three-way method of Miles and Huberman version.

## **RESULTS AND DISCUSSION**

**Recruitment of freshman:** The socio-cultural background of students of SMA Katolik Rajawali is varies. Approximately 70% of students come from SMP Katolik Rajawali which one complex with it and the rest come from and public school spread in Makassar city.

The acceptance of freshman in SMA Katolik Rajawali takes place through three stages: file selection, academic competency exam and interview exam. These three phases are required to be accepted as new students. For example in the 'File selection' phase all administrative requirements of the prospective student must meet the requirements as determined by the committee such as: the average value proved by diploma, certified copy of certificate and other requirements. When this phase is fulfilled then the committee announces the names of prospective students who are eligible to take the academic competency exam. For those who do not meet the requirements of the file, it is declared dead and is not eligible to take the academic competency test. This process is expressed by YL one of the teachers involved in the admissions committee candidates as follows:

"We try to strengthen the recruitment system on an ongoing basis and we always evaluate its implementation every year. Through this tiered selection system in the form of each phase requirement is expected to eliminate the injustice in the admission of freshman"

For many who have a vision of the future this tiered recruitment model seems very strict but has a selling point and challenges prospective students to enrol in SMA Katolik Rajawali. This is as stated by one of the student guardian HNY (49 years) as follows:

"I was initially with my husband not too sure my child can be accepted in this school because it looks very tight selection. In fact, my son followed our choice. Every phase of the selection we learn and follow the direction of the committee. Nevertheless, behind all that there is one thing that encourages us to choose this school is the alumni quality"

The interesting thing that the acceptance systems were open and transparent. Openly, the committee distributes the freshman admission information in the middle of the society through print media such as newspapers, billboards and banners. Transparently done through announcements distributed to each prospective student complete with the acquisition of each value. It was as revisited by YL as follows:

“One of the results of the evaluation of the new student admissions mechanism that is different from before is the openness and transparency where all the results from the selection stage from the selection of the file to the value of the applicant’s examination are announced to the public”

A closer look at the recruitment system when associated with the SMA Katolik Rajawali status as a Catholic-based educational institution raises the possibility of a decline in the number of Catholic student candidates accepted. Of course the condition affects the ‘disturbance’ religious mission of the school. However, this will not happen as the TRS principal explains the following:

**“From the beginning until now this school is always dominated by students who are Catholic. Indeed, they are the ones who register the most, so, it’s perfectly normal for those who are dominant. Nonetheless, there are quite a number of other religious students such as Protestant, Muslim, Kong Hu Chu. They all graduated for passing the same test”**

Analyzing the above interview description can be summed up some things as follows: first, the open and transparent recruitment system provides an opportunity for any prospective student from a variety of diverse ethnic and religious backgrounds to be admitted to the school, second, non-catholic student candidates enrolling in the school are based on consideration of the quality of high quality education, thirdly, the openness of SMA Katolik Rajawali in accepting non-catholic religious students shows the commitment and responsibility of providing equal and fair education to their non-catholic students.

Institutionally, the new student recruitment system in SMA Katolik Rajawali shows its efforts in carrying out its humanitarian education vision. The embodiment of the religious dimension of loving humanity in the system further confirms its vision. This then affects the commitment of the school to provide the widest opportunity to all levels of society to be involved in the education process at the school.

In the perspective of management, the school tries to achieve quality learning, so that, the consumer such as parents have a belief in quality assurance and service to their children, good service with qualified teachers, complete service facilities and infrastructure and good service and mentoring to students So that, student achievement can be maximized. This is reinforced by Triatna (Mas, 2009) that in the effective learning service to make the students able to learn and open the way of understanding and become a trusted person in building empathy communication with the students, so that, the integrity of the students is not only intellectual but also social dimension spiritual.

Achievement of multiple intelligences in SMA Katolik Rajawali can be realized perfectly because the students who are recruited are prospective students of choice. Naturally, they have talents and gifts of potential intelligence. Moreover, they are in a very promising educational system that combines three intelligences at once: intellectual, emotional and religiosity.

**Familiar coaching activity:** This familiar coaching activity is an annual program of SMA Katolik Rajawali organized by the new admissions committee for the current year and is still a series of committee activities. This activity is for all new students, so that, the content is more introduction-oriented on the vision and mission of the school.

This intimate development basically resembles the orientation of school introduction to new students which usually lasts at least 2-3 days. In the activity the committee has determined the schedule, the speakers, the main material as well as the complementary material to be displayed. The core materials that are prepared include: vision and mission of SMA Katolik Rajawali, regulations and school rules, curriculum and learning and student activities. Completed materials include: material about spirituality, morals and behavior and game material. This is as stated by the vice principal of curriculum that:

“It is true that this activity is more recognizable about the school. Starting from the lessons, the rules, school and student activities, school performance and so forth. It is meant to awaken the love of new students to this school, so, they are eager to succeed”

During the implementation of the familiar coaching, the approach used is interactive. The presenters and committees have applied the approach as a system in their activities with the intention of creating a comfortable atmosphere and making students happy, so, they feel at home. The implementation of this interactive approach also simultaneously realizes the implementation of modern education and multicultural education.

The atmosphere is more interesting because it comes with ‘game’. The committees have enough experience in handling hundreds of students with diverse backgrounds and make them comfortable and comfortable. This is as stated by an informant MRT, namely:

“... One of the memories that will not be forgotten in this school is the familiar coaching. How could it be forgotten if the atmosphere of activity is fun and many games that make us always happy and excited. Within two days of intimate coaching we really feel the intimacy of both fellow students and with teachers ...”

What is felt by the MRT is a goal that is expected of the familiar coaching. All the setting of the event with its approach has been engineered as sophisticated as possible based on educational considerations that learning should be presented in a comfortable and pleasant atmosphere to arise feelings of fate, social humanitarian solidarity in the name of love and affection. This is reaffirmed by the TRS school principal that:

**“All activities in this school should be oriented toward love and humanity’s love. Thus, the activity of familiar coaching conditioned in such a way that at the end of the event all new students feel the bond of love as God’s creatures in solidarity and mutually reinforcing with no longer limited by differences in their background”**

All of the above interview descriptions imply that familiar coaching activity substantially means conscious effort in creating a comfortable atmosphere and eroding the religious and ethnic barriers in new students toward a loving and loving humanity identity. It should be emphasized that the conscious effort is always accompanied by a rational consideration. Familiar coaching as an activity is not intended to abort the program merely but to build a school vision. It is contained in the indicators developed for the implementation of these activities whose results can be measured through the good impression obtained by student’s post-friendly coach. Therefore, it can be concluded that the familiar coaching is one of the jargons of the SMA Katolik Rajawali in order to create a bond of solidarity of multicultural students without religious and ethnic divisions.

**Classroom teaching:** Classrooms can be regarded as ‘kitchens’ in an educational institution such as a school. In the classroom students are ‘formed’ by the teacher based on the curriculum instruction presented in the form of subject matter. Both the curriculum and the quality of teachers are both crucial in shaping the ‘characteristics’ of students in the classroom.

Like other quality schools, SMA Katolik Rajawali set the curriculum as a reference for teaching based on the vision and mission of the school derived from the vision and mission of the foundation that shelter it and the vision and mission of national education. In that context, teachers seriously apply the vision in the classroom. This is as stated by one of the teachers namely BY as follows:

**“The school has prepared a national standard curriculum to be referred by teachers in making teaching planning. Even, the presentation method is controlled by the internal supervisory team which is sometimes done suddenly. However, it is not strictly applied. Teachers still have situational teaching authority. Only the teaching principles should be applied in the classroom”**

In applying course material in the classroom, a teacher also has a personal vision of education and his or her students. The vision concerns the will or desire within himself to make a student in a certain form. It is through that vision that a teacher inspires himself to be passionate but through the direction of the ‘curriculum’, so that, the actions of teachers in the classroom can be measured for evaluation. Concerning the vision of teachers, put forward by YL as follows:

**“Even though, we teachers are referring to the curriculum but what we do in the classroom is something different and very situational. Indeed there is a guide to the method of presenting the material but it is the formality of its nature the most decisive is the spirit of teachers in the class that can be transmitted to students and to have the spirit we must have their own vision”**

In the deepest part of a vision, there is an underlying perception or drive of a teacher doing the teaching. One of the perceptions in question is the view of a teacher about teaching is not the presentation of the material based on the curriculum alone but the teacher’s intention to spread solidarity and togetherness to the students. It is these values that then color all the teacher activity in the classroom.

At a certain level of situation in a class, it does not always happen as expected. At certain times sometimes the teacher is so, saturated, so, less enthusiastic, sometimes also saturated students and make them not concentration to follow the lesson. It is in this situation that the ‘intelligence’ and ‘patience’ of a teacher in enlivening a pleasant classroom becomes very important. This is as expressed by the vice principal of the curriculum and teaching field that:

**“A teacher is required to have competencies that must be applied simultaneously and integrative in the classroom. However, it remains influenced by certain conditions that cause one of the outstanding competencies to be applied. For example, a teacher should be smart in analyzing the classroom situation that makes him decide to apply a certain way, so that, students are excited”**

One of the intelligences that contextually manifest in the actions of a teacher in the classroom is to build solidarity and togetherness. This vision was born by considering the socio-cultural situation of SMA Katolik Rajawali which is in a situation of ‘majority-minority’ and the background of certain religious institutions. Based on that vision, the instructional model in the classroom is constructed by the teacher that leads to awakening and awareness of student’s attitude of solidarity and togetherness, not to the reality of ‘majority-minority’. This is as told by the vice principal of curriculum and teaching that:

“We are well aware of the background of this school and therefore the educational vision is generally defined. To make this happen, the concrete step that this school is doing is to accept non-catholic teachers to be teachers. In fact in the classroom the creation of an atmosphere of solidarity and togetherness is the ultimate goal, not on the aspect of common faith or ethnicity”

In conditioning the building of solidarity and togetherness in the classroom, the teacher presents the related material predominantly accompanied by similar examples around the student's daily environment. In fact, more than that teachers also create class discussion groups by combining those with different religious and ethnic backgrounds. This is as stated by a sports teacher that:

“Teachers generally only do simple things with great effect to the students such as: forming inter-ethnic and interethnic class of groups discussion or interreligious and inter religion and themes discussed for example about unity and difference. At the end of the discussion, we concluded one thing that all received it and described the togetherness among them”

Observing the ‘teaching’ aspect of teachers in the classroom implied that there were serious efforts of teachers in realizing mutual respect among their students without being limited by ethnic and religious background. It also represents the vision and mission of SMA Katolik Rajawali.

Analyzing the description, it can be explained that the ‘classroom’ as the ‘kitchen’ of the school is a representative place in constructing student's understanding of humanitarian values carried by educational institutions. In the classroom, a teacher can do anything that is ‘coaxing’ and directs student's attitudes toward school values. Moreover, the very heterogeneous social situation of the schools makes it possible for teachers to directly apply these values. In the end, the results of teaching in the classroom can be seen and felt by teachers and parents who visit the school and then interact with all academic community.

**Student activities:** Student' activities in SMA Katolik Rajawali included in the area of accountability deputy principal of student affairs. The main task is to provide a formal program in order to develop the potential of the students. To handle this, the role of OSIS is vital in facilitating the student's field programs.

The Intra School Student Organization (OSIS) is principally an internal institution of schools related to student coaching. Its role is as a container and vehicle

activities of students with other coaching lines to support the achievement of student coaching goals. Therefore, the organization is always together with other channels such as leadership exercises and other student activity units. His other role is as a motivator that stimulates the spirit of students to do and do activities together in achieving goals. This is as expressed by the vice principal of student affairs that:

**“The authority contained in the field of student affairs related to the determination of the program oriented to the development of student potential. Therefore, the school cooperates with OSIS organizing various activities for all students”**

Student coaching system in SMA Katolik Rajawali as above, gives a new nuance for the survival of new students. This continuity directly gives new colors to the lives of the students in SMA Katolik Rajawali even more with the high level of heterogeneity and even higher at the beginning of each year with the entry of new students. Nuance changes are also experienced in teaching and learning activities. Changes in the pattern of teaching and learning activities require the high participation of students who demand the creativity of students in managing all what is required by them whether in the management of time, the management of activities, the management of ideas to be realized in the form of real creativity in the form of real work.

Responding to that, the student organization that is OSIS in SMA Katolik Rajawali given provisions by the school to better able to face the development of the environment, so that, feel always a step ahead of the community. The provision of such programs as basic leadership training aimed at all OSIS officials. This is as explained by a board of OSIS who is also informant that MRD that:

**“School programs cover all aspects of student activity. OSIS as a forum for our aspirations with various divisions that exist is a means to develop the creativity of friends, especially in the development of affective and psychomotor aspects. The activities undertaken are an effort to improve the quality of the students as a whole”**

In SMA Katolik Rajawali students are given the freedom to develop themselves through various activities such as sports, artistic expression, outbound training, tours and self-development training regularly. Thus, the SMA Katolik Rajawali has early readiness to compete in the future. Teachers and employees also have the same opportunity to develop themselves through training, seminars, sports and family tours.

In the context mentioned above, the intent and purpose of the school is always manifested through programs of interest development and talent of students. The programs themselves are an effort, action or activity organized by the school effectively and efficiently to optimize the potential of students to grow and develop as a whole in various aspects of their life both in school and outside school, so that, students are formed according to the purpose of education in SMA Katolik Rajawali of Makassar city in particular and national education objectives in general. The interest and talent development program of students of SMA Katolik Rajawali of Makassar city is a formally organized and institutionally designed model, so that, all forms of policy both in planning, implementation, supervision and evaluation are always formulated institutionally and officially under the responsibility of the principal of SMA Katolik Rajawali .

Analyzing the description above, it can be explained that SMA Katolik Rajawali as an educational institution, organized with the intention to grow and develop children as individual, social, moral and religious creatures. In that context, the school as a developer of the learning process has an orientation towards the development of student's knowledge, personality, emotional social aspects and skills. In addition, the school is also responsible for helping students who has problem, both in learning, emotional and social, so that, they can grow and develop in accordance with their respective potential. This means that the task of the school is to prepare students for the life of the community through learning directed to hone their potential with the attitude of discipline.

**General school activities:** SMA Katolik Rajawali often holds activities at school in relation to the national holidays as well as other big days such activities as a form of attention and institutional participation to enliven these big days. The most celebrated national holidays are Independence Day in August. In the implementation of these school activities, all students are involved without exception. They have their respective roles, since, the planning phase, the implementation phase, until the final phase. This is explained by the deputy principal of student affairs as follows:

**“If there is a school event like a national day celebration, all students with teachers and employees are involved in making it happen. Each student per class has a role and form of participation in it. In the event, they all ‘drowned’ in a jubilant**

For students themselves, their involvement in school activities is considered as a form of trust and responsibility to them by the school. Therefore, they are also involved and participate whole heartedly and to the fullest extent possible. This is as stated by an informant ISW that:

“There is a feeling of pride in our hearts because it involves the leaders to enliven the school activities. Therefore, we also do not half-hearted to maximize all the potential and togetherness that we built to show and prove to the school as a form of gratitude for the belief”

The ISW description above implies two things: firstly, the school activity demands the participation of all academic community to enliven it including the students second, the involvement of students in school activities indirectly conditioned them to teamwork which then gave a sense of togetherness. This aspect is unique in relation to the religious background of SMA Katolik Rajawali.

Sociologically the school as a social organization in its management remains influenced by the personality, the system of prevailing and prevalent values, cultural, ideological, interpersonal relations and others. This is due to the fact that those who drive schools are human beings who tend to change and develop based on the needs and environment in which schools are located, so, the curriculum of education often changes due to sociological reasons.

In the school social system one of the most important subsystems that serves as a ‘kitchen’ is the classroom. The classroom consists of several elements that are functional to each other, namely teachers, students and school management. Each actor takes into account status and roles before they act and behave. The status of the actor, whether he as a teacher, student or school management has behaviors expected to play. By Lippman that the most obvious consequence of social differences as the supporting element of cultural pluralism is the difference of perspective on the same thing which is very likely to make social interaction between different members of the group difficult to achieve. The quality of social interaction has a very significant role in both individual and collective life aspects as Lippman (Salim, 2006) put it.

In that context, basically the actual educational processes are the interactions of activities that take place in the classroom. The interaction that took place in the classroom was specifically trying to establish the growing values of the growing community. However, student meetings and interactions that occur not only take place in the classroom but also occur outside the classroom in the school yard in the cafeteria in other spaces within the school environment as a whole social life. Therefore, the cultivation of shared values is also set for the more varied social scene. That is the social system also runs in each of these social fields. For that reason, school rules are made to apply in the school environment as a whole. This is as confirmed by Koentjaraningrat (1981) that cultural values as a series of concepts that live in the minds of most citizens about what is considered important and trivial in life, so that, it serves as a guide and a driver of behavior

which is nothing but attitude and a certain way of thinking to the citizens who is a big problem in unity among ethnic groups.

In that context, the role of the school as a social institution in which the interaction between students, between teachers and students as well as between teachers managed by using norms and rules agreed to be obeyed to maintain continuity of interaction based on the vision and mission of multiculturalism. The principle of diversity, diversity, equality, equality, respect for democracy, human rights and solidarity are principles of upholding multiculturalism (Hawasi, 2005; Salim, 2006).

SMA Katolik Rajawali as a socio-cultural institution to make rules of rules that must be obeyed. Every individual within the scope of the school must behave in accordance with the norms and rules, so that, the educational process goes well and the educational objectives are achieved. SMA Katolik Rajawali with background of Catholic religion stakeholders make rules to accommodate non-Catholic religion and various ethnic to learn. That is this school is directed to be open school and free of certain symbols. This is due to the emerging awareness of a stronger plurality of communities among stakeholders. That is in life in the plural era, the reality of multiculturalism cannot be avoided, therefore, schools as educational institutions associated with multicultural must carry the value.

Theoretically, the school's role toward multicultural education in Catholic high school is the result of a deliberate and conscious effort to make the school the way it is. The purpose of the substance is through multicultural education created a good relationship and accept each other differences, so that, the realization of a safe and peaceful life.

In the process of achieving this, school rules are born as a form of abstraction as a process of externalization and objectification. To defend the process as the result of objectivity, it must be based on legitimacy.

Legitimacy in Berger's perspective is a human effort in objectifying institutional rules by giving it an ontological and epistemological status. Legitimacy is the second objective process after the first objective occurs at institutionalization. Legitimacy makes an institution no longer merely a mere order but a meaningful one.

Through, the reciprocal process that is between the 'rules' of institutions with individual academic community, so that, constructed multicultural culture in SMA Katolik Rajawali.

## **CONCLUSION**

School as an educational institution is always directed towards the achievement of a mission and vision. The vision and mission are then translated into work programs, curricula, rules and other activities that are all interrelated.

In SMA Katolik Rajawali, Makassar, one of the ideals to be achieved is to realize this school into a society. Only in the middle of Makassar city community this school is still perceived as belonging to certain ethnic and religious. Based on these realities and ideals, then the idea of multicultural education becomes relevant developed in this school. In the process, a number of steps taken by the school as a concrete effort to apply multicultural education. For example, accept new students from various ethnic and religious backgrounds. This reality has been proven today with the informants and respondents from ethnic Bugis, Makassar, Toraja and so on while in terms of religion there are already students who are Muslim, Kong Hu Chu and Protestant.

To strengthen the multicultural education, the school involves all the students in enlivening school activities including religious activities. In addition, there is inter-ethnic and interreligious conflicts in various learning groups that are formed, so that, the psychic barriers between them are lost.

## **REFERENCES**

- Halafoff, A., 2015. Education about diverse religions and worldviews, social inclusion and countering extremism: Lessons for the Australian curriculum. *J. Intercultural Stud.*, 36: 362-379.
- Hawasi, 2005. [Actualization of the multiculturalism paradigm in plural Indonesian culture (In Indonesian)]. *Proc. National Seminar PESAT.*, 1: S40-S47.
- Hovdelien, O., 2015. Education and common values in a multicultural society-the Norwegian case. *J. Intercultural Stud.*, 36: 306-319.
- Idi, A.H., 2011. *Educational Sociology: Individuals, Society and Education*. Rajawali Press, Jakarta, Indonesia.
- Kavonius, M., A. Kuusisto and A. Kallioniemi, 2015. Pupils perceptions of worldview diversity and religious education in the finnish comprehensive school. *J. Intercultural Stud.*, 36: 320-337.
- Koentjaraningrat, 1981. *Culture of Mentality and Development*. Gramedia Publisher, Jakarta, Indonesia.
- Mas, S.R., 2009. *Management of Madrasah Aliyah education quality assurance: A case study of MAN Insan Scholar Gorontalo*. Masters Thesis, State University of Gorontalo, Gorontalo, Indonesia.
- Salim, A., 2006. *Ethnic Stratification: Micro-Sociology of Interaction between Javanese and Chinese Studies*. Tiara Wacana Publisher, Yogyakarta, Indonesia.
- Sparingga, D., 2003. *Multiculturalism: From neglect and coexistence towards pro-existence, in discrimination around us: The State, politics of discrimination and multiculturalism*. Institute of Dian/Interfidei, Yogyakarta, Indonesia.