



Sandur Art as an Effort to Internalize Multicultural Education

Arif Hidajad^{1*}, Hujuala Rika Ayu²

¹Drama, Dance and Music Arts Education Study Program, Universitas Negeri Surabaya, Indonesia

²Doctoral in English Literature, SUNY Binghamton University, United States

*Correspondence to: arifhidajad@unesa.ac.id

Abstract: The internationalization of education in Indonesia faces challenges such as disparities in quality, inadequate curricula, language barriers, and limited recognition of qualifications. Additionally, managing cultural, ethnic, and linguistic diversity leads to discrimination, inequality of access, and a lack of cultural representation in the curriculum. This study aims to analyze the root causes of multicultural education issues in Indonesia, focusing on Sandur Art as an effort to internalize multicultural values. A historical-descriptive method is used to trace the relationship between perceptions, acceptance, problem-solving attitudes, independence, creativity, and inspiration in promoting multicultural awareness. The research results show that Sandur Art can build a positive perception, acceptance, and problem-solving attitude towards cultural diversity through its rich symbolism and collaborative practices. The values of independence and creativity in Sandur Art also foster the creation of an inclusive educational environment. In conclusion, integrating Sandur Art into education can effectively shape globally competent and inclusive citizens. This study contributes to expanding the understanding of the role of traditional arts in supporting multicultural education in Indonesia.

Keywords: cultural diversity; indonesian education; internalize multicultural; sandur art

Recommended citation: Hidajad, A. & Ayu, H. R. (2025). Sandur Art as an Effort to Internalize Multicultural Education. *Journal of Innovation in Educational and Cultural Research*, 6(2), 287-296.

INTRODUCTION

The internationalization of education in Indonesia faces various complex challenges, such as the quality of education not meeting international standards, curriculum mismatches with global needs, and language barriers, mainly related to the use of Bahasa Indonesia in various study programs, as it is not widely used internationally (Parmin & Trisnowati, 2024; Sundoro, 2024; Sakhiyya & Rahmawati, 2024). Additionally, the limited proficiency in English, the lack of recognition of Indonesian qualifications by international institutions, and the low mobility of students and lecturers abroad exacerbate the situation (Pratama et al., 2024; Zakaria, 2024). The lack of cooperation with international educational institutions and limited access to technology and international information resources also hinder the integration of global practices in education in Indonesia (Sain et al., 2024; Samala et al., 2024; Hunaepi et al., 2024). On top of these issues, another challenge arises in building a multicultural education system that can accommodate cultural, ethnic, and social diversity in Indonesia while maintaining the relevance of education for the local community.

Efforts to build multicultural education are confronted with various challenges, such as discrimination and unequal access to education, especially for minority ethnic, religious, or gender groups (Mardhiah, 2024; Firmansyah, 2024; Mariyono, 2024; Rentzi, 2024). The lack of cultural representation in curricula and teaching materials, along with language barriers that do not align with students' native languages, further exacerbates these inequalities (Samsari et al., 2024; Ha & Nguyen, 2024). Additionally, the imbalance in educational facilities between urban and rural areas and the lack of teacher training in managing classroom diversity worsen the conditions of non-inclusive education (Mataboge, 2024; Konstantinidis, 2024). This challenge is aggravated by higher dropout rates in some areas and a lack of family support regarding the importance of multicultural education (Weridity & Manuputty, 2024; Shunchao & Thangadurai, 2024), which ultimately hinders the creation of positive intercultural interactions and collaboration.

Previous studies have identified that although there have been efforts to advance multicultural education in Indonesia, its implementation remains limited to formal and fragmented aspects, emphasizing theoretical or normative approaches without considering the local cultural richness that can be integrated into the educational process (Mardhiah, 2024; Mariyono, 2024; Atmaja, 2024; Toha & Tianah, 2024; Habiburrahman et al., 2024; Rodiyana et al., 2024). Previous research also shows that although various multicultural education programs have been implemented, there are still gaps in understanding and acceptance of multicultural values among students and educators. Most existing approaches focus more on policies and formal curricula without involving local cultural elements that can serve as effective tools to internalize multicultural values. In response to these issues, this study aims to analyze the root causes of multicultural education problems in Indonesia through a

historical-descriptive approach, focusing on the role of Sandur Art as a strategic effort to internalize multicultural values. Sandur Art, a traditional art form rich in symbolism and collaborative practices, is chosen as the focus of this study due to its ability to build positive perceptions, acceptance of cultural diversity, and problem-solving attitudes towards differences (Hidajad, 2022; Hidajad, 2024, Hidajad, 2024; Fachtya, 2019). The scope explored in this research is how Sandur Art can function as a medium in creating an inclusive educational environment that not only teaches tolerance and appreciation for differences but also promotes values of independence and creativity relevant to the demands of globalization.

This study uses a historical-descriptive approach to investigate the relationship between perception, acceptance, problem-solving attitudes, independence, creativity, and inspiration in promoting multicultural awareness through traditional arts, particularly Sandur Art. This research is expected to significantly contribute to expanding the understanding of traditional arts, especially Sandur Art, and supporting multicultural education in Indonesia. Thus, the findings of this study are expected to provide a solid theoretical and practical foundation for the development of multicultural education in Indonesia, particularly in integrating traditional arts such as Sandur into the educational curriculum. This study can also open the minds of educators, policymakers, and the public to better appreciate the role of art as a tool for internalizing multicultural values in everyday life. In this way, implementing Sandur Art in education can enrich students' learning experiences, strengthen local cultural identity, and shape students' characters to be more open, creative, and solution-oriented in facing global challenges.

METHODS

This study uses a historical-descriptive approach or historical-descriptive analysis as the main methodological framework. This approach was chosen because it is believed to provide a deep understanding of the current conditions and changes by examining history related to the observed phenomenon (Kokol & Blažun, 2019). The initial step in this research is to identify the phenomenon that has become the focus of attention, open a historical chapter, and provide an understanding of the dynamics. The historical tracing process involves a chronological analysis of events relevant to the phenomenon at the center of the study (Tuma & Hannan, 1984). This approach can uncover the chronology of the development of Sandur art and its implications for society, as well as how this art form can serve as a medium for shaping an understanding of cultural diversity. Therefore, the historical-descriptive approach becomes the foundation for understanding the researched phenomenon (Kwashabawa, 2021).

The instruments used in this study include documentation studies, which involve collecting and analyzing historical records, archives, official documents, and other historical sources relevant to the research topic. Additionally, data collection is conducted through in-depth interviews with individuals with knowledge or direct experience related to the phenomenon under study. These interviews aim to explore the views and understanding of the informants regarding the social and cultural context being discussed. The data collected from both instruments will be analyzed to identify relationships between historical changes and the current sociocultural conditions. By involving historical perspectives, this research aims to find patterns, relationships, and implications that might be overlooked if the phenomenon is examined separately (McDermott, 2023).

The obtained data will then be analyzed using qualitative descriptive methods, linking findings to build a holistic understanding of the role of Sandur art in multicultural education. The analysis will focus on identifying the relationships between the indicators analyzed, such as perception (x1), acceptance (x2), solutions (x3), independence (x4), creativity (x5), and inspiration (x6) in Sandur art, as well as its impact on the indicators of multicultural education internationalization such as multicultural awareness (y1), acceptance of differences (y2), language proficiency (y3), understanding of history and culture (y4), and respect for multicultural values (y5). Therefore, the results of this study are expected to contribute to developing more effective multicultural education relevant to Indonesia's cultural context. Further details are presented in Figure 1 and the explanation below.

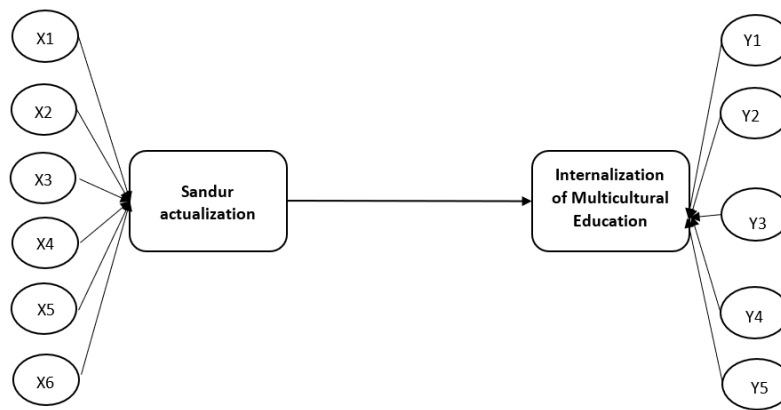


Figure 1. Data Analysis Methods.

RESULT AND DISCUSSION

The actualization of Sandur art in multicultural education involves the application of local cultural values through the curriculum to create a holistic learning experience. A positive perception (X1) of Sandur art as a form of traditional cultural expression may potentially encourage the development of students' creativity, historical understanding, and the strengthening of local identity. This perception is linked to recognizing the importance of incorporating traditional art elements into the educational curriculum (Kassing & Kirschenbaum, 2021; Rey et al., 2022). Furthermore, education that promotes a positive perception of traditional art can enhance students' creative thinking skills (Hsia et al., 2021; Elfeky, 2022). Acceptance (X2) of Sandur art may also play a role in facilitating the internalization of multicultural values, building an environment that appreciates diversity through community collaboration. Acceptance of traditional art can create an environment where cultural differences are respected, as it reflects the diverse cultural expressions of the local community (Fatmawati, 2021; Aririguzoh, 2022).

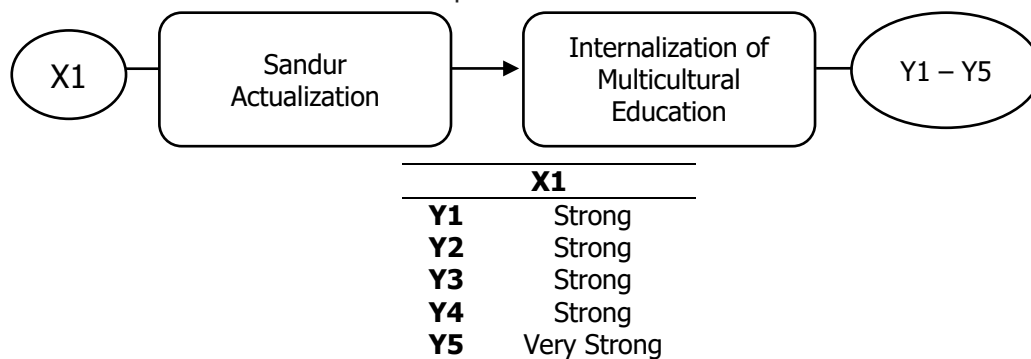
Additionally, Sandur art in education may serve as a solution (X3) to strengthen intercultural understanding and promote the creation of an inclusive society. Individuals can learn about different cultures by providing space for traditional arts within the educational curriculum (Fatmawati, 2021). The practice of traditional arts, which reflects local values and cultural richness, allows students to acquire knowledge of cultural diversity and gain direct experiences that help internalize multicultural values (Sakti et al., 2024; Aristiyanto et al., 2023). Sandur art also enables the formation of independent individuals (X4). Traditional art teaches perseverance and hard work to face technical and artistic challenges and strengthen cultural identity (Ringo et al., 2022; Pratama et al., 2023; Agus et al., 2021). Moreover, creativity (X5) embedded in the Sandur art production process can open spaces for intercultural dialogue. Creating traditional art invites students to explore cultural similarities and differences (Drakos et al., 2021; Shen et al., 2022). Lastly, the inspirational values (X6) inherent in Sandur art can encourage students to appreciate diversity and cultivate an inclusive attitude. The inspirational values contained in the arts can serve as a strong foundation for internalizing multicultural education. This allows students to see real-life examples of people who have overcome challenges and produced artistic works, becoming sources of inspiration regardless of cultural background or circumstances (Ishiguro & Okada, 2018; Safta, 2024). Furthermore, creating art teaches the importance of teamwork, collaboration, and respecting individual contributions in achieving common goals—values crucial in multicultural education (Meyer & Wood, 2017; Goldberg, 2021). With this approach, Sandur art can be a strategic tool for developing multicultural awareness and fostering social harmony.

The actualization of Sandur art in multicultural education can be integrated into the internationalization of multicultural education through several key indicators that support creating an inclusive and diverse educational environment. First, multicultural awareness (Y1): Sandur art is key in enhancing multicultural awareness as a form of traditional cultural expression. By recognizing and understanding local cultural values, this art allows students to appreciate cultural diversity and build respect for different cultural backgrounds. This encourages students to interact positively in a diverse society, promoting friendship and intercultural respect (Juvonen et al., 2019; Landreman, 2023). Second, acceptance of differences (Y2): Through acceptance of Sandur art, students acknowledge and value cultural differences. This art invites students to collaborate, respect each other, and create an inclusive and supportive learning environment. Acceptance of diversity is the foundation for reducing stereotypes, promoting tolerance, and preparing students to work in an increasingly diverse society (Verkuyten et al., 2018; Nishina et al., 2019).

Third, language proficiency (Y3): Sandur art relies on visual elements and narrative and linguistic aspects, teaching students to understand and appreciate linguistic and cultural differences. Language proficiency

in this artistic context supports intercultural exchange and enriches students' understanding of traditional values, creating an inclusive educational space (Matos & Pfeifer, 2020; Berriz, 2019). Fourth, understanding of history and culture (Y4): Sandur art is an effective medium for learning about the history and culture of local communities. By integrating this art into the curriculum, students can develop a broader perspective on the evolution of cultural identity and its influence on social and global interactions. This understanding deepens respect and tolerance, strengthening students' ability to understand the contributions of diverse cultures in a pluralistic society (Hasanah & Maksum, 2021; Simatupang et al., 2024). Fifth, respect for multicultural values (Y5): Sandur art teaches the value of respecting cultural diversity. Through this art, students learn to appreciate traditions and cultural practices, creating a respectful environment and reducing intercultural tensions. Traditional arts can support the development of inclusive character, valuing cooperation, and contributing to a more harmonious and productive community (Bang, 2016; Acuff, 2016; Azmat et al., Azmat, 2014). Thus, Sandur art is a cultural expression and educational tool that reinforces multicultural values, promotes collaboration, and shapes students' character to be more inclusive and appreciative of diversity.

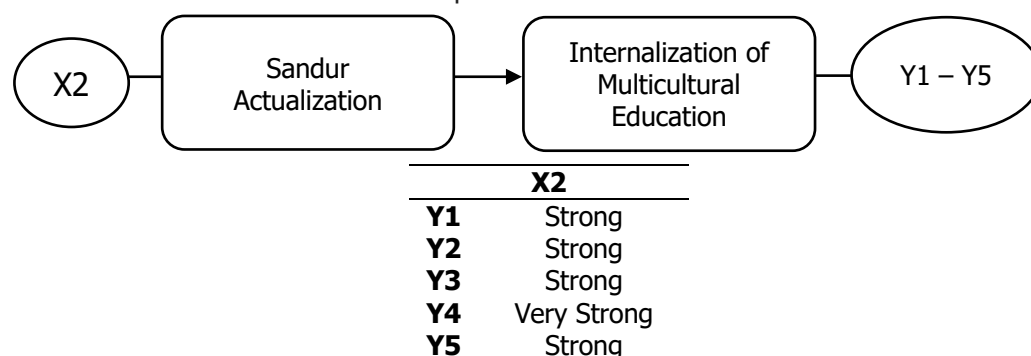
Table 1. Relationship between Variable X1 and Y1 – Y5



A positive perception of Sandur art (X1) plays a crucial role in shaping various aspects of education, including multicultural awareness (Y1), acceptance of differences (Y2), language skills (Y3), understanding of history and culture (Y4), and respect for multicultural values (Y5). Integrating Sandur art into the curriculum provides a profound learning experience and enhances students' understanding of cultural diversity and the importance of sustainability. Through Sandur art, students can develop creativity and critical thinking skills that foster higher multicultural awareness. This can encourage creating an inclusive educational environment, preparing students to interact with diverse societies while developing attitudes of mutual respect.

Furthermore, a positive perception of Sandur art also impacts the acceptance of differences (Y2), language skills (Y3), and understanding of history and culture (Y4). Students who positively perceive traditional art are more likely to accept cultural differences and improve their language skills related to those cultures. This also plays a role in deepening their understanding of local heritage and history. By integrating Sandur art into education, students can comprehend social and collaborative values while developing a sense of mutual respect. Regarding respect for multicultural values (Y5), a positive perception of cultural diversity through Sandur art contributes to increased appreciation. Individuals with a positive view of diversity are likelier to respect and celebrate values from various cultural backgrounds. This enriches their personal experiences and contributes to creating a society that respects and acknowledges diversity in all aspects of life.

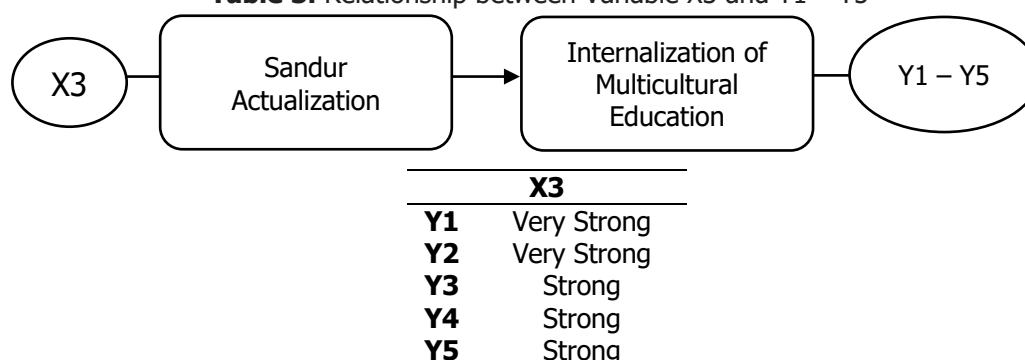
Table 2. Relationship between Variable X2 and Y1 – Y5



Acceptance or "accepting" (X2) cultural differences in the context of Sandur art plays an important role

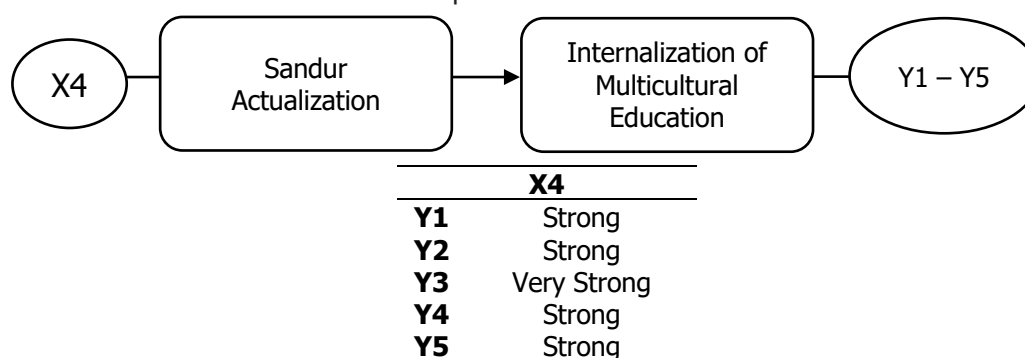
in enhancing multicultural awareness (Y1), acceptance of differences (Y2), language proficiency (Y3), understanding of history and culture (Y4), and respect for multicultural values (Y5). Sandur art, which reflects local cultural expressions, can help internalize multicultural education by introducing diverse values and cultural heritage. Integrating Sandur art into the curriculum allows students to appreciate and accept cultural diversity, fostering an open attitude towards various traditional art forms. This process of internalization not only creates a more inclusive environment but strengthens the appreciation of cultural differences in an increasingly diverse society. A positive perception of Sandur art helps increase multicultural awareness (Y1), while an accepting attitude towards differences (X2) deepens individuals' understanding of different values and cultures, which is reflected in better language proficiency (Y3) and understanding of history and culture (Y4). The development of an open attitude and higher acceptance of differences is also directly related to increased respect for multicultural values (Y5), indicating that individuals more accepting of differences tend to value and celebrate diversity. Therefore, developing an accepting attitude towards differences through Sandur art can strengthen various aspects of multicultural education and encourage the creation of a more harmonious, respectful, and inclusive society.

Table 3. Relationship between Variable X3 and Y1 – Y5



The solution-oriented attitude (X3) has a positive and significant relationship with several aspects of multiculturalism, such as multicultural awareness (Y1), acceptance of differences (Y2), language proficiency (Y3), understanding of history and culture (Y4), and respect for multicultural values (Y5). This indicates that individuals who tend to seek constructive solutions to problems are more likely to develop a higher awareness of cultural diversity and accept differences more openly. Integrating Sandur art in education plays a role in enhancing this solution-oriented attitude. Sandur art, which combines various elements of traditional culture, teaches students to see and appreciate diversity as a strength that needs to be nurtured and celebrated. Through involvement in this traditional art practice, students learn to accept cultural differences and develop creativity and the ability to solve problems collaboratively with people from various cultural backgrounds. Therefore, Sandur art becomes an effective tool for internalizing multicultural values, enhancing respect for history and culture, and enriching language skills, all of which contribute to forming a more inclusive, tolerant, and harmonious society.

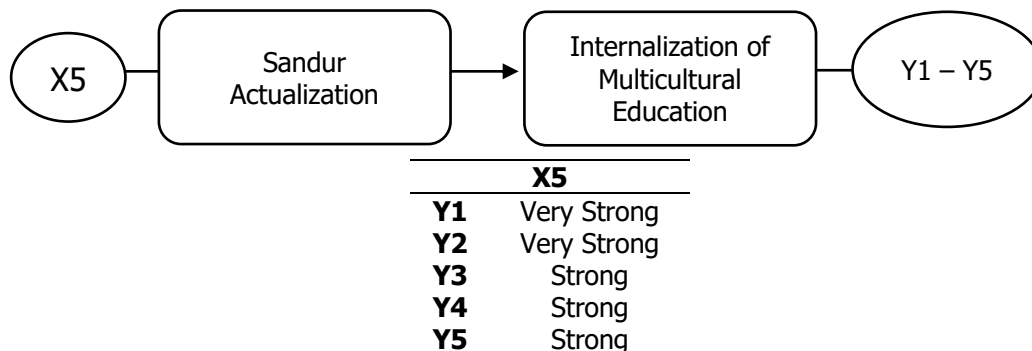
Table 4. Relationship between Variable X4 and Y1 – Y5



The integration of independence values (X4) in Sandur art practices has a positive relationship with various aspects of multiculturalism, such as Multicultural Awareness (Y1), Acceptance of Differences (Y2), Language Proficiency (Y3), Understanding of History and Culture (Y4), and Multicultural Values (Y5). Individuals involved in Sandur art tend to develop independent character traits through values such as hard work, perseverance, creativity, and initiative. This independence is crucial in enhancing Multicultural Awareness (Y1), as independent individuals are more open to exploring and appreciating the cultural diversity around them.

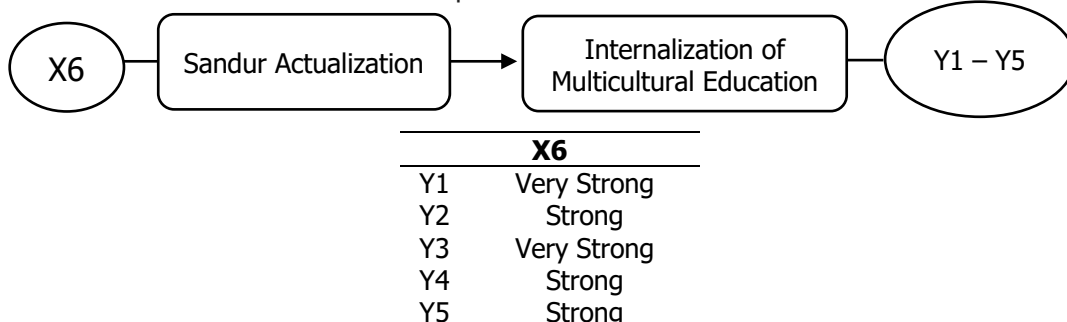
Furthermore, they demonstrate a more positive attitude toward Acceptance of Differences (Y2), as creative experiences in Sandur art encourage them to understand and respect cultural differences more deeply. Additionally, independence correlates with Language Proficiency (Y3), as Sandur art involves verbal and musical expression that requires effective communication skills within local and cross-cultural contexts. This indicates that independent individuals tend to possess better language skills, which are important in multicultural interactions. Moreover, Sandur art practice enriches the Understanding of History and Culture (Y4) as individuals learn to appreciate and understand the cultural developments and history behind this traditional art form. Independence also supports the internalization of Multicultural Values (Y5), where independent individuals can better appreciate and respect multicultural principles in daily life. Overall, active involvement in Sandur art strengthens the values of independence and significantly contributes to the development of various essential aspects of multiculturalism in building an inclusive and harmonious society.

Table 5. Relationship between Variable X5 and Y1 – Y5



In the context of internalizing multicultural education, Sandur art is an effective medium for integrating creativity values (X5) to build understanding and appreciation for cultural diversity. The creativity embedded in Sandur art encourages individuals to think critically, explore various ideas, and create works that are original and reflective of the surrounding sociocultural reality. This creative process enriches aesthetic experiences and opens up an inclusive space for dialogue to understand cultural differences more deeply. Creativity (X5) shows a positive and significant relationship with Multicultural Awareness (Y1), where individuals actively involved in Sandur art become more sensitive to the diversity of values and norms in society. They can observe, understand, and reflect on cultural diversity through creative practice daily. Furthermore, creativity is positively correlated with Acceptance of Differences (Y2), as the creation process in Sandur art teaches flexibility in thinking and appreciation for differences, whether in form, style, or meaning. Moreover, creativity is closely related to Language Proficiency (Y3), as Sandur art involves verbal, musical, and narrative elements that promote language skills as tools for cross-cultural expression. This ability becomes crucial in building effective communication in a multicultural environment. Creativity also correlates with the Understanding of History and Culture (Y4), considering that Sandur art often brings up local themes rich in historical values and traditions, thus encouraging individuals to understand their cultural roots while appreciating other cultural heritage. Interestingly, creativity also has a positive relationship with itself (X5), creating a mutually reinforcing cycle where the more one creates, the more creative capacity develops. In the context of Sandur art, this is reflected in the ongoing process of creating new works rooted in tradition and relevant to current social dynamics. Thus, Sandur art is a medium for cultural expression and a transformative space to strengthen understanding, acceptance, and appreciation of cultural diversity in a multicultural society.

Table 6. Relationship between Variable X6 and Y1 – Y5



The inspirational nature (X6) has a significant influence on the understanding and acceptance of multiculturalism, as reflected in various aspects such as multicultural awareness (Y1), acceptance of differences (Y2), language proficiency (Y3), understanding of history and culture (Y4), and appreciation of multicultural values (Y5). This relationship can be explained through the role of Sandur art as an effective medium for multicultural education. Sandur art, with its rich cultural narratives, symbolism, and representation of local values, can foster multicultural awareness among students. Through exposure to stories that address diversity, students learn to understand and appreciate cultural differences as an integral part of life. Furthermore, Sandur art encourages acceptance of differences through collaborative practices in performances, where students from various backgrounds work together to create harmony.

In the context of language proficiency, Sandur art enriches cross-cultural communication skills through regional languages, metaphors, and non-verbal expressions such as movement and music. Moreover, Sandur art deepens students' understanding of history and culture, as many performances highlight historical stories and local traditions that shape the identity of communities. Ultimately, direct experiences in Sandur art foster an appreciation for multicultural values, where students learn about differences theoretically and experience them through everyday artistic interactions. Therefore, Sandur art is crucial in internalizing inspirational values that promote understanding, acceptance, and appreciation of cultural diversity while shaping inclusive attitudes relevant in a dynamic global society.

This analysis offers new insights into the understanding and acceptance of multiculturalism, mainly through traditional art approaches like Sandur as a medium for learning multicultural values. This study also highlights the positive impact of participating in traditional arts in developing a solution-oriented attitude, creativity, and appreciation for local cultures, all of which support the creation of a more inclusive and harmonious society. Another novelty is how Sandur art, as a traditional art form, serves as a bridge to enhance understanding of diversity and stimulate cross-cultural collaboration. Additionally, this research contributes to recommendations for building a more inclusive and harmonious society by demonstrating how art can be a tool to address the challenges of globalization and cultural differences in the context of education. This research has opened new opportunities for applying art in teaching diversity values, previously more commonly found in theoretical contexts rather than direct practice. Overall, this study impacts the development of knowledge in multicultural education and art, and provides inspiration for further research connecting traditional art with multicultural education worldwide

CONCLUSION

Based on the analysis of the factors influencing the understanding and acceptance of multiculturalism, it can be concluded that each variable, such as positive perceptions of diversity, accepting attitudes, solution-oriented attitudes, independence, creativity, and inspirational traits, plays an important role in promoting awareness, acceptance, understanding, and appreciation of cultural diversity. A positive attitude toward diversity forms a strong foundation for understanding different cultures, while open and solution-oriented attitudes encourage cross-cultural learning and collaboration. Independence and creativity enrich understanding and stimulate innovation in cross-cultural interactions. The findings of this study reveal that Sandur, as a traditional art form, can function as a medium for learning multicultural values. Sandur art, with its rich culture and traditions, provides direct learning experiences that help shape positive perceptions of diversity, enhance accepting attitudes toward differences, and foster creativity and appreciation for local culture. Through participation in Sandur art, individuals can develop solution-oriented attitudes, adapt to various cultural perspectives, and create a more inclusive and harmonious space in an increasingly diverse society. Integrating Sandur art into education is expected to create a more inclusive, harmonious, and tolerant society that can adapt to the challenges of globalization and cultural differences. Moreover, applying these findings can enrich the learning experiences of students and society in general while promoting appreciation for local culture and traditions and building bridges for more constructive cross-cultural collaboration.

REFERENCES

- Acuff, J. B. (2018). 'Being' a critical multicultural pedagogue in the art education classroom. *Critical Studies in Education*, 59(1), 35-53.
- Agus, C., Saktimulya, S. R., Dwiarto, P., Widodo, B., Rochmiyati, S., & Darmowiyono, M. (2021). Revitalization of local traditional culture for sustainable development of national character building in Indonesia. In *Innovations and traditions for sustainable development*, 347-369.
- Aririguzoh, S. (2022). Communication competencies, culture and SDGs: Effective processes to cross-cultural communication. *Humanities and Social Sciences Communications*, 9(96), 1-11.

- Aristiyanto, R., Rizkiana, Y., Arif, S., Warpaatun, W., & Musdalifah. (2023). Integrating Javanese culture in modern education: Preserving traditions in the modern era. *Lembaran Ilmu Kependidikan*, 52(2), 155-163.
- Azmat, F., Fujimoto, Y., & Rentschler, R. (2014). Exploring cultural inclusion: Perspectives from a community arts organization. *Australian Journal of Management*, 40(2), 54-66.
- Bang, A. H. (2016). The restorative and transformative power of the arts in conflict resolution. *Journal of Transformative Education*, 14(4), 94-106.
- Berriz, B. R., Wager, A. C., & Poey, V. M. (2019). *Art as a way of talking for emergent bilingual youth: A foundation for literacy in PreK-12 schools*. New York, NY: Routledge.
- Corbisiero-Drakos, L., Reeder, L., Ricciardi, L., Zacharia, J., & Harnett, S. (2021). Arts integration and 21st century skills: A study of learners and teachers. *International Journal of Education & the Arts*, 22(2), 1-22.
- Elfeky, A. I. M., Alharbi, S. M., & Ahmed, E. S. A. H. (2022). The effect of project-based learning in enhancing creativity and skills of arts among kindergarten student teachers. *Journal of Positive School Psychology*, 6(8), 2182-2191.
- Fachtya, Berrar (2019) Character Education Values of Sandur Art Balong Blandong Story in Ledok Kulon Village, Bojonegoro District, Bojonegoro Regency. Thesis, Indonesian Institute of the Arts Yogyakarta.
- Fatmawati, E. (2021). Strategies to grow a proud attitude towards Indonesian cultural diversity. *Linguistics and Culture Review*, 5(S1), 810-820.
- Firmansyah, H. (2024). Opportunities And Challenges Of Multicultural Education In School Learning. *Jurnal Scientia*, 13(02), 2063- 2069.
- Goldberg, M. (2021). *Arts integration: Teaching subject matter through the arts in multicultural settings* (6th ed.). New York: Routledge.
- Hà, T. A., & Nguyễn, M. Q. (2024). Doing cross-cultural interviews from Vietnamese students' experience and reflective practice: lessons on intercultural communicative competence. *Reflective Practice*, 25(6), 747-766.
- Habiburrahman, S., Suroso, & Mulyati, F. (2024). Internalization of multicultural education values in improving the quality of graduates at Pesantren Assalam Sungai Lilin. *Tadrib: Jurnal Pendidikan Agama Islam*, 10(2), 1087-1092.
- Hasanah, U., Marini, A., & Maksum, A. (2021). Multicultural education-oriented digital teaching materials to improve students' pluralist attitudes. *Jurnal Prima Edukasia*, 9(1), 118-126.
- Hidajad, A. (2024). *Sandur Bojonegoro Construction: A Sociocultural Representation of the Supporting Communities*. Proceedings of the International Joint Conference on Arts and Humanities 2023 (IJCAH 2023). *Advances in Social Science, Education and Humanities Research*.
- Hidajad, A., Abdillah, A., Sabri, I., & Suryandoko, W. (2024). Sandur antara tontonan dan tuntunan. *Geter: Jurnal Seni Drama, Tari dan Musik*, 5(2), 61-76.
- Hidajad, A., Zulaeha, I., Sahid, N., & Cahyono, A. (2022). The Civilization of Sandur Watch's Transcendence in the Age of Globalization. *Harmonia: Journal of Arts Research and Education*, 22(1), 174-186
- Hsia, L.-H., Lin, Y.-N., & Hwang, G.-J. (2021). A creative problem solving-based flipped learning strategy for promoting students' performing creativity, skills and tendencies of creative thinking and collaboration. *British Journal of Educational Technology*, 52(4), 1771-1787.
- Hunaepi, & Suharta, I. G. P. (2024). Transforming education in Indonesia: The impact and challenges of the Merdeka Belajar curriculum. *Path of Science*, 10(6), 5026-5039.
- Ishiguro, C., & Okada, T. (2018). How can inspiration be encouraged in art learning? In *Arts-based methods in education around the world*, (1), 205-230.
- Juvonen, J., Lessard, L. M., Rastogi, R., Schacter, H. L., & Smith, D. S. (2019). Promoting social inclusion in educational settings: Challenges and opportunities. *Educational Psychologist*, 54(4), 250-270.
- Kassing, G., & Jay-Kirschenbaum, D. (2013). *Dance teaching methods and curriculum design: Comprehensive K-12 dance education*. Cicago: Human Kinetics.
- Kokol, P., & Blažun Vošner, H. (2019). Historical, descriptive and exploratory analysis of application of bibliometrics in nursing research. *Nursing Outlook*, 67(6), 680-695.

- Konstantinidis, A. (2024). An integrative review of the literature on factors influencing student well-being in the learning environment. *International Journal of Educational Research Open*, 7, 100384.
- Kwashabawa, Bala Bakwai, (2021). Empirical Research in Education: Do Statistical Packages for Data Analysis Matter. *European Journal of Training and Development Studies*, 8 (1), 27-35.
- Landreman, L. M. (Ed.). (2013). *The art of effective facilitation: Reflections from social justice educators*. New York: Routledge.
- Mardhiah, M., Ginting, D., Mumfangati, T., Meisuri, M., Fatmawati, E., Jannah, M., Siyono, S., Haris, M., & Saputra, N. (2024). Internalization of multicultural education in improving students' multicultural competence. *Journal of Education and Health Promotion*, 13(1), 1-6.
- Mariyono, D. (2024). Indonesian mosaic: The essential need for multicultural education. *Quality Education for All*, 1(1), 302-325.
- Mataboge, S. K. C. (2024). Exploring sustainability in mitigating managerial challenges faced by women principals in primary schools: A case of rural areas. *Discourse and Communication for Sustainable Education*, 15(1), 139-154.
- Matos, A. G., & Melo-Pfeifer, S. (2020). Art matters in languages and intercultural citizenship education. *Language and Intercultural Communication*, 20(4), 289-299.
- McDermott, R. (2023). On the scientific study of small samples: Challenges confronting quantitative and qualitative methodologies. *The Leadership Quarterly*, 34(3), 101-675.
- Meyer, M., & Wood, L. (2017). A critical reflection on the multiple roles required to facilitate mutual learning during service-learning in creative arts education. *Teaching in Higher Education*, 22(2), 158-177.
- Mosqueira-Rey, E., Hernández-Pereira, E., Alonso-Ríos, D., Bobes-Bascarán, J., & Fernández-Leal, Á. (2023). Human-in-the-loop machine learning: A state of the art. *Artificial Intelligence Review*, 56, 3005-3054.
- Muhayani, U. (2024). *Examining inclusive education of minority children in Indonesia* (Doctoral dissertation, Queensland University of Technology). Centre for Early Childhood and Inclusive Education, Faculty of Creative Industry, Education and Social Justice.
- Nishina, A., Lewis, J. A., Bellmore, A., & Witkow, M. R. (2019). Ethnic diversity and inclusive school environments. *Educational Psychologist*, 54(4), 306-321.
- Parmin, & Trisnowati, E. (2024). Internalization of indigenous knowledge in the education curriculum for next generation science standards (NGSS). *Cakrawala Pendidikan: Jurnal Ilmiah Pendidikan*, 43(1), 19-27.
- Pratama, F. Y., Andayani, Winarni, R., & Rohmadi, M. (2024). Challenges encountered by newly arrived Thai students when learning Indonesian as a foreign language. *International Journal of Evaluation and Research in Education (IJERE)*, 13(1), 635-642.
- Rentzi, A. (2024). Social Justice in Education: Creating an Inclusive Culture at Schools Through Critical Multicultural Theory. *European Journal of Education and Pedagogy*, 5(1), 94-97.
- Robbyanandri Pratama, Siswo Hadi Sumantri, & Pujo Widodo. (2023). The Role of Teachers In Implementing Multicultural Education At Taruna Nusantara High School To Enhance Social Resilience. *International Journal of Humanities Education and Social Sciences*, 3(1), 167-176.
- Rodiyana, R., Maftuh, B., Sapriya, S., Syaodih, E., Sofyan, D., & Abdullah, K. H. (2024). Mapping literature of multicultural education: A bibliometric review. *International Journal of Evaluation and Research in Education (IJERE)*, 13(2), 860-868.
- Safta, R. (2023). Artistic inspiration and divine inspiration. *Limba și Literatură – Repere Identitare în Context European*, (32), 175-186.
- Sain, Z. H., Aziz, A. L., Agoi, M. A. (2024). Navigating Educational Challenges in Indonesia: Policy Recommendations for Future Success. *Journal of Digital Learning and Distance Education*, 3(4), 1038-1046.
- Sakhiyya, Z., & Rahmawati, Y. (2024). Overview of education in Indonesia. In *International Handbook on Education in Southeast Asia* (pp. 277-301).
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10), e31370.

- Samala, A. D., Rawas, S., Criollo-C, S., Bondarenko, O., Samala, A. G., & Novaliendry, D. (2024). Harmony in education: An in-depth exploration of Indonesian academic landscape, challenges, and prospects towards the Golden Generation 2045 vision. *TEM Journal*, 13(3), 2436–2456.
- Samsari, E., Palaiologou, N., & Nikolaou, G. (2024). Exploring Narratives of Teachers Working with Culturally Diverse Students: Any Insights about Inclusion? *Societies*, 14(4), 55.
- Sastra Atmaja, T. (2024). Internalization Of Multicultural Values In Learning Pancasila And Citizenship Education. *Jurnal Scientia*, 13(02), 2242-2250.
- Shen, D., Guo, H., Yu, L., Ying, J., Shen, J., Ying, S., Bao, D., & Wang, Y. (2022). Sound design of Guqin culture: Interactive art promotes the sustainable development of traditional culture. *Sustainability*, 14(4), 2356.
- Shunchao, L., & Thangadurai, T. A. (2023). The Study of Ethnocultural Empathy in a Pluralistic Society: Exploring Inter-Ethnic Relationships Among Javanese and Chinese Children in Surakarta. *International Journal of Emerging Issues in Social Science, Arts and Humanities (IJEISSAH)*, 2(1), 123-135.
- Simatupang, E., Jusmin, J., Pramita, R. A., Lestari, L., Willies, A. Y., & Zaghloul, T. R. (2024). Embracing multiculturalism: Exploring cultural values among students in the global era. *Civics*, 21(1), 134-142.
- Siringo-ringo, R., Siagian, A., & Wahyuni, N. (2022). The Resilient Tradition: Exploring the Cultural Significance of Javanese Wayang Kulit in Heritage Preservation. *Jurnal Ilmu Pendidikan Dan Humaniora*, 11(1), 69–84.
- Sundoro, S., Kalbuana, N., & Cahyadi, C. I. (2024). Strategic trajectories: An in-depth exploration of the complex landscape of higher education in Indonesia. *International Journal of Teaching and Learning (INJOTEL)*, 2(1), 236–250.
- Toha, S., & Tianah, I. (2024). Internalization of multiculturalism values in integrated social sciences learning. *SOCIALE: International Journal of Social Studies*, 1(1), 133-143.
- Tuma, N. B., & Hannan, M. T. (1984). *Social Dynamics: Models and Methods*. Calofornia: Academic Press.
- Verkuyten, M., Yogeewaran, K., & Adelman, L. (2019). Intergroup toleration and its implications for culturally diverse societies. *Social Issues and Policy Review*, 13(1), 5-35.
- Weridity, M., & Manuputty, F. (2024). Preventing School Dropout in Maluku: Synergy Between Family, School, And Customary Values. *Baileo: Jurnal Sosial Humaniora*, 2(1), 86-96.
- Zakaria, M. K., Saputra, R. H., Embong, A. M., Khadim, K. A., Ab Wahab, N. A., Hailan, S., Abdul Kadir, F. K., Munawarah, J., Abdul-Kadir, N. A., Mohd Nasir, N. Y., & Abd Kadir, K. (2024). Similar but not same: Language barriers and the facet of life faced by the Indonesians as international students in Malaysia. *International Journal of Sustainable Development and Planning*, 19(4), 1347–1359.