

# Multiculturalism in Children's Literature: A Study of a Collection of Poems by Elementary School Students in Yogyakarta

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## Abstract

Indonesia is a compound country that has multi-ethnic, ethnic, religious, and multi-cultural that stretches from Sabang to Merauke and from Miangas to Rote. Therefore, the introduction of multiculturalism needs to be given early on to students through literary literacy in writing poems charged with multiculturalism. This study aims to describe a collection of children's poems by elementary school students "Keragaman Budaya Indonesia" and "Sehimpun Puisi. Resep Membuat Jagat Raya" in the perspective of multiculturalism. This research uses the principles of qualitative research paradigm with the content analysis method. The data in this study are the values of multiculturalism in children's poetry. The source of the data in this study is a collection of poems by elementary school students. Data analysis techniques use interactive analysis techniques, namely data reduction, data presentation, and verification. The results showed that in the poetry collection book there were fourteen indicators of multiculturalism, including respect for cultural equality, social class, ethnicity/ ethnicity, gender, language, religion, race, skin color, pluralism, equal rights, customs, behavior patterns, educational equality, and tolerance. The introduction of multiculturalism is used to teach students to respect each other and live in harmony and be free from prejudices of discrimination against religion, gender, race, culture, color, social class, educational equality, and student diversity.

*Keywords:* children's literature, multiculturalism, children's poetry

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## 1. Introduction

Education is one of the paths that can be taken to foster the spirit of unity behind Indonesia's diversity. Education is also an institution to prepare new generations in the future. The new generation is expected to be able to live decently according to the prevailing system, especially to live independently and carry out their roles in the future. In detail, national ideals related to educational activities have been stated in the National Education System Law No.20 of 2003, that the purpose of national education is to develop the potential of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Furthermore, the principle of providing education has clearly also been outlined in the National Education Law, which is stated in article 4, that: 1) Education is organized democratically and equitably and is not discriminatory by upholding human rights, religious values, cultural values, and the plurality of nations, 2) Education is organized as a systemic whole with an open and multi-national system, 3) Education is held as a process cultivation and empowerment of students that lasts throughout life, 4) Education is organized by setting an example, building will, and developing the creativity of students in the learning process, 5) Education is organized by developing a culture of reading, writing, and numeracy for all citizens of the community, 6) Education is organized by empowering all components of society through participation in the implementation and quality control of services education.

The function of national education as stated in Chapter II article 3 states that the function of national education is to develop abilities and form a dignified disposition and civilization of the nation in order to educate the nation's life. In

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addition, the function of education can also be seen in two perspectives. *First*, micro (narrowly), education serves to consciously assist the physical and spiritual development of learners. *Second*, macro (broadly), education serves as personal development, citizen development, cultural development and nation development.

Education is one of the most effective media to give birth to a generation that has a view that is able to make diversity a part that must be appreciated constructively (Naim, Ngainun & Sauqi, 2011). Multicultural education refers to the learning of knowledge, appropriate attitudes and skills related to respect and appreciation of cultural differences and other differences that include race, ethnicity, religion and others (Abdullah, 2009). Multicultural education also includes issues related to socio-economic status, ethnicity, and gender (Santrock, 2015).

Education is needed to introduce the values of multiculturalism which include religious diversity, ethnicity, language, culture, color, gender, social class, educational equality, language, and so on. In instilling the values of diversity, it is necessary to have a multicultural awareness. Multicultural consciousness is an awareness that is rooted in the values of multiculturalism. Multiculturalism is a concept that a community in the context of nationality can recognize the diversity, differences and plurality of cultures, both race, ethnicity, religion and so on (Mahfud, 2011). Multiculturalism has significance in realizing peace because it entrusts the absence of majority cultural domination and the tyranny of minority cultures. All of them grow together and have the same opportunity to achieve common prosperity. Each culture has an equal opportunity to reveal its existence without discrimination (Mahfud, 2006).

Multicultural Education gives birth to human beings who are ready to interact and respect each other, even though people's lives and socioeconomic statuses differ from one another (Maliki, 2010). Miftah (2016) explained that multicultural education sees people broadly, not only on the racial side but also on injustice, poverty, oppression, minority underdevelopment on various sides; social, cultural, economic, and educational. Multicultural education respects differences and teaches tolerance between people to make a part in social community relations. Multicultural education is a concept created with the aim of creating equal educational opportunities for all Indonesian citizens. One of the goals of multicultural education is to build the construction of students' knowledge, attitudes, and abilities to contribute to a pluralistic democratic society. Construction of knowledge, attitudes, and abilities needed by students to interact and communicate in a pluralistic society.

The introduction of the value of multiculturalism needs to be given to students from an early age because students grow up and live in a plural country, namely In Indonesia. The Indonesian nation is a nation whose society is very plural and pluralist. The diversity that exists in Indonesia is a characteristic that should be maintained and provides dynamics for the Indonesian nation, but on the other hand it can be the base point of disputes and conflicts (both vertical and horizontal) for the Indonesian people (Zakiyuddin, 2015). The plurality of nations in a horizontal perspective can be seen from their religious, ethnic, regional language, geographical, and cultural differences. Plurality in the vertical perspective can be seen from the differences in educational level, economy, and socio-cultural level.

This phenomenon of plurality is like a double-edged knife, one side has a positive impact, which is to have a diverse cultural wealth. On the other hand, it can have a negative impact, because the conditions of diversity and pluralism if there is no sense of tolerance, mutual respect, and upholding unity, it can trigger conflicts between community groups which in turn can cause instability both security, social, political and economic. (Miftah, 2016) says that discrimination, conflict, socio-religious, political, economic, cultural and educational crises, are increasingly widespread in this country.

In the face of cultural pluralism, a new paradigm that is more tolerant and elegant is needed to prevent and solve the problem of these cultural clashes, namely the paradigm of multiculturalism. This is important to direct students in responding to the reality of a diverse society so that they will have an appreciative attitude towards the diversity of differences. Multiculturalism is something that is very important and urgent to be implemented in educational praxis in Indonesia because multiculturalism can serve as an alternative means of conflict resolution. Zakiyuddin (2015) Multicultural education is a way to teach diversity (teaching diversity). Multicultural education teaches the ideals of inclusiveness, pluralism, and mutual respect for all people and cultures.

The cultivation of multicultural education in students or students from elementary, secondary to tertiary level aims to teach students to grow up in a world free from prejudices of religious, gender, racial, color, cultural, social class discrimination, and free from suffering from rejection and exclusion (Zakiyuddin, 2015). The cultivation of the value of multiculturalism teaches students to respect each other towards cultural equality, social class, ethnicity/ethnicity, gender, language, religion, race, color, pluralism, equal rights, customs, patterns of behavior, educational equality, and tolerance.

Ratna (2005) explaining that the diversity that exists in Indonesia is a reality of a nation consisting of various tribes, races, religions, customs, and various patterns of behavior and habits; then literary works that reflect such diversity are essentially multicultural literary works. Local color literature as part of multicultural literature clearly plays an important role in introducing cultural treasures (Pamungkas, 2021; Taufiq, 2017). The development of a multicultural perspective, including through the study of multicultural literature is one of the forces to shape multicultural attitudes (Pamungkas & Sudigdo, 2022; Taufiq, 2017). Colby & Lyon, explains that multicultural literature encourages children to identify not only with their own culture but also with the culture of others thus promoting discussion of diversity (McIver, 2018).

Katz (2003) conveys that multicultural literature describes all kinds of cultures, which include different races, genders, religions, languages, socioeconomic classes, and ethnicities, and which provides an opportunity to open the child's mind to a lifestyle different from his own (McIver, 2018). Canales, Lucido & Salas (2002) multicultural literature engages readers regarding people from diverse cultural, linguistic, and religious groups (McIver, 2018). Canales, Lucido & Salas (2002) also conveyed that multicultural picture books can be used as a tool to engage children and to offer a view of diversity in stories filled with characters from other ethnic groups (McIver, 2018). Taylor (2003) mentioning that children's books are a powerful learning tool that helps children understand discrimination (McIver, 2018). Books on multicultural literature can be both fact stories and fictional stories (Steiner et al., 2008)

Based on this fact, the cultivation of the value of multiculturalism really needs to be given to students from an early age. The cultivation of the value of multiculturalism can be given through children's literature, one of which is through children's poetry. Multicultural-based children's literature can be storybooks that come from different regions, for example: poetry (Mingshui, 2002). Sarumpaet (2010) conveys that children's literature is literature that children can read. Hasanuddin (2015) argues that children's literature is a work that is "worthy" of reading, hearing, or consumption by children. Children's literature is very close to children's lives and fictional aspects of the imagination. Nurgiyantoro (2005) saying that children's literature is literature that is emotionally psychologically responsible to and understood by the child, and that in general departs from concrete facts and is easy to imagine. Heru (2013) Children's literature is literature that in terms of content and language corresponds to the level of intellectual and emotional development of the child. However, not all literature provides the teachings of multiculturalism Therefore, it is necessary to introduce the value of multiculturalism through children's literature.

Sudigdo (2019) states that the presence of literature for children has a great psychological impact on the child's psyche. The experiences that a child has from childhood will affect the life and development of the child. Childhood is a period of growth characterized by high curiosity. Children tend to want to know many things both related to themselves, their families, and the environment around them. They can accept any form of information whether logical and reasonable or not. This is what makes children often ask both their parents and to teachers at school. High curiosity must be responded to with an active attitude of providing information and instilling the positive values expected in the child. Therefore, children's literature can be the right means of answering this need.

Some important research on multiculturalism in poetry has been conducted by (1) Monanti et al. (2014) explores the contribution of children's oral poetry in the formation of a personality that is acceptable among children and society and as an effort to reduce the number of children with unkind personalities (mangled); (2) McIver (2018) explore the representation and depiction of multicultural families in children's picture books within kindergarten classroom libraries. The results of this study show that children who interact with current picture books predominantly see Korean faces; (3) Abdullah (2009) Multicultural education is becoming an important component in early childhood education. This article discusses the problems and challenges of carrying out early conflict prevention against social inequality and respecting each other in early childhood education; (4) Kijima (2005) This article reports a case study about the process experienced by Japanese International students (JIs) in a suburban high school. The study examined the relation between schooling, multiculturalism and cultural identity. The major findings of the study were that Jis negotiated new cultural identities in the process of facing difficulties of language, cultural understanding and racism as barriers; Kamil (2018) exploring the field of tolerance and intolerance towards the diversity of Yogyakarta society in the midst of cultural, racial and religious modernity. Referring to various studies that have been carried out, research on the multiculturalism of children's literature has been carried out. However, research that examines the results of students' poetry works with multiculturalism by elementary school students has not been carried out.

This research is an interdisciplinary study of multiculturalism children's literature. This research seeks to explore a collection of children's poetry collections by elementary school students entitled "*Keragaman Budaya Indonesia*" and "*Sehimpun Puisi. Resep Membuat Jagat Raya*" in the perspective of multiculturalism. The two books of the collection

of poems were written by children and are the result of the imagination of elementary school children. The results of the interim hypothesis of the researchers showed that the collection of poems represented the work of children charged with multiculturalism. Such collections of poems can be used as a means for the introduction of the values of multiculturalism in students.

## 2. Methods

This research is an attempt to explore the content of multiculturalism in a collection of poems by elementary school students. This research is a qualitative descriptive research with a content analysis method. According to Klaus (2004), content analysis focuses on referencing valid data from the content. This method is used to examine the contents of a document or data source. The source of the research data is a collection of poems “*Keragaman Budaya Indonesia*” and “*Sehimpun Puisi. Resep Membuat Jagat Raya*” written by elementary school students. The use of the book is based on the results of the hypothesis from researchers that the two books of the poetry collection represent the work of elementary school students charged with multiculturalism. More detailed data sources are found in the table 1 and 2.

**Table 1.** Poetry data

No	Book Title	Year published	Publisher
1	<i>Keragaman Budaya Indonesia</i>	2019	Pataba Press
2	<i>Sehimpun Puisi. Resep Membuat Jagat Raya</i>	2018	Karabarita

**Table 2.** Data and data sources

No	Student Name	School	Poetry Titles	The Value of Multiculturalism
1	Meita Ciben Rubiyana	Sekolah Dasar Negeri Margomulyo, Yogyakarta	<i>Keragaman budayaku</i>	Cultural Diversity
2	Abinaya Ghina Jamela	Sekolah Dasar Negeri Gondolayu, Yogyakarta	<i>Tempe</i>	Social Class Equality
3	Abi	Sekolah Dasar Negeri Kotagede 1, Yogyakarta	<i>Suku Bangsa</i>	Ethnic/Tribal Diversity
4	Abinaya Ghina Jamela	Sekolah Dasar Negeri Gondolayu, Yogyakarta	<i>Kisah Seorang Perempuan</i>	Gender Equality
5	Chicanti Putri Yuniarahma	Sekolah Dasar Negeri Mendungan 2 Yogyakarta	<i>Indonesiaku</i>	Language Diversity
6	Fira Setyawati	Sekolah Dasar Negeri Kotagede 4 Yogyakarta	<i>Agama</i>	Religious Diversity
7	Lulu Munakumala	Sekolah Dasar Negeri Jomblangan Yogyakarta	<i>Perbedaan Suku Bangsa</i>	Racial Diversity
8	M. Yuma Brilliant	Sekolah Dasar Islam Internasional Al Abidin Surakarta	<i>Hitam Putih</i>	Skin Color Diversity
9	Rafi	Sekolah Dasar Negeri Jomblangan Yogyakarta	<i>Saling Menghargai dan Menyayangi</i>	Pluralism
10	Abinaya Ghina Jamela	Sekolah Dasar Negeri Gondolayu, Yogyakarta	<i>Budak</i>	Equal Rights
11	Abinaya Ghina Jamela	Sekolah Dasar Negeri Gondolayu, Yogyakarta	<i>Papua</i>	Diversity of Customs
12	Abinaya Ghina Jamela	Sekolah Dasar Negeri Gondolayu, Yogyakarta	<i>Pahlawan</i>	Behavior Patterns
13	Abinaya Ghina Jamela	Sekolah Dasar Negeri Gondolayu, Yogyakarta	<i>Kisah Seorang Perempuan</i>	Educational Equality
14	Icha Amelia	Sekolah Dasar Negeri Kotagede 1 Yogyakarta	<i>Multikultural</i>	Tolerance

The data of this study are in the form of words, phrases, diction / word choices, and sentences that contain the values of multiculturalism, including cultural diversity, social class diversity, ethnic / ethnic diversity, gender diversity, language diversity, religious diversity, racial diversity, skin color diversity, pluralism, equal rights, diversity of

customs, diversity of behavior patterns, equality of education equality, and tolerance. Such indicators of multiculturalism obtained based on the opinions of experts are further compiled into constructions of indicators of multiculturalism.

The document analysis stage starts from the document reading and recording to document analysis. The document analysis aims to determine the multiculturalism content in poetry. The data analysis technique used in this study is the interactive analysis technique including data reduction, data presentation, and conclusion/ verification that occur simultaneously (Miles, 2009).

### 3. Results and Discussion

Based on the results of the analysis of the collection of poems “*Keragaman Budaya Indonesia*” and “*Sehimpun Puisi. Resep Membuat Jagat Raya*” Works of Elementary School Students. At the discussion stage will outline fourteen charges of the values of multiculturalism contained in the poem. The charge of multiculturalism. Fourteen contents of multiculturalism include: mutual respect for cultural diversity, social class diversity, ethnic/tribal diversity, gender diversity, language diversity, religious diversity, racial diversity, skin color diversity, pluralism, equal rights, diversity of customs, diversity of behavior patterns, educational equality, and tolerance. A full explanation of the values of multiculturalism can be seen in the following poetry excerpt table.

#### 3.1. Appreciating Cultural Diversity

**Table 3.** Cultural diversity poetry

Meita Ciben Rubyanisa/ Class 4/ Sekolah Dasar Negeri Margomulyo 1, Yogyakarta (Rubyanisa, 2019)	
Title: <i>Keragaman Budaya</i> (My Cultural Diversity)	
<i>Ada banyak keragaman di Indonesia</i>	Indonesia has a lot of diversity
<i>Salah satunya keragaman budaya</i>	One of them is cultural diversity
<i>Jenis-jenis budaya ada banyak</i>	There are many types of culture
<i>Salah satunya tari daerah</i>	One of them is local dance
<i>Tari Bhedaya nama tari di daerahku</i>	<i>Bhedaya</i> dance is the name of a dance in my place
<i>Tari Bhedaya sangat terkenal di daerahku</i>	<i>Bhedaya</i> dance is very popular in my place
<i>Ada juga tari Golek Menak</i>	There is also <i>Golek Menak</i> dance
<i>Tari Bhedoyo dan Golek Menak berasal dari daerahku</i>	<i>Bhedaya</i> and <i>Golek Menak</i> dances are from my place

Based on the text of the poem (Table 3), it shows that Meita as a fourth grade student has understood about the cultural diversity that exists in Indonesia. The quote is “*Ada banyak keragaman di Indonesia, Salah satunya keragaman budaya*”. Meita mentioned that cultural diversity, one of which is the diversity of dances found in her area, namely dance *Bhedoyo* and *Golek Menak*. The quote is “*Jenis-jenis budaya ada banyak, Salah satunya tari daerah, Tari Bhedoyo dan Golek Menak berasal dari daerahku*”.

#### 3.2. Social Class Equality

The value of multiculturalism embodied in the poem is the absence of social class equality, that is, the poor are colonized and forced to work. Abinaya said that in the past people didn't eat fish and meat, they only ate tempeh. The poor people have been colonized by the Dutch. Poor people are forced to work and they do not have time to fish and hunt for daily necessities. They only ate the remaining soybeans that had been moldy. Abinaya, a seven-year-old child, has understood the meaning of multiculturalism, namely the need for socio-economic class equality (Table 4).

#### 3.3. Respect for Ethnic/Tribal Diversity

The content of multiculturalism in the poem is mutual respect between tribes and should not be insulting to religious differences (Table 5). Abi, a fourth grader, has understood to live a life of mutual respect. The quote is “*Kita harus menghormati antar suku, Walaupun berbeda agama kita tidak boleh menghina, Kita harus saling bersatu*”. Abi said that fellow Indonesians must unite and respect each other, must not be hostile and there must be no quarrels. The quote is “*Indonesia harus bersatu dan saling menghormati, Tidak bermusuhan agar tidak terjadi pertengkaran*”. Based on the verses of the poem, Abi, a fifth-grade elementary school student, has understood multiculturalism. The

explanation of the quote is reinforced by Arslan, who stated that multicultural education teaches students to be able to respect each other for diversity and be able to establish cooperation regardless of ethnic and cultural backgrounds (Arslan, 2013).

**Table 4.** Table of poems of social class diversity

Abinaya Ghina Jamela. Sekolah Dasar Negeri Gondolayu, Yogyakarta. (Jamela, 2018)	
Title: <i>Tempe (Tempeh)</i>	
<i>Tempe berasal dari Yogyakarta</i>	Tempeh is from Yogyakarta
<i>dan terbuat dari kacang kedelai</i>	and made from soybeans
<i>Aku menyukai tempe</i>	I like tempeh
<i>Tempe berwarna putih seperti awan</i>	Tempeh is white like a cloud
<i>Dulu orang-orang tidak makan ikan</i>	In the past, people didn't eat fish
<i>Juga tidak makan daging</i>	Neither they ate meat
<i>Mereka Cuma makan tempe</i>	They only eat tempeh
<i>Orang-orang dijajah Belanda</i>	People were colonized by the Dutch
<i>Dan mereka miskin dan mereka dipaksa bekerja</i>	And they were poor and forced to work
<i>Dan mereka tidak punya waktu</i>	And they had no time
<i>Untuk memancing dan berburu</i>	For fishing and hunting
<i>Mereka hanya memakan sisa kedelai</i>	They only ate leftover soybeans
<i>Dipenuhi jamur lembut seperti salju</i>	Filled with soft molds like snow
<i>Tempe sama dengan timpuh</i>	Tempeh is the same as timpuh
<i>Tapi bukan susu bukan buku</i>	But not milk nor books
<i>Tempe itu enak sekali</i>	Tempeh is really delicious
<i>Aku ratu tempe,</i>	I'm the queen of tempeh
<i>Setiap bunda masak tempe</i>	Every mother cooks tempeh
<i>Aku suka mencurinya</i>	I love to steal it

**Table 5.** Ethnic/tribal diversity poems

Abi/ Class 5 B/ Sekolah Dasar Negeri Kotagede 1, Yogyakarta (Abi, 2019)	
Title: <i>Suku Bangsa (Ethnics)</i>	
<i>Kita harus menghormati antar suku</i>	We must respect between ethnic groups
<i>Walaupun berbeda agama kita tidak boleh menghina</i>	Despite different religions, we must not insult
<i>Indonesia mempunyai 17.500 dan 1000 bahasa</i>	Indonesia has 17,500 and 1,000 languages
<i>Kita harus saling bersatu</i>	We must unite with each other
<i>Indonesia harus bersatu dan saling menghormati</i>	Indonesia must unite and respect each other
<i>Tidak bermusuhan agar tidak terjadi pertengkar</i>	Not hostile to avoid a fight
<i>Harus bersatu, saling bersatu mulai sekarang</i>	Must unite, unite from now on
<i>Harus bersatu</i>	Must be united

### 3.4. Gender Equality

The table 6 excerpt of the poem explains the existence of a sex gap. Abinaya, a little girl as a poetry writer who was only 7 years old at the time, had learned about the discrimination experienced by women. Women in the past did not have the freedom to obtain an education. Women should not read, write, and learn. The position of women at that time was lower than that of men. Women only work washing, sweeping, mopping, cooking, and gardening like servants. Women often receive torture and punishment from men. The explanation of the quote is affirmed by Arslan, who states that multicultural education views that all students have the same position and equal opportunities in obtaining an education without differentiating social class, race, ethnicity, religion or gender characteristics (Arslan, 2013).

**Table 6.** Gender diversity equality poetry

Abinaya Ghina Jamela. Sekolah Dasar Negeri Gondolayu, Yogyakarta (Jamela, 2018)	
Title: <i>Kisah Seorang Perempuan</i> (The Story of a Woman)	
<i>Dulu, perempuan tidak boleh membaca, menulis, dan belajar. Mereka hanya mencuci, menyapu, mengepel, memasak, dan berkebun. Mereka seperti pelayan, seperti singa betina. Lalu lahir anak perempuan bernama Johana. Dia lebih pintar dari ayahnya, lebih pintar dari semua laki-laki. Walaupun perempuan ia tetap belajar bersama kakaknya, Mathew. Johana sangat pintar menyerupai Einstein. Ia dan ibunya suka bercerita tentang dewa namun ayahnya seorang pendeta tidak suka lalu melempar Johana ke tempat tidurnya menyiksa ibunya, Mathew melindungi Johana seperti pinguin jantan melindungi keluarganya. Namun Mathew sakit, batuk seperti truk. Mathew meninggal, Johana sedih. Johana mendapat hadiah buku berbahasa Yunani buku Hommer yang terkenal. Ayahnya mencoba membaca, tapi tidak mengerti. Ayahnya marah memaksa Johana mengikis semua huruf sebersih langit setelah hujan. Johana melawan. Ia dihukum, dicambuk ayahnya.</i>	Once, women could not read, write nor study They only washed, swept, mopped, cooked, and gardened. They were like servants, like lionesses. Then. born a baby girl named Johana She was smarter than her father, smarter than all men. Despite being a woman, she continued to study with her brother, Mathew Johana was very smart like Einstein. She and her mother liked to talk about gods, but her father, a priest, didn't like it and threw Johana into her bed, tortured her mother. Mathew protected Johana like a male penguin protecting his family. But Mathew was sick, coughing like a truck. Mathew died. Johana was sad. Johana received a gift book in Greek, a famous Hommer book Her father tried to read, but did not understand Angrily, her father made Johana scrape all the letters as clean as the sky after the rain Johana fought back She was punished, whipped by her father.

### 3.5. Appreciating Language Diversity

**Table 7.** Language diversity poetry

Chicanti Putri Yuniarahma/ Class 5/ Sekolah Dasar Negeri Mendungan 2 Yogyakarta (Yuniarahma, 2019)	
Title: <i>Indonesiaku</i> (My Indonesia)	
<i>Beragam agama</i>	Various religions
<i>Beragam adat-istiadat</i>	Various customs
<i>Beragam suku</i>	Various tribes
<i>Beragam bahasa</i>	Diverse languages
<i>Indonesiaku...</i>	My Indonesia ...
<i>Indahnya keragaman negeriku</i>	The beauty of the diversity of my country
<i>Perbedaan membuat kami bersatu</i>	The differences unite us
<i>Perbedaan bukan membuat pertengkaran</i>	Difference doesn't make a fight
...	...

The excerpts in the poem show that Indonesia already has a diversity of religions, customs, tribes, and languages (Table 7). Chicanti said that this diversity is the beauty that exists in his country. These differences can unite Indonesia. Based on the poem's quote, Chicanti did not mention the diversity of languages that exist in Indonesia including any language. Thus, the introduction of the variety of languages that exist in Indonesia needs to be given.

### 3.6. Respecting Religious Diversity

The value of multiculturalism contained in the text of the poem is the diversity of religions found in Indonesia. The religious diversity found in Indonesia is Islam, Buddhism, Hinduism, Christianity, Confucianism and Khatolic. Fira said that although Indonesia has religious diversity, it must remain united. Must respect and respect each other. Each religion has its own ordinances of worship and has its own rules. Fira also conveyed to tolerate each other between religious groups and live a united life as Indonesians (Table 8).

### 3.7. Respect Racial Diversity

The content of the value of multiculturalism in the text of the poem is mutual respect and mutual recognition of the existence of differences in race and ethnicity. Lulu Munakumala, a fourth-grader, has understood the meaning of multiculturalism that the Indonesian state is a diverse country (Table 9). Lulu Munakumala invites to recognize the existence of ethnic and racial differences and respect each other's differences. Lulu Munakumala also learns to live in harmony even though they are different ethnicities and races. The quote is “*Seberat itukah mengakui perbedaan,*

*Seberat itukah menghargai perbedaan, Walau berbeda suku dan ras kita tetap rukun*". Lulu Munakumala also said that fellow human beings must maintain each other's unity and unity of Indonesia. the tick is "*Sesama makhluk kita harus saling menjaga kesatuan dan persatuan suku Indonesia*".

**Table 8.** Religious diversity poems

Fira Setyawati / Class 4 / Sekolah Dasar Negeri Kotagede 4 Yogyakarta (Setyawati, 2019)	
Title: <i>Agama (Religion)</i>	
<i>Islam, Budha, Hindu, Kristen, Konghucu, dan Katholik</i>	Islam, Buddhism, Hinduism, Christianity, Confucianism, dan Catholicism
<i>Itu semua nama agama</i>	They are all religion names
<i>Berbeda satu sama lain</i>	Different each other
<i>Percaya pada keyakinan</i>	Believe in their faith
<i>Ibadah yang berbeda</i>	Different worship
<i>Aturan yang berbeda</i>	Different rules
<i>Kita yang berbeda</i>	We are different
<i>Berbeda tiap agama</i>	Different in every religion
<i>Tapi kita satu</i>	But we are one
<i>Toleransi kita bersatu</i>	Our tolerance is united
<i>Bersatu menjadi kuat</i>	United to be strong
<i>Bersatu menjadi Indonesia</i>	United to be Indonesia

**Table 9.** Racial diversity poems

Lulu Munakumala/ Class IV/ Sekolah Dasar Negeri Jomblangan Yogyakarta (Munakumala, 2019)	
Title: <i>Perbedaan Suku Bangsa (Ethnic Difference)</i>	
<i>Seberat itukah mengakui perbedaan</i>	Is it that hard to acknowledge differences?
<i>Seberat itukah menghargai perbedaan</i>	Is it that hard to respect differences?
<i>Walaupun berbeda suku dan ras kita tetap rukun</i>	Even though we have different tribes and races, we still get along well
<i>Sehelai daun berguguran kita harus saling menghargai</i>	A falling leaf, we must respect each other
<i>Sesuai pasir bertaburan kita harus saling rukun</i>	After the sprinkled sand, we must get along well together
<i>Sesama makhluk kita harus saling menjaga kesatuan dan persatuan suku Indonesia</i>	As fellow human beings, we must maintain the unity and integrity of Indonesian tribes

### 3.8. Appreciating the Diversity of Skin Tones

The text of the poem is loaded with the value of multiculturalism found in the verses of the poem. M. Yuma Brilliant, a grade II student, has understood the diversity of skin colors in Indonesia. He mentioned the difference in black and white skin color. Black from New Guinea and white from Java (Table 10). He also understands to reward each other even though there are differences in skin color. This is found in both the three words "sorry" that he conveyed, namely "*Maaf... Kau hitam karena Kau asal Papua sedangkan Aku? Aku sedikit putih darimu karena Aku asal Jawa*". M. Yuma Brilliant has also understood to respect each other. The quote is found in the fourth stanza "*Tapi kita saling menghormati, Kita bersahabat, dan kita adalah saudara, kita Indonesia*".

### 3.9. Pluralism

The value of multiculturalism contained in the poem is pluralism, which is a sense of mutual respect and tolerance for each other. Rafi through poetry conveyed that he and his friends respect each other even though they are different religions (Table 11). They helped each other and helped each other in distress. When they worship, they respect and respect each other. "*Saat aku beribadah, mereka menghargai. Saat mereka beribadah, aku menghargai*". Their friendship is full of a sense of tolerance and pluralism. They love each other and help each other. Based on the poem, it shows that Rafi as a fourth-grader has understood the meaning of multiculturalism, namely mutual respect and tolerance for diversity or plurality.

**Table 10.** Poetry of skin color diversity

M. Yuma Brilliant/ Class 2/ Sekolah Dasar Islam Internasional Al Abidin Surakarta (Briliant, 2019)	
Title: <i>Hitam Putih</i> ( Black and White)	
<i>Hai kawan</i>	Hi, friends
<i>Tahukah kau hitam putih?</i>	Do you know black and white?
<i>Warna?</i>	Color?
<i>Ya kawan ... itu warna</i>	Yes friends ... it's color
<i>Warna kulit,</i>	Skin color,
<i>Warna kulit kita beda kawan</i>	Our skin colors are different, friends
<i>Maaf ... kau hitam</i>	Sorry ... You're black
<i>Karena Kau asal Papua</i>	Because you're from Papua
<i>Sedangkan Aku?</i>	And me?
<i>Aku sedikit putih darimu</i>	I'm a bit whiter than you
<i>Karena aku asal Jawa</i>	Because I'm from Java
<i>Kau dan Aku</i>	You and Me
<i>Hitam dan putih</i>	Black and white
<i>Papua dan Jawa</i>	Papua and Java
<i>Tapi kita saling menghormati</i>	But we respect each other
<i>Kita bersahabat</i>	We are friends
<i>Dan kita adalah saudara</i>	And we are brothers
<i>Kita Indonesia</i>	We are Indonesia

**Table 11.** Pluralism poetry

Rafi/ Class IV/ Sekolah Dasar Negeri Jomblangan Yogyakarta (Rafi, 2019)	
Title: <i>Saling Menghargai dan Menyayangi</i> (Love and Rsepect Each Other)	
<i>Aku dan teman-temanku saling menghargai</i>	I and my friends respect each other
<i>Meskipun teman-temanku berbeda agama</i>	Even though my friends are from different religions
<i>Mereka tetap saling menghargai</i>	They still respect each other
<i>Teman-temanku saling tolong-menolong</i>	My friends help each other
<i>Mereka saling membantu saat sedang kesusahan</i>	They help each other when in trouble
<i>Saat aku beribadah mereka menghargai</i>	When I worship, they respect
<i>Saat mereka beribadah aku menghargai</i>	When they worship, I respect
<i>Aku sangat menyayangi mereka karena telah membantuku</i>	I love them very much for helping me
<i>Mereka juga menyayangiku karena telah menolong mereka</i>	They also love me for helping them
<i>Aku sangat senang karena mereka menolongku</i>	I am very happy because they help me

### 3.10. Equal Diversity of Rights

**Tabel 12.** Poetry of equal diversity of rights

Abinaya Ghina Jamela. Sekolah Dasar Negeri Gondolayu, Yogyakarta. (Jamela, 2018)	
Title: <i>Budak</i> (Slave)	
<i>Di Amerika ada seorang budak</i>	In America there is a slave
<i>Dirantai, dipukul, dihukum,</i>	Chained, beaten, punished,
<i>Tak dikasih makan. Mereka terus-menerus</i>	Not given food. They persistently
<i>Bekerja, dan ada budak yang dilepaskan.</i>	Work, and some slaves were released.
<i>Terkadang ada seorang budak tidak</i>	Sometimes there is a slave
<i>Dilepaskan dan yang mengatur adalah seorang Eropa. Dan orang yang</i>	Not released and the governor was a European. And the black man is
<i>berkulit hitam adalah seorang budak. Yang malas bekerja akan</i>	a slave. Those who are lazy to work will be whipped.
<i>dicambuk.</i>	....
....	But isn't that not allowed, to be a slave?
<i>Tetapi bukankah itu tidak diperbolehkan, dijadikan budak?</i>	

Based on the excerpts of the poem, Abinaya conveys the absence of the security of rights experienced by the slaves. Abinaya explained that in America there was a slave who was chained, beaten, punished, and not fed (Table 12). The slaves were oppressed and did not have equal rights like the people above them. The slaves had no freedom. They are constantly told to work and whipped if they are lazy to work. The slaves were the blacks and the people above them were the whites of the Europeans. Abinaya a seven-year-old child has understood the meaning of multiculturalism

which is about equal rights that all people have equal rights and should not make a person a slave.

### 3.11. Appreciating the Diversity of Customs

**Table 13.** Poetry of the diversity of customs

Abinaya Ghina Jamela. Sekolah Dasar Negeri Gondolayu, Yogyakarta (Jamela, 2018)	
Title: <i>Papua</i> (Papua)	
<i>Di Papua itu panas sekali seperti tanganku memegang matahari. Tapi juga terus hujan. Orang Papua tidak memakai celana, rok, atau baju. Perempuannya menggunakan daun kering diikat dan laki-laki memakai buah, dibuang isinya dan dikeringkan bernama koteka. Jika sakit di Papua susah mencari dokter mereka pergi ke dukun dan minum obat tumbuhan dari hutan. Hutan Papua nyeram. Banyak pohon, tanaman, hewan, dan mereka punya burung cendrawasih di Papua juga ada kanguru tapi ini berbeda mereka kecil dan berwarna warni. Rumah di Papua juga kecil, atapnya terbuat dari daun, dindingnya dari rotan, lantai mereka hanya tanah tak ada jendela. Mereka suka menari dan menyanyi sambil bermain tifa.</i>	It is as hot in Papua like my hand is holding the sun. But it rains a lot there. Papuans don't wear pants, skirts nor clothes. Women wear dried leaves tied up and men wear dried and seeded fruit, called Koteka. If you are sick in Papua, it is difficult to find a doctor. They go to a shaman and take herbal medicine from the forest. Papua's forests are hideous. Many trees, plants, animals, and they have bird of paradise in Papua. There are also kangaroos, but they are different. They are small and colorful. Houses in Papua are also small, the roof is made of leaves, the walls are made of rattan, and their floors are the earth with no windows. They like to dance and sing while playing drums.

The Table 13, poem illustrates that Abinaya Ghina Jamela can imagine the conditions in Papua. Abinaya said that in Papua it is very hot like holding the sun but often raining. Abinaya delivered. Women in Papua use dried leaves that are used as bajumya and men in Papua use fruit that has been removed seeds and then dried and named koteka. Koteka is a male genital covering in New Guinea. Abinaya also conveyed the tradition that exists in Papua, namely when sick, in Papua it is difficult to find a doctor, they go to a herbalist and take medicines made from plants obtained from the forest. The forests in New Guinea are scary, there are many trees, plants, and birds of paradise. Abinaya conveyed the shape of the house in Papua, a house in small Papua. The roof is strengthened of leaves, the walls are made of rattan, have no windows and the lantai is in the form of earth. Papuans also have a tradition of dancing and singing while playing tifa.

### 3.12. Patterns of Behavior

**Table 14.** Poetry of diversity of patterns of behavior

Abinaya Ghina Jamela. Sekolah Dasar Negeri Gondolayu, Yogyakarta(Jamela, 2018)	
Title: <i>Pahlawan</i> (Hero)	
<i>Seorang lelaki bernama Mimo Selalu mengantarku kemana saja. Perutnya gendut seperti bola, sangat menggemaskan. Suaranya lembut seperti baju kaos kesayanganku dan pelukannya hangat seperti air yang kuminum ketika batuk. Dia suka mengajakku melompat seperti kelinci dan kodok hingga bunda berteriak seperti suara kodok. Dia ajariku melukis, menulis puisi, berenang, membaca, berdiskusi, dan menonjok anak anak yang nakal padaku. Ketika aku sakit dia akan merawatku seperti pangeran, aku suka ceritanya tentang perpustakaan Naya dan monster. Dia pahlawan superku yang keren dan kami akan pergi ke Paris.</i>	There's a man named Mimo He always takes me anywhere. His stomach is fat like a ball, very adorable. His voice is soft like my favorite T-shirt and her arms are warm like the water I drink when I cough. He likes to invite me to jump like a rabbit and frog until my mother shouts like the sound of a frog. He taught me to paint, write poetry, swim, read, discuss, and punch kids that disturb me. When I'm sick, he takes care of me like a prince. I like the story about Naya's library and monsters. He's my cool superhero and we will go to Paris.

Abinaya relayed that she had had a very good male friend (Table 14). The boy's friend is named Mimo. Mimo has a very good pattern of behavior. Mimo always accompanied Abinaya everywhere, Mimo's voice was very soft and

friendly. Mimo teaches Abinaya to jump like a rabbit and a toad. Mimo also taught Abinaya to paint, write poems, swim, read, discuss, and hit naughty bad boys at her. When Abinaya is ill, Mimo takes care of him. Abinaya often hears stories from Momo, the favorite stories are Naya's library and monsters. Abinaya considers Mimo to be his superhero and they will go to Paris.

### 3.13. Education Equality

**Table 15.** Poetry of the diversity of educational solidarity

Abinaya Ghina Jamela. Sekolah Dasar Negeri Gondolayu, Yogyakarta (Jamela, 2018)	
Title: <i>Kisah Seorang Perempuan</i> (The Story of a Woman)	
<i>Dulu, perempuan tidak boleh membaca, menulis, dan belajar. Mereka hanya mencuci, menyapu, mengepel, memasak, dan berkebun. Mereka seperti pelayan, seperti singa betina. Lalu lahir anak perempuan bernama Johana. Dia lebih pintar dari ayahnya, lebih pintar dari semua laki-laki. Walaupun perempuan ia tetap belajar bersama kakaknya, Mathew. Johana sangat pintar menyerupai Einstein. Ia dan ibunya suka bercerita tentang dewa namun ayahnya seorang pendeta tidak suka lalu melempar Johana ke tempat tidurnya menyiksa ibunya, Mathew melindungi Johana seperti penguin jantan melindungi keluarganya. Namun Mathew sakit, batuk seperti truk. Mathew meninggal, Johana sedih. Johana mendapat hadiah buku berbahasa Yunani buku Hommer yang terkenal. Ayahnya mencoba membaca, tapi tidak mengerti. Ayahnya marah memaksa Johana mengikis semua huruf sebersih langit setelah hujan. Johana melawan. Ia dihukum, dicambuk ayahnya.</i>	Once, women could not read, write nor study They only washed, swept, mopped, cooked, and gardened. They were like servants, like lionesses. Then, born a baby girl named Johana She was smarter than her father, smarter than all men. Despite being a woman, she continued to study with her brother, Mathew Johana was very smart like Einstein. She and her mother liked to talk about gods, but her father, a priest, didn't like it and threw Johana into her bed, tortured her mother. Mathew protected Johana like a male penguin protecting his family. But Mathew was sick, coughing like a truck. Mathew died. Johana was sad. Johana received a gift book in Greek, a famous Hommer book Her father tried to read, but did not understand Angrily, her father made Johana scrape all the letters as clean as the sky after the rain Johana fought back She was punished, whipped by her father.

Through the poem, Abinaya explains that there is no educational equality between women and men (Table 15). In those days, women were not allowed to read, write and study. Abinaya tells the story of Johana a daughter, she is smarter than her father and smarter than all boys. Even though she is a woman, Johana always studies with her brother, Mathew. Johana is very smart resembling Einstein. Johana and her mother often tortured her father. Mathew always protected Johana. However, the ill Mathew eventually died. Johana was awarded the Prize of Hommer's Greek-language book. His father tried to read but didn't understand. Her father told Johana to spoil the writing on the book because she couldn't understand it. When Johana resists, Johana is punished and whipped by her father.

### 3.14. Mutual Tolerance

**Table 16.** Poems of tolerance

Icha Amelia/ Class V/ Sekolah Dasar Negeri Kotagede 1 Yogyakarta (Amelia, 2019)	
Title: <i>Multikultural</i> (Multicultural)	
<i>Walaupun kita berbeda suku dan adat-istiadat Tetapi kita tetap menghormati suku lain Yang berbeda budaya dan agama Sebagai rakyat Indonesia Kita tidak boleh bermusuhan Walaupun berbeda agama Kita saling bertoleransi Berbeda agama seperti Islam, Kristen, Khonghucu, Katholik, Budha, dan Hindu Kita tetap hidup rukun dan damai Tidak terjadi permusuhan</i>	Even though we have different tribes and customs But we still respect other tribes With different cultures and religions As the people of Indonesia We must not be enemies Despite different religions We tolerate each other Different religions such as Islam, Christianity, Confucianism, Catholicism, Buddhism, and Hinduism We still live in harmony and peace There is no hostility

The content of multiculturalism contained in the poem is an attitude of tolerance and mutual respect. Icha through written poems conveys mutual respect despite different tribes, customs, cultures and religions (Table 16). Icha also said that as an Indonesian people, they should not be hostile. The religions in Indonesia are Islam, Christianity, Khonghucu, Catholicism, Buddhism, and Hinduism. Despite their different religions, fellow Indonesians must

tolerate each other, live in harmony, and be peaceful and avoid hostility. This statement is supported by Miftah's opinion which states that by understanding the value of multiculturalism and applying based on ideology, it is hoped that it can make people less fanatical in responding to differences, reducing intercultural conflicts, realizing an attitude of tolerance, and respecting each other in understanding differences (Miftah, 2016).

#### 4. Conclusion

Based on the results of the analysis of the content of multiculturalism contained in a collection of poems “*Keragaman Budaya Indonesia*” and “*Sehimpun Puisi. Resep Membuat Jagat Raya*” Works of Elementary School Students. The collection of poems by students has contained fourteen values of multiculturalism, including: mutual respect for cultural diversity, social class, ethnicity/ethnicity, gender, language, religion, race, skin color, pluralism, equal rights, customs, patterns of behavior, educational equality, and tolerance. Based on this, it shows that the elementary school student has understood the values of multiculturalism that can be shown in the poems he has written. The instillation of the value of multiculturalism must be given to students from an early age so that students can grow into individuals who can respect, respect, and tolerate each other's differences and can live in harmony in harmony. Teaches students to be free from prejudices of discrimination against religion, gender, social class, color, and so on. The cultivation of the value of multiculturalism can be done through children's literature multiculturalism, one of which is through children's poetry that is charged with multiculturalism.

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