

Multicultural Education Values in the Indonesian Textbooks: A Critical Discourse Analysis

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Abstract—The values of multicultural education in Indonesian middle and high school textbooks have been of great interest among researchers, for the Indonesian people have a variety of cultures, ethnicities, religions, as well as different levels of economy. Teaching the values of multicultural education in Indonesian language textbooks aims to foster solidarity and harmony in society. Multicultural education aims to achieve two objectives, namely national unity and cultural diversity, in order to adapt to the changes brought about by the country's economic progress and globalization. This study compared the dominant values of multicultural education between Indonesian language textbooks for grade 7 middle and grade 10 high schools. Based on critical discourse analysis, this study documented the values of multicultural education in three major issues: religion, culture, and ethnicity. The results of the comparative analysis show that high school Indonesian language textbooks dominate the values of multicultural education more than those middle school textbooks. Additionally, the implications and suggestions for further development of the values of multicultural education in the two textbooks are also discussed.

Index Terms—high school, Indonesian education, middle school, multicultural education

I. INTRODUCTION

Applying the value of multicultural education is essential, especially in Indonesia, where the population has various cultures, ethnicities, religions, and different levels of economy. The government is expected to establish effective education policies so that the learning system can provide education for all children who come from multicultural families (Lee et al., 2020). Traditional Chinese Confucian cultural values and beliefs should be the primary source for such new discourses. According to the government and many cultural elites, education is responsible for resolving moral and religious conflicts (Liu, 2005). Multicultural education concerns the interactions between different ethnic groups, genders, and social classes. It aims to promote diversity, quality for all, equality, and equity in education (Liu, 2022). For multicultural teacher education, how multicultural content is integrated into the program and the method utilized to integrate it is more significant than multicultural education program courses on diversity, field experiences, or the integration of cultural diversity into courses (Arsal, 2019). Critical discourse analysis (CDA) as a multifunctional method has various applications in various fields, including education. Particularly, fascinating use of CDA in education that has attracted the interest of numerous scholars is textbooks in general, and ELT (English language teaching) materials specifically. Effectively, textbooks can be examined from various perspectives, including gender, ethnicity, and cultural aspects (Amerian & Esmaili, 2014).

Multicultural education aims to bridge racial differences and eliminate inequalities between various social groups. Although multicultural education has risen in importance and recognition in recent years in Korea, we must consider its current state. In general, education practitioners in Korea have paid insufficient attention to proper multicultural education. However, evidence indicates that multicultural awareness is increasing at all levels of schooling, including higher education (Shen, 2019). Multicultural education promotes the utilization of all learners' unique backgrounds as a conduit for continuous learning and achievement in all content areas. Therefore, the principle of multicultural education

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has evolved in the education of all students. Because of its initial conceptualization, multicultural education has changed popular opinion about diverse learners. The ideology of color blindness is exchanged for a culturally responsive ideology, a practice that continues to grow in popularity and implementation (Young, 2020).

In the age of globalization, each country seeks to develop successful educational policies that will serve as the framework for all children from multicultural backgrounds (Lee et al., 2020). Globalization brings representatives of different groups together. Today, scholars worldwide are increasingly interested in multicultural education (Liu, 2022). Multicultural education focuses on understanding and trying to live in the context of religion and culture (Shen, 2019). Additionally, in recent years, multicultural education has frequently been viewed as education that focuses on the cultural integration of students from diverse backgrounds (Jackson, 2017). Multicultural teaching relies on flexibility and disposition in multicultural values, defined as values about the culture of people from different socio-cultural and geographical backgrounds (Setyono & Widodo, 2019). Multiculturalism is rooted in the idea that cultural pluralism and ethnic institutions are necessary for a just and democratic education (Brown & Livstrom, 2020). Multiculturalism is also necessary for the diversity of ethnic, religious, cultural, and linguistic compositions placed in a society with an education system that relies heavily on the understanding of educators (Gezer, 2018).

Culture is considered essential for shaping one's identity, not only the ethnic origin but also gender, social class, and religion (Liu, 2022). One form of multicultural values includes cultural elements, namely knowledge systems, language systems, social organizations, living equipment systems, and technology and art. Language learning is not only about acquiring lexical and syntactic knowledge but is also a function of cultural comprehension. It aims to provide a more effective and respectable tool for promoting developing language skills (Alghamdi, 2018). Language teachers must creatively teach multicultural aspects to engage students in culturally laden language learning tasks (Setyono & Widodo, 2019). Textbooks are designed and developed to meet various factors, such as age, ethnicity, class, gender, ability level, or curriculum objectives (Amerian & Esmaili, 2014). In textbooks, students are encouraged to understand the differences between lifestyles led by interdependent, multicultural families (Lee & Misco, 2014).

Extensive studies on the values of multicultural education have been carried out, which specifically compared multicultural education between two countries based on policies and practices in one country (Liu, 2022) and multicultural family backgrounds (Lee et al., 2020). However, many problems arise due to multicultural imbalances applied in various countries, especially in education, which focuses on inviting teachers to be more creative in using teaching materials that have aspects of multicultural values (Setyono & Widodo, 2019). The comparative study conducted in the present study is expected to provide positive criticism and suggestions for Indonesian language textbooks for middle and high school. Thus, stakeholders and policymakers benefit from the study's findings by aligning multicultural values in future textbooks.

This comparative study of the value of multicultural education in Indonesian language textbooks for middle and high schools analyzes aspects of the value of multicultural education depicted in the reading texts. In addition, this comparative study aims to determine the most dominant values of multicultural education in Indonesian language textbooks for middle and high schools. For such purposes, three research questions were probed:

- 1) how many reading texts about the values of multicultural education are taught in middle and high school Indonesian language textbooks?
- 2) what are the values of multicultural education raised in the textbooks?
- 3) which textbook dominates the value of multicultural education?

II. LITERATURE REVIEW

A. *Multicultural Education*

According to specialists in the field, a key objective of multicultural education is to reform the school and other educational institutions so that children from varied racial, ethnic, and social-class groups experience educational equality (Tonbuloglu et al., 2016). Another primary goal of multicultural education is providing male and female students equal educational success and mobility opportunities. Multicultural education theorists are becoming increasingly curious about how race, class, and gender interaction impact education (Nieto, 2015). However, different theorists place great weight on each of these elements. Although there is an emerging consensus regarding the goals and boundaries of multicultural education, the diversity of typologies, conceptual schemes, and perspectives within the field reflects its nascent status and the fact that complete agreement regarding its goals and boundaries has not yet been reached (Barak, 2022).

Multicultural education has evolved from ethnic studies to multiethnic education to multicultural education in a global setting (Nieto, 2017). Nonetheless, it is essential to remember that the earlier components of multicultural education do not disappear when the new dimensions were developed; instead, multiethnic education incorporates essential aspects of ethnic studies, just as multicultural education incorporates important aspects of ethnic studies and multiethnic education (Banks, 2015; Cummins, 2015). In addition to including features of each field's early expressions, the global dimensions of multicultural education also incorporate components of each field's early manifestations. The complexity of multicultural education will continue to expand and alter (Sleeter, 2018). Future emphasis will be on describing how cultural, racial, ethnic, linguistic, and religious diversity manifest in nations worldwide and developing

concepts and theories that may explain the teaching and learning concerning diversity across nations (Banks & Banks, 2019).

B. Multicultural Values in Indonesia

Linguistically, Indonesia offers a wide variety of cultures, customs, and arts, as evidenced by more than 700 indigenous languages still widely used for oral communication (Widodo, 2016). Dardjowidjojo (1998) categorized the primary languages spoken by Indonesian into three groups: (1) regional or local languages; (2) national languages; and (3) foreign languages, such as English (Jayadi et al., 2022). This demonstrates that Indonesia is a diversified, multilingual country.

Indonesia is a necessary arena of unique cultural struggle and inevitability. In this setting, education must be able to affect a cultural revolution that encompasses ideas, attitudes, and actions. The transformative process must involve both cognitive (people) and cultural (society) systems (collectively) (Gosnell et al., 2019). Consequently, a complicated and expansive cultural reform approach is required to cover a wider area. The transformation process involves three major parts of culture: the expressive aspects of culture and religion; the progressive aspects of science, technology, and economics; and the political and organizational aspects of power and solidarity (Alisjahbana, 1976). Cultural development will be challenging without simultaneously supporting these three factors and may be fatal to the culture. If there is a lack of cultural transformation, individuals will merely embrace another culture naively and without question (Holtorf, 2018).

C. Critical Discourse Analysis

Critical Discourse Analysis is now well established as a humanities and social sciences discipline. The abbreviation "CDA" is commonly used to designate a recognizable approach to language research displayed across various organizations (Catalano & Waugh, 2020a). Some academics have even stated that CDA is on the verge of becoming "an intellectual orthodoxy", a field with its paradigm, canon, and conventionalized assumptions, as well as its power structures (Manna Dey, 2021). Since CDA is now a part of the intellectual landscape, there is a tendency for it to be taken for granted, merely accepted as a proper way of thinking, and conducting research alongside the other paradigms that have achieved intellectual respectability (Catalano & Waugh, 2020b).

CDA uses an array of methods to study textual and linguistic practices as social and cultural practices (KhosraviNik, 2017; Ramanathan & Hoon, 2015). It is based on three essential theoretical perspectives. First, it borrows from poststructuralism the notion that discourse functions laterally beyond local institutional settings and that texts have a formative role in constructing human identities and actions. Second, it assumes, based on the sociology of Pierre Bourdieu, that actual textual practices and interactions with texts are "embodied" forms of "culture capital" having trade value in specific social sectors. Thirdly, based on neo-Marxist cultural theory, it assumes that these discourses are produced and utilized within political economies and produce and express broader ideological interests, social formations, and movements within those domains.

CDA is not a unified theory with a clearly defined set of tools; instead, it is a study program with various dimensions and a variety of theoretical and methodological methods (Waugh et al., 2016). The term "critical" is commonly misinterpreted. Critical does not imply identifying only the bad aspects of social interaction and processes and painting societies in black and white. Critical implies distinguishing complexity and rejecting simplistic, binary interpretations. It involves making contradictions clear. In addition, being critical suggests that a researcher is self-reflective when researching social issues. Researchers select research objects, define them, and assess them. They do not separate their personal views and ideas from their studies.

Additionally, they must maintain a distance from their issue; else, their research becomes political action or an attempt to substantiate what they already believe. Analyses should be neither solely inductive nor deductive, but rather abductive, with analysts being transparent about what they are doing. This implies that people of culture (including scholars) will seek to comprehend their own culture and, rather than proclaiming truths, will suggest interpretations and remedies to perceived problems (Graham, 2018).

III. METHOD

This study is descriptive qualitative research that applied CDA as a methodological principle for text analysis (Fairclough, 2007; Martin & Wodak, 2003; Weiss & Wodak, 2007). The study is characterized by the perspective of the values of multicultural education in Indonesian language textbooks for middle and high schools. CDA takes a significant social role in the constructionist position that knowledge and meaning are discourse products (Jørgensen & Phillips, 2002). The basic assumption of this methodology is social semiotics, which suggests that text producers use various linguistic mechanisms to form texts intentionally or unintentionally. Text analysis can recover its meaning and purpose by examining how grammatical mechanisms are used. CDA is interpretive and provides explanations driven by some social issues. By emphasizing how linguistic processes are ideologically conditioned, social theory and social semiotic perspectives on language undermine problematic social power relations. The analysis uses various analytical techniques to make explicit ideological perspectives transmitted implicitly and explicitly in pedagogic texts (Xiong & Qian, 2012).

The principal investigator and a research assistant examined and analyzed all textbooks in this study, translating several texts from Indonesian to English. The database contains all references to diversity, culture, ethnicity, race, religion, and related concepts, as well as individual cultures, ethnicities, races, or religions (Jackson, 2017). This study focuses on Indonesian language textbooks published by the Indonesian government for middle and high school. Furthermore, qualitative data were collected to compare and gain an in-depth understanding of the values of multicultural education depicted in those textbooks. Qualitative data analysis was used to analyze inferentially the research questions mentioned before.

IV. FINDINGS

Tables 1 and 2 show the multicultural education values distribution in Indonesian middle and high school textbooks. Ethnicity values equally dominate the values of multicultural education in both textbooks. Based on these tables, it is found that values of multicultural education are dominantly depicted in the textbooks for high schools. The findings suggest that many references in Indonesian language textbooks raise multicultural issues related to the values of ethnic minorities in Indonesian society.

TABLE 1
THE VALUES OF MULTICULTURAL EDUCATION IN INDONESIAN TEXTBOOKS FOR GRADE 7 MIDDLE SCHOOLS

Discourse texts	Page(s)		
	Culture	Ethnic	Religion
Observation report text	-	21	-
Description text	43, 50-52	48, 52, 59, 61, 62	-
Exposition text	-	-	75
Explanation text	-	-	-
Short story text	-	101	198

TABLE 2
THE VALUES OF MULTICULTURAL EDUCATION IN INDONESIAN TEXTBOOKS FOR GRADE 10 HIGH SCHOOLS

Discourse texts	Page(s)		
	Culture	Ethnic	Religion
Compiling observation result report	9, 16	16, 17	24
Developing opinions in exposition	-	61	54, 55
Conveying the main idea through anecdotes	88	-	-
Preserving the value of local wisdom through folklore	107	128	108, 121, 126
Arguing beautifully	-	176, 177, 201	-
Learning from biography	211	23	-

V. DISCUSSION

The number of texts explaining cultural values is nearly equal to the number of texts expressing ethnic values (Table 2), implying that ethnicity and cultural values are almost the same in presentation. Meanwhile, religious values do not dominate Indonesian language textbooks. However, they only display some religious greeting texts (e.g., in Islam) for most of the groups. Tolerance for religious freedom is highly upheld in Indonesia. Mutual respect and respect for freedom of religion, culture, and ethnicity are the community's main priority. In the US, teachers may not support any type of prayer the school approves during silence (Eckes, 2010). As with the freedom to practice religious rituals, while Hong Kong's lifestyle impacts adherents' adherence to Islamic dogma, their religious freedom is not curtailed (e.g., believers must pray five times daily, women must always wear head coverings, and they are prohibited from cooking pork, etc.). The Hong Kong government does not interfere in religious freedom. People can preach outdoors, and sometimes even the police will actively help keep the order (Jackson, 2017).

A. Textbooks for 7th Grade of Middle Schools

After analyzing the Indonesian language textbooks for grade 7 middle schools, there are values of multicultural education used as learning materials for students. This shows that multicultural education has dominated Indonesian language learning in middle schools. The values of multicultural education include cultural, ethnicity, and religious values. Therefore, these textbooks have met the Indonesian curriculum 2013 standards. However, it is necessary to further analyze the multicultural education values in middle school Indonesian textbooks.

Several materials are discussed in the Indonesian language textbooks for grade 7. The sub-materials include: 1) modeling of observation report text; 2) modeling of description text; 3) modeling of exposition text; 4) modeling of explanatory text; and 5) modeling of short story text. Based on the analysis of those five themes, the values of multicultural education are dominant in the text of compiling an observation report, describing cultural, ethnicity, and religious values. Moreover, the overall theme of multicultural education values is explained in the subsequent sections.

(a). Cultural Value

The values of multicultural education in the 'Indonesian Language Textbooks for Class VII of Middle School (2014 Revised Edition)' are found in the *Description Text* and *Short Story Text*. *Description Text* material with the topic of Saman Dance is a cultural value, as stated in the text. Saman Dance is listed in UNESCO as an Intangible Cultural Heritage. The establishment was carried out at the sixth session of the Intergovernmental Committee for the Safeguarding of UNESCO's Intangible Cultural Heritage in Bali on November 24, 2011 (Ministry of Education and Culture, 2014, p. 43). Cultural values explore participants' understanding and negotiating culture and provide cultural insight (Ganassin, 2019). Community language schools are multilingual educational spaces where migrants promote their language and culture to the next generation (Creese & Blackledge, 2010; Curdt-Christiansen & Hancock, 2014; Francis et al., 2010). In the UK, as in many other parts of the world, the Chinese community has established voluntary schools to promote Mandarin as a heritage language and traditional and temporary 'culture' of Chinese (Ganassin, 2017; Li & Zhu, 2014). Although no text is directly related to the culture of welcoming guests with dances originating from West Papua, some pictures show this (Figure 1).



Figure 1 Welcoming Dance From West Papua, Indonesia (Ministry of Education and Culture, 2014, p. 41)

In addition to the cultural values discussed in this textbook, there is a ritual called Sanghyang from the island of Bali. The Sanghyang ritual is a Balinese ritual originating from pre-Hindu traditions to reject reinforcements. This ritual was later adopted by I Wayan Limbak and Walter Spies into a performing art by the public and performed in various European countries under the name Kecak Dance (Ministry of Education and Culture, 2014, p. 51-52). Regarding this, cultural grammar rests on the belief that culture is socially constructed by different people and constructed as an imaginary map for reading intercultural events at different times and contexts (Ganassin, 2019), like the Gambyong (Figure 2). Gambyong is a dance to welcome guests or start a wedding reception. This dance is named after the dancer named Gambyong, who lived during the time of Sunan Paku Buwana IV in Surakarta (Ministry of Education and Culture, 2014, p. 50). The figures of that culture tend to refer to cultural activities as complementary elements to formal classroom teaching and learning, and their value to students and adults is not discussed in depth (Wang, 2017). Teaching culture is vital to fostering a sense of cultural cognition in society (Francis & Archer, 2005a, 2005b).



Figure 2 Gambyong Dance (Ministry of Education and Culture, 2014, p. 49)

(b). Ethnicity Value

The value of multicultural education related to ethnic values in the 'Indonesian Language Textbook for Class VII of Middle School (2014 Revised Edition)' appears in the *Observation Report Text* with the theme "Dewi Sri: Goddess of Fertility". Dewi Sri or Dewi Padi is a mythical figure in Indonesian folklore. Dewi Sri is considered able to control the

food ingredients on earth. Dewi Sri's story is taken from Javanese culture. Dewi Sri is considered the highest and most important goddess for the agrarian society. This Dewi Sri myth benefits the community, especially environmental conservation (Ministry of Education and Culture, 2014, p. 21). The presence of ethnicity values in textbooks can provide insight into diversity in schools. Several departments that are proactive in attracting minority students collaborate with campus offices that involve and support minority students, encourage diversity in training for all faculty and department staff, and promote diversity in the curriculum.

Figure 3 shows *Descriptive Text* material on the theme of Saman Dance. Saman Dance is a dance from the Gayo tribe of Aceh (Gayo Lues Regency) (Ministry of Education and Culture, 2014, p. 48). Meanwhile, the Balinese ethnic value is reflected in the Kecak Dance (Figure 4). Kecak Dance is a Balinese art that was created in the 1930s. The dance is played by dozens of men who sit in a circle. They chant the word "cak" with a certain rhythm while raising their arms during dancing. The dancers wear plaid cloth like a chessboard around their waist (Ministry of Education and Culture, 2014, p. 52).



Figure 3 Saman Dance From the Gayo Tribe of Aceh, Indonesia (Ministry of Education and Culture, 2014, p. 46)



Figure 4 Kecak Dance (Ministry of Education and Culture, 2014, p. 52)

Another ethnicity value comes from Batak of Samosir Island, North Sumatra, with a theme of *Sigale-Gale Doll*. This culture describes a doll that turns into a very mystical story. It lives in the people's minds on Samosir Island, North Sumatra. The doll can dance on its own and cry too. *Sigale-Gale* is how the doll's name was called (Ministry of Education and Culture, 2014, p. 58).

Moreover, in another description of Beringharjo, the traditional market in Yogyakarta that offers a variety of Javanese ethnicities, we can find texts about ethnicity values like:

If you want to buy batik, Beringharjo is the best place because it has various batik collections.

When you walk to the second floor of the eastern market, do not be surprised if you smell the aroma of the banquet. This place is a center for selling essential Javanese herbal medicine and spices ingredients.

To the north of the front, you can find round brem with a softer texture than Madiun and Krasikan brem (a kind of lunkhead made of rice flour, palm sugar, and crushed sesame).

From around 06.00 PM until midnight, there are usually gudeg sellers in front of the market, offering kikil and oseng variants. While eating, tourists can listen to traditional Javanese music that is played or talk to the seller, who usually greets him intimately. (Ministry of Education and Culture, 2014, p. 61-62).

(c). *Religious Value*

The values of multicultural education related to religious values are found in the text: *Youth and Character Education*, which is depicted in Bung Tomo's speech on November 10, 1945:

Bismillahirrohmanirrohim. Independent!

Allah is the Greatest! Allah is the Greatest! Allah is the Greatest!

Independent! (Ministry of Education and Culture, 2014, p. 75).

At the beginning of the text of the speech, there is the word *Bismillahirrohmanirrohim* to the word *Allah is the Greatest!* These are words used by most Muslims. Furthermore, regarding religious values depicted in the textbooks, there is a beautiful Hindu temple near the city of Yogyakarta. This temple was built in the ninth century AD. Because it is located in Prambanan village, this temple is called Prambanan Temple. In addition, the temple is also known as Roro Jonggrang Temple, a name taken from the legends of Lara Jonggrang and Bandung Bondowoso (Ministry of Education and Culture, 2014, p. 198).



Figure 5 Prambanan Temple, a Place of Worship for Hinduism (Ministry of Education and Culture, 2014, p. 198)

B. *Textbooks for 10th Grade of High Schools*

After analyzing the 'Indonesian Language Textbook for Class X of High School', many values of multicultural education have been found as learning materials for students in this book. The values of multicultural education include cultural, ethnicity, and religious values. Therefore, this textbook has met the 2013 curriculum standards.

There are six themes discussed in the textbooks, including 1) compiling observation result report; 2) developing opinions in expositions; 3) conveying the main ideas through anecdotes; 4) preserving the value of local wisdom through folklore; 5) arguing beautifully; and 6) learning from biography. Of the six themes, the values of multicultural education are dominant in the text of *compiling observation result report*, which contain culture, ethnicity, and religious values. Furthermore, the values of multicultural education are explained as follows.

(a). *Cultural Value*

Compiling observation result report presents the theme "wayang". Wayang, or puppet, is a performing art designated as Indonesia's original cultural heritage. Wayang is an invaluable world heritage in the art of speech (Masterpiece of Oral and Intangible Heritage of Humanity) (Ministry of Education and Culture, 2015).



Figure 6 Various Forms of Wayang (Puppet) Found in Indonesian Culture (Ministry of Education and Culture, 2015, p. 7)

D'topeng is one of the tourist attractions located in Batu City, East Java. The existence of D'topeng cannot be separated from Museum Angkut, as these two places are in the same place. This tourist spot is often referred to as the Mask Museum because it contains masks of various models and shapes (Ministry of Education and Culture, 2015). Within the exact discourse text, there is another example of the cultural value of the Baduy tribes:

The Inner Baduy tribes do not know the outside culture and are in the interior forest. Because they do not know the outside culture, the Inner Baduy still has a very authentic culture. They are known to be very obedient in maintaining the customs and heritage of their ancestors. They wear white clothes with white headbands and carry machetes. The clothes of the Inner Baduy do not have buttons or collars. Uniquely, everything used by the Inner Baduy is the result of their production, mostly the women in charge of making it. Moreover, they are forbidden to wear modern clothes. (Ministry of Education and Culture, 2015, p. 24).

Aside from those texts, in the conveying the main ideas through anecdotes, there is an anecdote titled *imported jackfruit* that talks about an experience while in the Netherlands:

A diplomat friend who had just been stationed in the Netherlands told me, "I once had lunch at a simple Indonesian restaurant in Amsterdam. I was surprised that one of the menus had Yogyakarta gudeg dishes." (Ministry of Education and Culture, 2015, p. 88).

Meanwhile, in the theme of *preserving the value of local wisdom through folklore*, there is a text stated in the textbooks:

Folk stories have wide varieties, one of which is the saga. Hikayat is a classical Malay story highlighting storytelling element characterized by the characters' impossibility and magic. (Ministry of Education and Culture, 2015, p. 107).

(b). Ethnicity Value

The values of multicultural education related to ethnicity values depicted in the textbooks for grade 10 high schools are found in the text of *compiling observation result report, developing opinions in expositions, preserving the value of local wisdom through folklore, arguing beautifully, and learning from biography*. In the theme of *compiling observation result report*, the D'topeng topic raised ethnic elements from several regions, as stated in the following text:

Most wooden masks come from Bali, East Java, Central Java, Yogyakarta, Jakarta, and West Java. Meanwhile, masks made of stone come from areas around Sulawesi and Maluku. (Ministry of Education and Culture, 2015, p. 16).



Figure 7 Various Forms of Masks From Several Ethnic Groups in Indonesia (Ministry of Education and Culture, 2015, p. 16)



Figure 8 Baduy Tribes, Indonesia (Ministry of Education and Culture, 2014, p. 24)

The text of *compiling observation result report* with the topic *Getting to Know the Baduy Tribe* introduces one of the ethnic groups in Indonesia, namely the Baduy tribe, as follows:

The Baduy community in Banten is one of the tribes that isolate themselves from the outside world, which is one of the uniqueness of the Baduy Tribe. (Ministry of Education and Culture, 2015, p. 23).

The ethnicity value is also found in *developing opinions in expositions* regarding changes in concept or human understanding of nature. Here is the text:

For example, Papuans understand nature as a mother who gives life. This means that nature is seen as a mother from which humans can obtain life. Therefore, actions that damage the environment have indirectly damaged life itself. (Ministry of Education and Culture, 2015, p. 61).

(c). Religious Value

The values of multicultural education related to religious values are found in the text *compiling observation result report* on the topic *Getting to Know the Baduy*:

This tribe has a belief known as Sunda Wiwitan (Sunda was derived from the Sundanese tribe, and Wiwitan means original). This belief worships ancestral spirits (animism), which in turn their beliefs are influenced by Buddhism and Hinduism. This tribal belief reflects the beliefs of the Sundanese people before converting to Islam. (Ministry of Education and Culture, 2015, p. 24).

Furthermore, in the text *developing opinions in expositions*, there are religious values in the form of greetings to the majority (for example, Islam) and general greetings, as illustrated in the excerpt of the speech text *The Dangers of Drugs for the Young Generation*, "Assalamualaikum warahmatullah wabarrakaturuh, peace be upon us." (Ministry of Education and Culture, 2015, p. 54).

Praise to God is the opening sentence before discussing the contents of the speech. This shows that religious values are a priority in formal situations which are characteristics of Indonesian society to give thanks for God's grace, such as "Thanks only to God's grace, we can meet in today's seminar." (Ministry of Education and Culture, 2015, p. 54).

In the exact text, most religious values are also revealed in the closing remarks in the excerpt of the speech text:

By increasing faith and piety to Allah, while asking us to be spared from the dangers of alcohol and drugs, and by carrying out Allah's commands and staying away from Allah's prohibitions, we will be spared from despicable deeds. (Ministry of Education and Culture, 2015, p. 55).

As well as the closing remarks of the speech ended with greetings from most Muslims, "Thank you, Wassalamualaikum." (Ministry of Education and Culture, 2015, p. 55).

The values of multicultural education related to religious values are also found in the text *preserving the value of local wisdom through folklore* on the topic *Hikayat Indera Bangsawan*. There are Islamic religious values taught in the story, found in the following text:

There was a king named Indra Bungsu from Syahrial Kobat Country. After a long in the kingdom, there is still no son. Thus, he ordered people to read the prayer qunut and alms to the poor and needy one day. For some time, Tuan Puteri Sitti Kendi became pregnant and gave birth to two sons. When his son was seven, he ordered his sons to go to learn Mualim Sufian. After knowing the Qur'an, they are ordered to recite the book of usul, fiqh, saraf, and tafsir. (Ministry of Education and Culture, 2015, p. 108).

Then, in the *Hikayat Bayan Budiman*, there is a text of religious values, as shown in the following quote:

Initially, there was a merchant in the country of Ajam. He was Khojan Mubarak, very wealthy, but did not have children. Not long after he prayed to God, the merchant gave birth to his wife, a son named Khojan Maimun. (Ministry of Education and Culture, 2015, p. 121).

Until now, studying both general science and religious knowledge is still relevant. The community still holds fast to this educational value. We can see this from the increasing interest of parents in sending their children to schools that integrate general and religious education, such as Islamic Boarding Schools and Sunday Schools. Books containing

religious education are also increasingly in demand. The government, through learning, is currently setting the necessity to integrate religious values in all subjects.

VI. CONCLUSION

A comparison of the multicultural values depicted in Indonesian language textbooks for middle and high schools has been carried out using CDA to explore the possibility of the dominance of those values in the textbooks. This study has portrayed contextual dilemmas internalized in middle and high school textbooks. The highlight of this discussion is on the high school textbooks. However, those two textbooks also look beyond establishing their unique position and relevance within the Indonesian cultural community. As discussed in this study, multicultural education has two goals, national unity and cultural diversity, to respond to changes due to economic development and globalization. Moreover, curriculum reform focuses on a decentralized curriculum that can reflect local concerns. However, this research has confirmed a gap between middle and high school Indonesian textbooks. As a result, future studies should conduct in-depth investigations of the gaps in textbook production through case studies or ethnographic studies.

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