

Representation of Multicultural Values in Textbooks: Democracy and Anti-Conflict in Indonesian Elementary School Language Classrooms

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Representation of Multicultural Values in Textbooks:

Democracy and Anti-Conflict in Indonesian Elementary School Language Classrooms

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Abstract

This study aimed to investigate and explain the forms of democratic and anti-conflict values in textbooks for elementary students in Indonesia. The study was designed with discourse analysis and the data were obtained from two student textbooks used by the fourth graders, which are developed based on the most recent curriculum and are currently used as the main resources for learning in the classroom. Data analysis was performed using the Miles, Huberman, & Saldana's (2016) flow model that consisted of data identification, data reduction,

data display, conclusion drawing, and verification. The findings from this study reveal that the elementary school textbooks contain three main categories of democratic and anti-conflict values, that include moral knowing, moral feelings, and moral doings. Diverse cultures, languages, ethnics, and religions can be empowered as media to transmit democratic and anti-conflict values. It can be concluded that the integration of democratic and anti-conflict values into textbook discourse was initiated by the current socio-political situations, national education goals, and the most recent curriculum applied in Indonesia. Values represented in the textbook discourse are directed to the effort to cultivate democratic and anti-conflict values as the basic capital for peaceful coexistence.

Keywords: *textbook, multicultural education, character education, democracy, anti-conflict*

Introduction

In a country where ethnics, cultures, languages, and religions are varied, the apprehension of multicultural values plays a key role in cultivating tolerance and mutual understanding among the people. Internalization of multicultural values is needed to promote democratic and anti-conflict values. A textbook is an educational instrument that possesses a broad and effective range to ingrain multicultural values. Through textbook discourse, democratic and anti-conflict values can be transmitted to the students. Seman et al (2011) have found that cross-cultural understanding, racial tolerance, and perspective of student identity are highly correlated to national integration in Malaysia. Pherali & Garrat (2014) argue that the reconstruction of education to prevent conflicts must overcome ethnic, linguistic, and caste-based marginalization.

Previous studies have shown that educational documents, including textbooks, can play two different roles. They can serve as a medium for fostering democratic and anti-conflict values or, otherwise, perpetuating anti-democracy and conflict cultures. Merey's research (2012) shows that political rights are included in primary school textbooks in Turkey. Conversely, Durani & Halai (2018) in their study in Pakistan found that school curriculum texts have the potential to preserve gender injustice and foster conflicts. Seo & Qi's (2013) study in Japan shows a lack of diversity, difference, and equality in various educational documents. In addition, Bujorean (2015) discovered a shift in Romanian textbook discourse from ethnocentric to eurocentric. These findings suggest that educational texts and documents not only function as information providers for educational purposes, but also serve as a means of transmitting values.

Research related to textbooks done by previous researchers can be grouped into several main themes, including gender studies, language use, conformity to needs, content of the book, and the use of textbooks by teachers. Agha, Syed, Mirani (2018), Adel & Enayat (2016), Clark (2015), and Al-Qatawneh & Al Rawashdeh (2019) examined aspects of gender equality in textbooks and found that there was gender inequality where women are generally portrayed as people who are always responsible for domestic tasks.

Other textbook studies are directed at the substantial aspects of the book itself. Casta & Hufana (2016), Wang (2015), and Boshrahadi, Biria & Nikbakht (2015) investigated language use in textbooks. Mede & Yalcin (2019) examined teacher's adaptation strategies to textbooks in the classroom. Nguyen, Tsukimi, Pei Lin (2014) reviewed topics introduced and structure organized in textbooks. Azad (2014), Asakereh (2014), Akeef & Moosavi (2014), and Karamouzian, Narcy-Combes, & Ahmed (2014) evaluated the suitability of textbooks with learning needs. From various studies that have been carried out, it appears that textbook researchers have not paid attention to the use of textbooks as a means of transmitting democratic and anti-conflict values. In fact, in addition to describe the formal curriculum, textbooks can be used to instill a system of meaning and ideology (Bujorean, 2015). In the context of learning in a multicultural country, understanding democracy and anti-conflict values should become part of a textbook.

This study aimed to investigate democratic and anti-conflict values contained in elementary students' textbooks in Indonesia. Language textbooks are relatively easier to embed certain values into a learning context. Idea, Kirchheimer, & Bentrovato (2018) suggest that school textbooks can function as instruments for teaching peace and conflicts. Analysis of democracy and conflicts in textbooks can enrich research on democratic and conflict discourse in general and have an impact on young people.

Language textbooks can simultaneously integrate content, skills and, values into learning. Demir & Yurdakul (2015) identify values that can be integrated into curriculum objectives and learning content. These values include understanding human rights and respecting differences, conducting learning that is unbiased, and performing evaluations that focus on reflective thinking. Kolouh-Gollnick & Chin (2013) suggest a variety of themes that can be used as textbook learning materials, including racism, sexism, prejudice, discrimination, oppression, powerlessness, injustice, and stereotypes. These studies are the foundation to examine democratic and anti-conflict values in language learning textbooks in elementary schools.

The current study employed Lickona's (2008) theory of character education. Thus, the components of character that reflect democratic and anti-conflict values are divided into three, namely moral knowledge, moral feelings, and moral doings. Moral knowledge is comprised of insights and knowledge about democracy and anti-conflict. Moral knowledge includes moral awareness, moral value knowledge, perspective taking, moral reasoning, decision making, and self-knowledge. Moral feelings consist of instincts that direct individuals to take action. Moral feelings include conscience, self-esteem, empathy, kindness, self-control, and humility. Moral doings are the representations of knowledge and feelings that are manifested in the form of action. Moral actions include aspects of competence, will, and habits. Through the foundation of character education theory, this study attempted to reveal the forms of values represented by elementary school language textbooks to help students develop an understanding of democratic and anti-conflict values.

Ramsey and Williams (2003) suggest a number of guiding questions to assess the content of multicultural education in textbooks. The guiding questions need to answer: (1) whether the materials used in the textbooks allow students to succeed, (2) whether a specific material is directed at specific groups or is intended for broad use across groups, (3) whether the materials encourage inter-group communication, (4) whether the materials emphasize positive values and are suitable for children to be adapted to, (5) whether the materials overcome social, political, economic, racial class differences, and (6) whether the materials promote a multicultural perspective as a whole. The guiding questions were used as a reference in assessing democratic and anti-conflict values contained in the textbooks used in this study.

Method

This study employed a qualitative approach and was oriented to describe, interpret, and explain multicultural education in textbook discourse. Based on its characteristics, this study was categorized into discourse analysis (Krippendorff, 2013; Gabe & Rada, 2018). The analysis was performed by referring to the descriptive-analysis principles.

The data of this study consisted of the forms of democratic and anti-conflict value internalization in the textbooks' discourse. These data were collected in the form of sentences, paragraphs, and discourse. The data were sourced from grade IV textbooks issued by the Ministry of Education and Culture of the Republic of Indonesia. The determination of the data source was based on the consideration that the textbooks were established through the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number

71/2013. Thus the textbooks are the official textbooks for Indonesian elementary students and currently used as the main reference in an attempt to support the implementation of the 2013 Curriculum. The titles of the textbooks used in this study were the *Beauty of Togetherness* and *Occupations*.

Data collection was conducted using observation. The researchers repeatedly and thoroughly read the selected textbooks' discourse. The observation process continued with the marking of sentences, paragraphs, and discourse that manifest multicultural education values and ended with tabulating the data into a corpus table. Snowball technique was employed to collect the data until the data were considered sufficient. Critical and reflective readings were carried out to select the data. Data analysis was performed using the Miles, Huberman & Saldana's (2014) flow model consisting of identification, reduction, presentation, drawing conclusions and verification, and final conclusions and recommendations.

Results and Discussion

Results

The discourse found in the elementary school textbooks represent diverse democratic and anti-conflict values. Based on data analysis, values found were related to moral knowledge, moral feelings, and moral doings or actions. The forms of the values were described in the following sections.

Moral Knowing of Democratic and Anti-Conflict Values

Multicultural values that represent moral knowing was shown through recognition, acceptance and appreciation. The description of these values was explained as follows.

Diversity Awareness

Diversity awareness is a perspective owned by individuals to acknowledge the existence of others. By being open-minded, individuals or groups will realize that the existence of others has an important meaning in life.

- (1) *Besides farmers and fishermen, there are still other professions that are also very important to meet our needs, such as builders to build our homes, drivers to take us to school or travel, teachers to teach and educate us to be smart, etc.*

In datum (1), the cultivation of knowledge about diversity was demonstrated through the diversity of citizens' occupations. Each of these professions has a role and contributes to the lives of others. In the datum, the textbook's writer made students realize that every profession was important. The writer emphasized that the main thing that must be possessed by the

students was the recognition of every individual's role in life. The diversity of professions as exemplified above is needed for human life.

Reasoning to Accept Differences

Reasoning to accept differences was represented through recognition that individual and group differences are blessings from God and occur according to God's will. A representation of this acceptance value was presented in datum (2).

- (2) *Indonesia is a country that is very diverse in culture, religion and regional languages. As good citizens, we must respect that diversity. The difference that exists in each region in Indonesia is a gift from God that we should be grateful for.*

In datum (2), the author built students' multicultural awareness by inviting them to accept their differences. The differences are not an issue, but a gift. Students acceptance of differences was emphasized through the argument that differences were God's will. Therefore, the differences are not at all to be contested, but should be grateful for. Providing an understanding that differences are God's will was the author's attempt to encourage students to accept multicultural values. This acceptance is a prerequisite value for building mutual trust.

Taking Perspectives on Social Differences

Taking perspectives on social differences was represented through discourse that discussed individual or group differences. In the textbooks, the writers attempted to provide a different perspective through linguistic diversity, such as shown in datum (3).

- (3) *Some answered yes and others answered ya. Go with goodbye or with dah ... dah... The language is different and the way to deliver it is also different, but the intentions are all the same.*

In datum (3), the writer would like to instill a value about the importance of respecting language differences. Through datum (3), the students were given an understanding that language differences are not a problem if things can be acknowledged and accepted. The use of the "the intentions are all the same" expression indicated that the author wanted to teach the students that human beings are essentially the same. Language or greeting differences are only surface-level differences.

Moral Feelings of Democratic and Anti-Conflict Values

Multicultural values that represent moral feelings was shown through sincerity, modesty, empathy, and equality. These values were described as follows.

Sincerity

Sincerity shows one's pure willingness to establish relationships with others. Sincerity value was represented in an illustration of a team where individual differences could not stop the team from achieving their goal.

- (4) *Do you know that team members in sports consist of different people? However, differences do not prevent them from achieving their goals. This can be found in baseball games.*

In datum (4), it was shown that a sport team might consist of people with individual differences. However, if individuals have the sincerity of accepting differences, they can achieve their common goals. This value representation invited the students to sincerely accept differences that exist because differences should not prevent a team from achieving their goals. Instead, the members can actually support each other to achieve the goals without being distracted by the differences.

Modesty

Modesty is the way of individuals or groups to acknowledge the existence or roles of other individuals or other groups. Modesty can build a togetherness atmosphere among a community with diverse social backgrounds.

- (5) *Indonesia consists of a variety of ethnic groups and cultures, but it remains in the unity of the Republic of Indonesia (NKRI). This diversity is a gift from the God Almighty, so we need to be grateful for it. We must not denigrate other tribes and consider our own ethnic groups as the best of all.*

In datum (5), the writer would like to expose the social diversity of Indonesian people. The writer wanted to inspire and teach the students that each social group can play a different role. To maintain unity, the value that must be possessed is modesty. Modesty can be shown by not overestimating self-role nor the role of other parties.

Empathy

Empathy was represented by the textbook authors through fables. The value of empathy was shown through the willingness of an animal to help another animal who experienced trouble in his life.

- (6) *Winter was here at last. The diligent Ant sat comfortably in his warm house while enjoying his abundant food, while the Grasshopper was contemplating his sadness at home because he did not have any food at all. When the Grasshopper was almost starving to death, the Ant came and offered him food. Since then the Grasshopper had become as diligent as the Ant at collecting food.*

In datum (6), it was shown that difficulties experienced by one party can be resolved by another party. The behavior exhibited by the Ant through his empathy has helped the Grasshopper to go through his difficulties. This value representation aimed to build awareness of the students to be willing to share with fellow citizens. The author would like to foster a solidarity spirit among the students so that the students can take action to ease the burden on others. Differences in social backgrounds, such as portrayed between the Grasshopper and the Ant, were not an issue at all. The textbook author intended to teach the students that help should be given to other people despite their social or individual differences.

Equity/Equality

Equity/equality was represented by the authors through gender discourse. This value was shown through arguments that equalize the position of men and women.

(7) *Some people consider that men are real human beings who have a higher degree than women. This view has encouraged a mistaken attitude towards self and others who are of the opposite sex. There are a small number of people who think that women are “number-two” citizens. Women are considered inferior to men. This certainly makes women less respected, and even insulted. On the other hand, most people have the view that men and women are equal because both are God's creations, who have more privileges and higher position compared to other types of creatures. Women and men are different, but God wants them to work together and complement each other.*

In datum (7), the author described two views about the position of men and women that had been developed in society. One view assessed men and women's equal position in society, while the other evaluated women's inferiority to men. The textbook author affirmed that male and female differences did exist (such as in physical appearances), but these differences could not represent a high or low position. Through datum (12), the textbook's author would like to provide an understanding that men and women has an equal position in society. The affirmation that men and women are God's creatures was used to shape this belief.

Moral Doings of Democratic and Anti-Conflict Values

Democratic and anti-conflict values that represent moral doings were represented through tolerance, solidarity, unity, and cooperation. The description of these values can be found in the following sections.

The Act of Tolerance

Tolerance is one's attitude that respects differences found in individuals. Tolerant attitudes cause a person to ignore differences in social backgrounds, such as ethnicity, religion,

or language. In the textbook discourse, this value was indicated by one's tolerance of ethnic and cultural differences.

(8) *Their tribal and cultural differences do not prevent Udin, Siti, Dayu, Beni, and Edo from being together. They share stories about their respective cultures and learn from each other about their traditional games. Their days are full of joy in togetherness.*

In datum (8), the act of tolerance was shown through the differences in the characters' ethnic and cultures in the discourse. The differences were not depicted as an obstacle for the characters to interact and build togetherness. Tolerance, instead, allows them to play traditional games and be happy together. Through datum (8), the students were taught that by being tolerant, they can eliminate barriers of cultural differences. Tolerance can also foster happiness among people who associate with one another.

Promoting Solidarity

Solidarity is an action that an individual does with other individuals. The representation of the solidarity value was indicated in sincerity to help others with different backgrounds.

(9) *Even though Siti and her friends are from different areas, they still work together to help others. Lately, Bu Mimin, a food seller in SDN 01 Nusantara cafeteria, looked sad. Siti braved herself to ask Bu Mimin about what was happening to her. Bu Mimin told Siti that her child was sick at home, but Bu Mimin could not leave the cafeteria. She also had to sell food in order to get money to pay for her child's treatment.*

In datum (9), the discourse showed that the character, Siti, had solidarity to help other people. Her solidarity was portrayed in her action to help Bu Mimin who desperately needed help. Through datum (9), the author would like to show to the students that despite individual differences, we should help each other. This solidarity value can encourage the students to feel what other human beings feel.

Realizing Unity

Unity value makes people aware that together they constitute a part of a big community. This value binds the differences found in the social elements. In the textbooks, one of the representations of this value was shown in datum (10).

(10) *As you already know, we live in diversity. In the family, every family member is different. At school, you have different friends. In society, you have different neighbors. Do you know that the differences that exist in the family, school, and society will be beautiful if they are based on unity?*

In datum (10), the author would like to show to the students that an individual or even a group has different social lives. In every environment, such as in family, school, and community, there are always differences. Through datum (10), the writer showed that the value of unity was an important element in multicultural life. The writer indicated that unity was an important instrument to gather differences in a bond of togetherness.

Establishing Cooperation

The value of cooperation shows the willingness of individuals or groups to do joint activities despite having different social backgrounds. The representation of this value in the textbooks' discourse was shown through the willingness to learn, play, or watch movies together.

(11) *I have many friends. We study together. We also play together. Sometimes, they visit my house and then we play or watch a cartoon with my parents.*

Datum (11) showed activities done by a child with his/her friends. The author of the textbook would like to instill that social differences should not be considered as a barrier for individuals to interact and work with each other. In fact, these differences were able to generate joy among the people who got involved in the interactions.

Interacting and Making Friends Openly

Interacting openly signifies a friendship without barriers. The representation of this multicultural value was shown through compassion rooted from religious beliefs.

(12) *God wants humans to love each other. You can be friends with anyone.*

In datum (12), the writer indicated that interacting and making friends openly were actually values learned in religions. Essentially, all religions teach that people should love each other. Through this value, the writer would like to strengthen the values of love that exist in every student and encourage them to give appreciation to their fellow students with affection. Humans with various social backgrounds, in the perspective of religions, are equal.

1 **Discussion**

The results of the current study suggest that the textbooks' discourse represent a variety of multicultural values that aim at instilling democratic and anti-conflict values in students. These values include moral knowledge, moral feelings, and moral doings or moral actions. Rich democratic and anti-conflict values contained in Language textbooks indicate that the authors recognize the importance of integrating democratic and anti-conflict values into learning activities. It can be concluded that the authors' efforts to incorporate these values into their textbooks are motivated by the current socio-political situations in Indonesia that show a

tendency of increased conflicts due to different ethnics, religious, and races. This finding is in line with Shnirelman's study (2011) suggesting that a multi-ethnic nation constantly seeks to promote moral values through its educational curriculum for political legitimacy and national unity. In the perspective of book writing, this finding implies that the textbooks' writers adapted and adjusted the content of the books to the background of the nation that was targeted by the books' users.

The representation of character values in language textbooks used in elementary schools in Indonesia shows that moral feelings dominate the content of the books. This finding is interpreted as an attempt of the authors to adjust the educational goals in elementary schools to the cultivation of good character. This finding is also in line with the results of the research by (Gebregeorgis, 2016) who found the tendency of textbook values to construct a positive self-concept, inner peace, respect for nature's care, social peace, and care for the environment. These values are good characters that need to be developed and instilled in the students since an early age.

Values represented in the elementary textbooks' discourse are university values developed in the local-cultural context. The authors utilize artifacts from the local culture to instill democratic and anti-conflict values. Efforts to instill the values are an appropriate strategy to avoid opposition and rejection from the students. This finding is corroborated with the results of Setyono & Widodo's research (2019) that has revealed four multicultural themes that emerge from foreign language textbooks in Indonesia, namely: (1) respect for the culture of various ethnic and religious groups, (2) respect for the culture of indigenous people, (3) avoidance of conflicts and realization of peace with all forms of life and nature, and (4) appreciation of cultural products. The finding from this study reinforces the argument that cultural aspects are important elements for the inculcation of multicultural values in learning in a multi-ethnic, multi-religious, and multilingual country, such as Indonesia.

The second trend found in the textbooks is the high frequency of religious discourse as a basis for instilling democratic and anti-conflict values. Individual and group differences are described as "God's will". This value-internalization strategy will help avoid dispute among the students because "God's will" is hardly debatable. The use of religious elements in cultivating the values in the textbooks is motivated by the curriculum objectives that underlie the writing of the books. The recent curriculum applied in Indonesia explicitly mentions religious values and social values that need to be learned by the students. This finding can be explained in accordance to Feng (2017) who suggests that religious values in the classroom can be controlled through regulative and instructional discourse.

Authors with the same background are identified as important aspects that influence the richness of local culture-based values contained in the language textbooks used by elementary students in Indonesia. Textbooks used in this study were written by Indonesian writers. Therefore, it was much easier for them to portray local cultures in the textbooks based on their knowledge, experiences, and observation. Similarly, Su (2014) conducted a study in Taiwan and found that foreign language textbooks had a tendency to represent the culture of the first language (L1) speakers. Unlike the findings of this study and the results of Su's research, Kuhi, Azad, & Shafiee (2014) have found that textbooks written by writers from the Western countries are even richer in cultural values compared to textbooks written by Iranian authors. Zareian & Hashemi's (2015) research also discovered that textbook writers in Iran failed to describe multidimensional identity. Based on these two different categories of findings, it can be concluded that writer's perspective, writer's purpose, specific values that are hidden in the curriculum, and the objectives of national education are the distinguishing factors in textbook writing. The richness of democratic and local culture-based anti-conflict values in the Indonesian textbooks may be influenced by the national education goals and character education that has dominated the textbooks' discourse.

Based on the internalization of the democratic and anti-conflict values in the textbooks, it appears that the textbooks were developed using a contribution or an additive approach (Banks, 1993). Through a contribution approach, textbooks are oriented to raise ethnicity awareness. The main pattern of this approach is to integrate figures, works of art, or philosophies from various ethnic groups into language textbooks in elementary schools. On the other hand, an additive approach is carried out by exploring the value of democracy and anti-conflict through materials, themes, perspectives that are integrated in the textbooks. Thus, it can be concluded that the integration of values in the textbooks analyzed in this study is still at a basic level. In the future, textbooks need to be developed using a more challenging transformation approach and/or a social action approach.

Conclusion

The results of the current study suggest that multicultural values that are used to instill democracy and anti-conflict values are an integral part of textbook discourse used by elementary students in Indonesia. Language textbooks have played their role as a medium for transmitting multicultural education. Elementary school textbook discourse represents diverse democratic and anti-conflict values in the form of moral knowledge, moral feelings, and moral doings or actions. The aspects of moral feelings seem to dominate the inculcation of the values

into the textbooks, indicated by the authors' attempts to sharpen the sensitivity of the students' feelings.

Furthermore, it can be concluded that the integration of multicultural values into textbook discourse which aims to instill democratic and anti-conflict values in students is motivated by (1) the current socio-political situations in Indonesian that show a tendency of increased conflicts due to people's different ethnic, religious and racial backgrounds; (2) the objectives of the national education and the most recent curriculum that concentrates on shaping students' attitudes. This study has revealed that diversity in culture, language, ethnicity, religion can be utilized as a medium to transmit democratic and anti-conflict values. Values represented in the textbook discourse used by the elementary school students are university values developed in the local culture context.

Pedagogical Implications and Recommendations

The findings of this study suggest that elementary school textbook discourse represents a variety of democratic and anti-conflict values. These findings imply that language learning is an effective medium through which democratic and anti-conflict values can be disseminated. Language textbooks play a significant role not only as learning resources but also as the hidden curriculum of value formation. This study emphasizes on the importance of the language textbook position in achieving both language competence and the internalization of values. In order for learning to succeed, the teacher's in-depth understanding about how to facilitate value transmission for the students is key. Teachers as the transformation agents of democratic and anti-conflict values should possess the competence to utilize available textbooks to teach the students.

This study only discusses the forms of instilling democratic and anti-conflict values in elementary textbook discourse. Research with a more broad scope that can involve more subjects is thus needed to conduct in the future. Future researchers are also recommended to measure the effectiveness of internalizing democratic and anti-conflict values through experimental research. The cultivation of multicultural values for democracy and anti-conflict through case studies and problem-based learning that have not been found in this study must be also taken into account by the textbook writers in the future.

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PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12

PAGE 13
