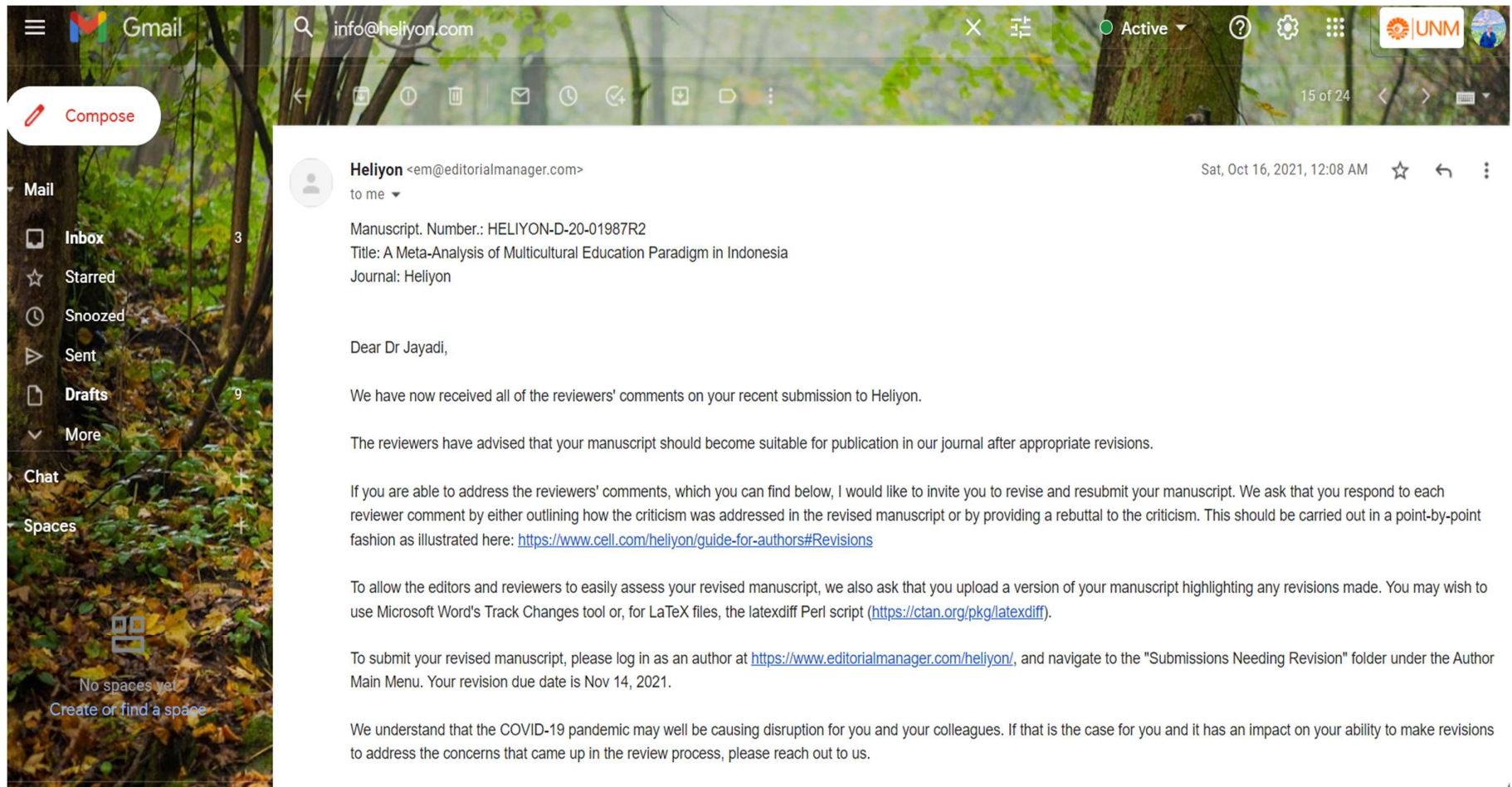


SUBMISSION

The screenshot shows a Gmail interface with a forest background. On the left is a navigation sidebar with 'Compose', 'Mail' (Inbox 3, Starred, Snoozed, Sent, Drafts 9, More), 'Chat', 'Spaces' (No spaces yet, Create or find a space), and 'Meet'. The main area displays an email from 'Heliyon <em@editorialmanager.com>' received on 'Thu, Oct 7, 2021, 10:26 AM'. The email content includes: 'This is an automated message.', 'Manuscript Number: HELIYON-D-20-01987R2', 'A Meta-Analysis of Multicultural Education Paradigm in Indonesia', 'Dear Dr Jayadi,', 'We have received the above referenced manuscript you submitted to the Education section of Heliyon. To track the status of your manuscript, please log in as an author at <https://www.editorialmanager.com/heliyon/>, and navigate to the "Revisions Being Processed" folder.', 'Thank you for submitting your revision to Heliyon, an open access journal that is part of the Cell Press family.', 'Kind regards, Heliyon', 'More information and support', 'You will find information relevant for you as an author on Elsevier's Author Hub: <https://www.elsevier.com/authors>', 'FAQ: How can I reset a forgotten password? https://service.elsevier.com/app/answers/detail/a_id/28452/supporthub/publishing/', and 'For further assistance, please visit our customer service site: <https://service.elsevier.com/app/home/supporthub/publishing/>'.

PROSES REVIEW



The image shows a screenshot of a Gmail email interface. The background is a forest scene. The email is from Heliyon <em@editorialmanager.com> to me, dated Saturday, October 16, 2021, at 12:08 AM. The subject line is "Manuscript. Number.: HELIYON-D-20-01987R2" with a subtitle "Title: A Meta-Analysis of Multicultural Education Paradigm in Indonesia" and "Journal: Heliyon". The body of the email contains the following text:

Dear Dr Jayadi,

We have now received all of the reviewers' comments on your recent submission to Heliyon.

The reviewers have advised that your manuscript should become suitable for publication in our journal after appropriate revisions.

If you are able to address the reviewers' comments, which you can find below, I would like to invite you to revise and resubmit your manuscript. We ask that you respond to each reviewer comment by either outlining how the criticism was addressed in the revised manuscript or by providing a rebuttal to the criticism. This should be carried out in a point-by-point fashion as illustrated here: <https://www.cell.com/heliyon/guide-for-authors#Revisions>

To allow the editors and reviewers to easily assess your revised manuscript, we also ask that you upload a version of your manuscript highlighting any revisions made. You may wish to use Microsoft Word's Track Changes tool or, for LaTeX files, the latexdiff Perl script (<https://ctan.org/pkg/latexdiff>).

To submit your revised manuscript, please log in as an author at <https://www.editorialmanager.com/heliyon/>, and navigate to the "Submissions Needing Revision" folder under the Author Main Menu. Your revision due date is Nov 14, 2021.

We understand that the COVID-19 pandemic may well be causing disruption for you and your colleagues. If that is the case for you and it has an impact on your ability to make revisions to address the concerns that came up in the review process, please reach out to us.

Gmail info@heliyon.com Active UNM

Compose

Mail

- Inbox 3
- Starred
- Snoozed
- Sent
- Drafts 9
- More

Chat

Spaces

No spaces yet
Create or find a space

Meet

Confirming submission to Heliyon External Inbox x

Heliyon <em@editorialmanager.com> to me Fri, Nov 5, 2021, 5:07 PM

This is an automated message.

Manuscript Number: HELIYON-D-20-01987R3

A Meta-Analysis of Multicultural Education Paradigm in Indonesia

Dear Dr Jayadi,

We have received the above referenced manuscript you submitted to the Education section of Heliyon. To track the status of your manuscript, please log in as an author at <https://www.editorialmanager.com/heliyon/>, and navigate to the "Revisions Being Processed" folder.

Thank you for submitting your revision to Heliyon, an open access journal that is part of the Cell Press family.

Kind regards,
Heliyon

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Compose

Mail

- Inbox 3
- Starred
- Snoozed
- Sent
- Drafts 9
- More

Chat

Spaces

No spaces yet
Create or find a space

Meet

Your revision is past due External Inbox x

Heliyon <em@editorialmanager.com> Sun, Dec 19, 2021, 1:44 PM ☆ ↶ ⋮
to me ▾

Ref.: Ms. No. HELIYON-D-20-01987R3
A Meta-Analysis of Multicultural Education Paradigm in Indonesia
Heliyon

Dear Dr Jayadi,

Thank you again for submitting your manuscript, referenced above, to Heliyon. This is just a friendly reminder that the revision of your paper was expected by Nov 19, 2021.

We would appreciate receiving your revision as soon as you are ready. If you think you will need additional time to complete your revision, please send us a quick message letting us know your general timeline, as having an idea of when to expect your revision would be helpful. Your manuscript will be withdrawn otherwise.

If you require more time, please contact the journal office at info@heliyon.com. If you are ready to submit your revision, then please go to <https://www.editorialmanager.com/HELIYON/> and submit the revision.

Kind regards,

Heliyon

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The screenshot shows a Gmail interface with a forest background. The top bar includes the Gmail logo, search bar with 'info@heliyon.com', and various settings icons. A 'Compose' button is visible in the top left. The left sidebar shows 'Mail' categories: Inbox (3), Starred, Snoozed, Sent, Drafts (9), and More. Below 'Mail' are 'Chat' and 'Spaces' sections. The main content area displays an email from 'Heliyon' with the subject 'Decision on submission HELIYON-D-20-01987R4 to Heliyon'. The email body contains a message from Zoe Gooden, Editorial Assistant, regarding the acceptance of a manuscript after minor revisions.

Decision on submission HELIYON-D-20-01987R4 to Heliyon External Inbox x

Heliyon <em@editorialmanager.com> to me Wed, Jan 12, 6:20 PM

Ms. No.: HELIYON-D-20-01987R4
Title: A Meta-Analysis of Multicultural Education Paradigm in Indonesia
Journal: Heliyon

Dear Dr Jayadi,

Thank you for submitting your manuscript to Heliyon.

We have now received all of the editor and reviewer comments on your recent submission to Heliyon. Your paper will become acceptable for publication after implementation of minor formatting and/or administrative changes outlined below. To avoid unnecessary delays in the publication of your manuscript, please do not make any other additional changes during this revision.

To submit your revised manuscript, please log in as an author at <https://www.editorialmanager.com/heliyon/>, and navigate to the "Submissions Needing Revision" folder under the Author Main Menu. When submitting your revised manuscript, please ensure that you upload your most recent document with the "Revised manuscript file - highlighting revisions made" item type.

Kind regards,

Zoe Gooden
Editorial Assistant
Heliyon

Heliyon

A Meta-Analysis of Multicultural Education Paradigm in Indonesia

--Manuscript Draft--

Manuscript Number:	HELIYON-D-20-01987R5
Article Type:	Original Research Article
Keywords:	meta-analysis; Multicultural education; Paradigm; Indonesia
Manuscript Classifications:	140: Social Sciences; 140.130: Linguistics; 140.140: Education; 150: Arts and Humanities; 150.100: Art
Corresponding Author:	Karta Jayadi Universitas Negeri Makassar INDONESIA
First Author:	Karta Jayadi
Order of Authors:	Karta Jayadi Amirullah Abduh Muhammad Basri
Abstract:	<p>Abstracts</p> <p>This study aims to explore the multicultural education paradigm embedded in the fundamental constitutions, laws, and social rules in the Indonesian contexts. Achieving this aim, this research applied a meta-analysis approach by extracting multicultural themes from essential documents that are available publically. The keywords for meta-analysis of the documents are culture, multiculturalism, and education. The findings of the study identified that the multicultural education paradigms, such as unity in diversity, equality, cultural identity, and social justice, are the essential vital themes appear in this research. Since there is a scarce study on exploring the essence of multicultural education within the origin of the Indonesian communities, this study contributes to the promotion and debates of multicultural education nationally and internationally. This study recommends a further in-depth investigation of how educators, students, policy-makers, and communities perceive and implement multicultural values within their communities to achieve peaceful and harmonious lives.</p>
Opposed Reviewers:	

Reviewer 2

Comments	Author Responses
<p>As a result, there is insufficient theoretical data about unity in diversity, equality, social rules, public university, and culture. There is a fundamental difference between public university and religious university because the first is in a different parent department so the author needs to be explained according to the article which also discusses multicultural education of public university and multicultural education for adolescents (students) must be more specific</p>	<p>Globally, research on multicultural education encompasses many different themes. The examples of themes are guidelines of multicultural and intercultural education (UNESCO, 2006), critical pedagogy in education (Kincheloe, 2015), the principle of multicultural education (Banks, 2009; Banks & Banks, 2010), enhancing interconnectedness through multicultural education (Grant & Portera, 2011), social justice of minority in multicultural education (Anastasiou, Kauffman, & Michail, 2014), re-imagining multicultural education (Nieto, 2017), multicultural education and adolescence (Manning, Baruth, & Lee, 2017), awareness of multicultural education in educational settings (Tonbuloglu, Aslan, & Aydin, 2016), and the struggle of multicultural education implementation (Sleeter, 2018). These studies show the diversity and overarching themes of multicultural education investigated across the nations.</p>
<p>Interpretation, in the introduction it is necessary to add expert opinion besides Irhandayaningsih. The final preliminary synthesis needs to be improved so that it is consistent with the research objectives. On the discussion of the multicultural education paradigm it is necessary to add the opinions of multicultural education experts such as Joe L. Kincheloe and from several world institutions such as UNESCO on education. In the equality paradigm it is also necessary to add the opinions of other experts ... besides the Bank also to the paradigm of unity in diversity. Overall discussion conducted by the author is less in depth but in conclusion it is rational in accordance with the analysis of the discussion.</p>	<p>Cultural preservation</p> <p>UNESCO has promoted key dimensions of cultural preservations including cultural pluralism, cultural differences, cultural diversity, cultural identity, and linguistics identity (UNESCO, 2006). It encompasses understanding and inter-relationship. The understanding of the core concept of culture, plurality, and diversity. Also, the core concept of language and culture because the culture is part of the language and vice versa, language represent key elements of the culture in the specific community. In terms of inter-relationship among cultural pluralism, diversity, and differences, they represent the unique symbols of the community through language and identity. Thus, they symbolize the historical, socio-cultural, and political identity of the community (Abduh & Rosmaladewi, 2019) embedded in the living communities.</p> <p>Social Justice</p> <p>The example of promoting social justice in the educational contexts is that an institution ensures the rules and guidelines are implemented equally for everyone. Manning, Baruth, and Lee (2017) comment that promoting social justice can be done by making certain procedural (daily routines, disciplinary problems, solving disputes) justice occurs, reducing oppression (harassment, bullying, name-calling), and acting as advocates for others. The social justice paradigm should reflect the historical diversity of students and the community and aligned with the basic principles</p>

that applied in the current justice and legal system (Sleeter, 2018). To ensure the application of social justice, it is important to have all the required elements and institutions that support the justice system. The support for the justice system come from different elements and all levels of social communities.

The implication of social justice paradigm in education can be seen from different perspectives: curriculum of education that promotes justice system (Tonbuloglu et al., 2016), educators that understand and perceive social justices as part of their educational practices (Kincheloe, 2015), and the system of education that promotes the minority and disability communities equal with the majority communities (Anastasiou et al., 2014). More importantly, educational institutions promote social justice through different lenses and faces such as social and justice groups, units for social justice, and school community for social justice and caring society.

The social justice elements can include the historical development of social movements of multicultural education. The social movement aims to record the chronicle of the development of multicultural education from different political eras and movements (Nieto, 2017). Consequently, multicultural education is part of social and political change in the community and fosters social justice for all minority groups regardless of races, religions, cultural backgrounds, ages, sexes, and languages, and linguistics identities. Thus, the support of social justice in multicultural education is the juxtaposition of fairness and equality in life.

Equality

Therefore, every individual has equal rights to learn and to grow to achieve their optimum results. In addition to promoting equal rights for tolerance, equality in the current globalization context relates to the equal opportunity to compete globally across the nation's boundaries (Sleeter, 2018). To ensure the application of equality within the educational contexts, several important steps are taken into consideration: a) using materials that raise students' academic performances; b) providing spaces for hearing different voices; and c) promoting the notion of equality encompassing all students' levels (Tonbuloglu et al., 2016). With the application of the notion of equality, it can promote equal opportunities for all citizens to embrace these values in their everyday lives.

	<p>Unity in diversity</p> <p>The harnessing motto of unity in diversity reflects the diversity of people and represent the mosaic culture of the country (Tonbuloglu et al., 2016). The application of unity in diversity principle through community-based education can facilitate the learning of unity values for minority communities especially for those people who disadvantage from formal education. The community-based education can be the center for spreading the notions, values, and the practice of unity in diversity paradigm.</p> <p>Social interaction</p> <p>It is also important that the teaching of tolerance beyond passive co-existence, but more on the application of acceptance to achieve sustainable living of multicultural societies that understand and respect each other (UNESCO, 2006). Consequently, tolerance can promote the social harmony of lives within mosaic communities.</p>
<p>Ethics, suggestions may need to be changed material and method into Method and material. Note the administrative requirements of ethical guidelines writing and publishing articles.</p>	<p>This research has passed the ethical committee of the university.</p>

Respond to reviewer 3

Reviewer 3	Author's responds
<p>- too brief and suggestion to (a) inform on how the sources are access. Perhaps, there are keywords that are to be used for calling (b) specific reasons for selecting the sources. This means that the given reasons have to be supported by secondary data and (c) elaborate wisely the procedures of the process of meta analysis by having some applied discussion rather than showing the theories of data collection procedures.</p>	<p>All data are accessed via google by typing key word. The keyword for meta-analysis search "culture," "multiculturalism," and "education. The reason for choosing these sources is due to they are suitable with the aim of the research on exploring multicultural education in the laws in Indonesia.</p> <p>The procedure of meta-analysis (Figure 1) begins with the identification key documents (laws and basic rules) and then followed by the searching the availability of documents. Following</p>

	<p>this, researchers identify the location of the documents and search via google using key words to obtain result. Finally, all related sources for this research are collected and extracted to establish multicultural themes.</p>
<p>Results: Suggestion to (a) showing the mapping between themes and the related sorts of source/article rather than a figure as Figure 2 without any information.</p>	<p>The Basic Constitution of Indonesia (BCI) focuses on cultural paradigm; Basic Principle of Indonesia (BPI) deals with social justice and equality paradigms; the Laws on Flag, Language, National Symbol and National Anthem (FLNSNA) and Law on Higher Education (HE) relates to unity in diversity paradigm, and a sample from a Public University (PU) focuses on social interaction paradigm (Figure 2).</p>
<p>Interpretation: good but need supports from the sources.</p>	<p>Yes, we have included all support from the sources</p>
<p>Other comments: n(a) the APA style of writing has to be followed e.g. references: Banks, J. A., & Banks, C. A. M. (2010). Multicultural Education (or education?): Issues and Perspectives (perspectives?). New Jersey: John Wiley & Sons</p>	<p>Banks, J. A., & Banks, C. A. M. (2010). <i>Multicultural education: Issues and perspectives</i>. New Jersey: John Wiley & Sons.</p>

A Meta-Analysis of Multicultural Education Paradigm in Indonesia

Karta Jayadi*, Amirullah Abduh** & Muhammad Basri**

* Faculty of Art and Design, Universitas Negeri Makassar, Indonesia

**English Department, Universitas Negeri Makassar, Indonesia

Corresponding author email: kartajayadi@unm.ac.id

Abstracts

This study aims to explore the multicultural education paradigm embedded in the fundamental constitutions, laws, and social rules in the Indonesian contexts. Achieving this aim, this research applied a meta-analysis approach by extracting multicultural themes from essential documents that are available publically. The keywords for meta-analysis of the documents are culture, multiculturalism, and education. The findings of the study identified that the multicultural education paradigms, such as unity in diversity, equality, cultural identity, and social justice, are the essential vital themes appear in this research. Since there is a scarce study on exploring the essence of multicultural education within the origin of the Indonesian communities, this study contributes to the promotion and debates of multicultural education nationally and internationally. This study recommends a further in-depth investigation of how educators, students, policy-makers, and communities perceive and implement multicultural values within their communities to achieve peaceful and harmonious lives.

Keywords: Meta-Analysis, Multicultural Education, Paradigm, Indonesia

Introduction

Geographically, Indonesia is a tropical country, which is between the continents of Australia and Asia. In terms of resources, it is the rich nation, which is plenty of natural resources across the country like, gold mining and gas. In terms of population, it is the fourth largest country in the world after China, India, and the United States. Its population is 270 million that spread over 34 provinces and 3.500 small-inhabited islands (Central Bureau Statistics, 2019). This statement indicates the diversity of Indonesian society.

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6 Historically, since Indonesia free from the colonialization of Dutch and Japan, there is an increase
7 of political movement starting old order regime, new order regime, and the current reformation
8 phase. During these political movements and stages, there is a surge of multicultural education
9 movement from assimilation to multiculturalism. Multiculturalism has been generated in the
10 context of the Indonesian communities. This growing trend leads to the acceptance and
11 legitimation of multicultural education (Irhandayaningsih, 2012). The indicator is that
12 multicultural education is embedded within the laws, rules, and fundamental principles of
13 Indonesia.
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22 Linguistically, Indonesia has a very diverse range of cultures, traditions, and arts reflected in the
23 existence of more than 700 local languages that are still actively used mainly in oral
24 communication across the nation. Dardjowidjojo (1998) classified that the language used primarily
25 by Indonesian into three categories; (1) regional or local languages; (2) national language; and (3)
26 foreign language, e.g., English. Despite this linguistic diversity, most people use the national
27 language as a means of communication among different language backgrounds, and English is
28 categorized as a foreign language (Abduh & Rosmaladewi, 2019). This proves that Indonesia is a
29 multilingual country that represents multiculturalism.
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39 Philosophically, Indonesia is established with different sources of philosophical values, including
40 religion, culture, ethnicity, race, identity, diverse island, and different geographical locations.
41 This diversity is united within the frame of the Indonesian archipelago. This paper examines the
42 paradigm of multicultural education concepts that are currently embedded in the root values of
43 Indonesia and how it is elaborated within the case of a public university.
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49 **Multicultural education paradigm**

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52 Several prominent authors have discussed the definition of paradigm. Denzin and Lincoln (2008)
53 view that paradigm relates to a set of values that are socially constructed. Philosophically, a
54 paradigm is a conceptual, philosophical framework, including ontological, epistemological, and
55 methodological assumptions to organize the beliefs that inform any design (Basit, 2010). Besides,
56 Banks and Banks (2010) define a paradigm as a set of laws, principles, assumptions, values,
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4 beliefs, theories, and explanations. For this paper, the paradigm is a set of rules and legal principles
5 that guides the implementation of multicultural education.
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9 Multicultural education is an educational tool for providing equality for all students. Specifically,
10 multicultural education is “an approach to school [educational] reform designed to actualize
11 educational equality for students from diverse racial, ethnic, cultural, social-class, and linguistic
12 groups” (Banks, 2009, p. 13). From Banks’ definition, it is clear that multicultural education fosters
13 the notion of equality, which delivers fairness and accommodates diversity within the educational
14 milieu. Besides, multicultural education nurtures the principle of social justice for all, regardless
15 of their identity backgrounds.
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23 Globally, research on multicultural education encompasses many different themes. The examples
24 of themes are guidelines of multicultural and intercultural education (UNESCO, 2006), critical
25 pedagogy in education (Kincheloe, 2015), the principle of multicultural education (Banks, 2009;
26 Banks & Banks, 2010), the interconnectedness of people through multicultural education (Grant
27 & Portera, 2011), social justice of minority in multicultural education (Anastasiou, Kauffman, &
28 Michail, 2014), re-imagining multicultural education (Niето, 2017), multicultural education and
29 adolescence (Manning, Baruth, & Lee, 2017), awareness of multicultural education in educational
30 settings (Tonbuloglu, Aslan, & Aydin, 2016), and the struggle of multicultural education
31 implementation (Sleeter, 2018). These studies show the diversity and overarching themes of
32 multicultural education investigated across the nations.
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42 For the context of Indonesia, studies on multicultural education have focused on limited themes.
43 Wihardit (2010) has proposed the idea of multicultural education as a concept, approach, and
44 solution. Also, Napsiah (2012) investigated strategies of revitalizing multicultural education
45 within Islamic higher education. From these studies, none of the studies emphasizes the paradigm
46 or principles that guide the implementation of multicultural education within educational settings.
47
48 As a consequence, there is scarce information and publication that is related to the paradigm of
49 multicultural education in Indonesia. Therefore, this paper aims to address such limitations. In
50 particular, this article explores the multicultural education paradigm as a set of underpinning
51 values and principles that guides an institution to nurture equality, social justice, and tolerance
52 inside and outside educational contexts.
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Materials and Method

The research method used in this study is the qualitative meta-analysis of published laws, rules, and university policies. Qualitative meta-analysis is an approach to perform an in-depth analysis of secondary qualitative documents to describe an overarching description of a case or an issue (Timulak, 2009). The procedure of meta-analysis is as follows:

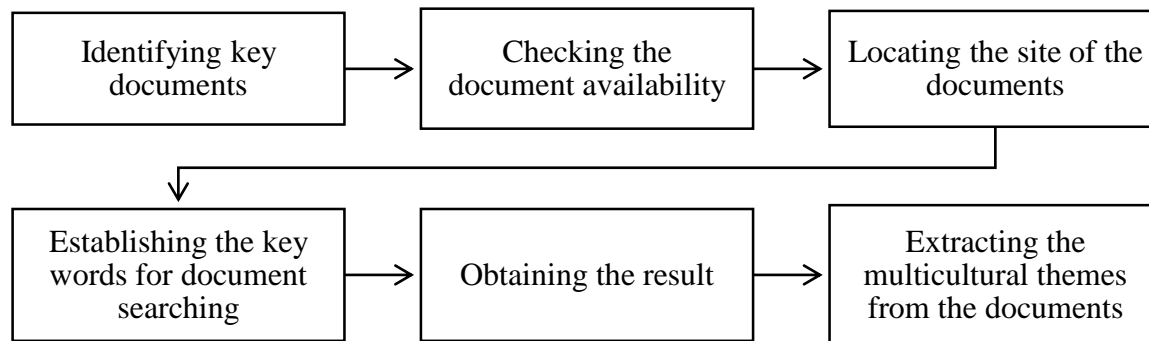


Figure 1: the process of meta-analysis in this research

The procedure of meta-analysis (Figure 1) begins with the identification key documents (laws and basic rules) and then followed by the searching the availability of documents. Following this, researchers identify the location of the documents and search via google using key words to obtain result. Finally, all related sources for this research are collected and extracted to establish multicultural themes.

Following the process of the meta-analysis of the documents, this research has identified vital resourceful documents. The key public documents that contain the multicultural paradigm in this study are in Table 1.

Table 1: key public documents that contain multicultural paradigm

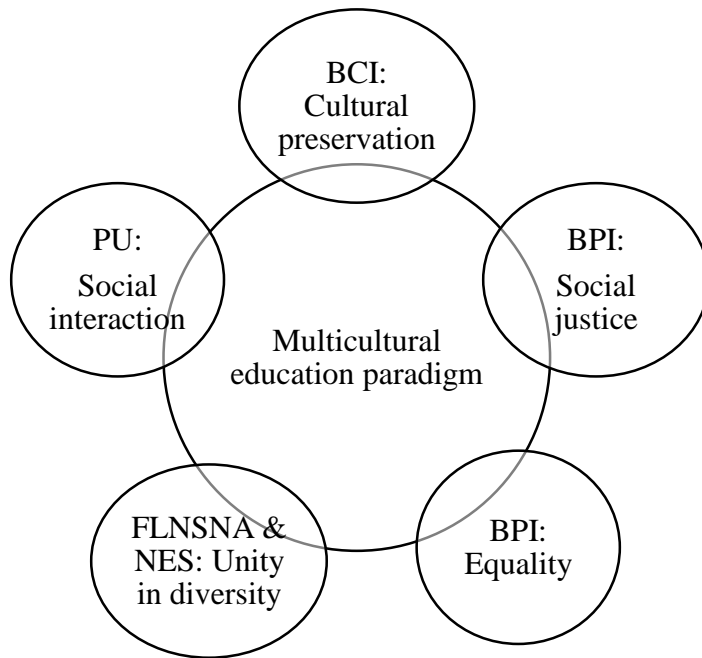
No	Documents	Sub-section	Abbreviation
1	Basic Constitution of Indonesia, (1945)	Article 28C verses 1 & 2 Article 28I verse 3 Article 32 verses 1 and 2	A28C V1 & 2 A28I V3 A32 V1 & V2 BCI
2	Five Basic Principles of Indonesia (BPI)	Precepts 1 to 5	BPI
3	Law of the Republic of Indonesia, Number 24, about National Educational System, (2003)	Article 1 verse 2 Article 1 verse 16 Article 4 verse 3 Article 55 verse 1	A1 V2 A1V16 A4V3 A55 V1 NES
4	Law of the Republic of Indonesia, Number 24, about Higher Education, (2012)	Article 2 verse e Article 5 verse a Article 6 verse b Article 50 verse 4b	A2 VE A5 VA A6 VB A50V4B HE
5	Law of the Republic of Indonesia, Number 24, about Flag, Language, National Symbol, and National Anthem, (2009)	Article 2 verse e	A2 VE FLNSNA
6	Public University (2019)	Preamble Philosophical values Strategic pillar	PU

Despite the abundant articles related to multicultural education, this meta-analysis uses 15 articles. The reason for this is that these 15 articles are relevant themes with the topics of multicultural paradigm in Indonesia. These fifteen articles become the major sources of information for many researchers exploring the themes of multicultural education in Indonesia. The reason for choosing these sources is due to they are suitable with the aim of the research on exploring multicultural education in the laws in Indonesia.

For this meta-analysis, the researchers used documents that are available publically. All data are accessed via google by typing key words. The key words for meta-analysis search “culture,” “multiculturalism,” and “education.” Such a process of the meta-analysis has been applied by Azis and Abduh (2019) on academic culture in higher education.

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4 **Results and Discussion**
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8 Several multicultural education paradigm themes appear in this study. **The Basic Constitution of**
9 **Indonesia (BCI) focuses on cultural paradigm; Basic Principle of Indonesia (BPI) deals with social**
10 **justice and equality paradigms; the Laws on Flag, Language, National Symbol and National**
11 **Anthem (FLNSNA) and Law on Higher Education (HE) relates to unity in diversity paradigm, and**
12 **a sample from a Public University (PU) focuses on social interaction paradigm (Figure 2).**
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41 Figure 2: Multicultural Education Paradigm in Indonesia
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46 ***Cultural preservation paradigm***
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48 The essence of the cultural preservation paradigm is the maintenance of cultural values and cultural
49 identity. Concerning cultural values, it is a vital point to ensure that every citizen maintains the
50 unique values and develop unique values to interact with other people harmoniously and
51 dynamically. The maintenance of each person's values is done voluntarily, and it is based on the
52 norms that existed within the life of the Indonesian communities. The development of people's
53 values is part of the preservation of the rules in the national culture. It is stated clearly in the
54 document of Basic Constitution of Indonesia (BCI) below:
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4 The state promotes the Indonesian national culture amid world civilization by ensuring the
5 freedom of the people in preserving and growing their cultural values (A32 V1).
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8 The extract above indicates that the Indonesian society preserves its values. To exercise the cultural
9 values, the government ensures every citizen has the freedom to implement the values in the
10 society. The reason for providing the freedom for every person is to keep their cultural values as
11 an important part of the national assets. It is stated obviously in the BCI as follows:
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16 The state respects and maintains regional languages as part of the national cultural assets
17 (A32 V2).
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21 The extract above further elucidates one example of the values existed among communities. These
22 local languages and cultural values form the national culture as the national identity of the nation.
23 This statement reveals that there are multicultural and multilingual values that represent the
24 national identity of Indonesia. The multicultural values are promoted to reach social justice among
25 the community.
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32 It is interesting to note that, for a vast and most populated nation like Indonesia, to preserve the
33 cultural identity is one of the significant and prominent symbols of the government and
34 community. The cultural identity refers to any associated cultural emblem connected to an
35 individual or community.
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40 Cultural identity and traditional community rights are respected in line with the times and
41 civilizations (A28I V3)
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44 The theme of cultural identity and rights are preserved and appreciated through different
45 multicultural expressions. One of the examples of the multicultural expression is through ethnic
46 additive form (Banks, 2009), where cultural identity of a particular ethnic background is
47 appreciated and maintained in the national cultural festivals. The cultural festivals are celebrated
48 and promoted domestically and internationally. The celebration of different cultural identities can
49 foster the establishment of unity in diversity.
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55 UNESCO has promoted key dimensions of cultural preservations including cultural pluralism,
56 cultural differences, cultural diversity, cultural identity, and linguistics identity (UNESCO, 2006).
57 It encompasses understanding and inter-relationship of different communities, the understanding
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4 of the core concept of culture, plurality, and diversity. In terms of inter-relationship among cultural
5 pluralism, diversity, and differences, they represent the unique symbols of the communities
6 through language and identity. They symbolize the historical, socio-cultural, and political identity
7 (Abduh & Rosmaladewi, 2019) embedded in the lives of communities.
8
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10 *Social justice paradigm*

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12 The fundamental values for the social justice paradigm are stated obviously in the Preamble Basic
13 Constitution of Indonesia, which is a social justice for the whole people of Indonesia. This theme
14 is also included in the Basic Principles of Indonesia. The promotion of social justice has become
15 vital elements in the two points of the Basic Principle of Indonesian, which is the point two and
16 five.
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19 The second precept, fair and civilized humanity
20 The fifth precept, social justice for all Indonesian people (BPI).
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24 It can be seen from the second pinciple that fairness is a substantial element for communities. The
25 implementation of fairness in any aspect of human lives can trigger the achievement of social
26 justice. Thus, the fairness and social justice that are promoted within the whole people of Indonesia
27 aims to build a prosperous and just society. The affluent society can then transform the
28 multicultural values into the modern civilized society that can live side by side harmoniously.
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32 The implementation of social justice in the Indonesian educational contexts is that every institution
33 has to ensure the rules and guidelines are implemented equally for everyone. Manning, Baruth,
34 and Lee (2017) comment that promoting social justice can be done by making certain justice
35 procedures (daily routines, disciplinary problems, solving disputes) and reducing oppressions such
36 as harassment, bullying, name-calling. The social justice paradigm implementation should reflect
37 the historical diversity of students and communities (Sleeter, 2018). To ensure the application of
38 social justice, it is important to have institutions that support the justice system.
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42 The implication of social justice paradigm in education can be seen from different perspectives:
43 curriculum of education that promotes justice system (Tonbuloglu et al., 2016), educators that
44 understand and perceive social justices as part of their educational practices (Kincheloe, 2015),
45 and the system of education that promotes the minority and disability communities equal with the
46 majority communities (Anastasiou et al., 2014). More importantly, educational institutions
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4 promote social justice through different lenses and faces such as social and justice groups, units
5 for social justice, and school community for social justice and caring society.
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9 The social justice elements can include the historical development of social movements of
10 multicultural education. The social movement aims to record the chronicle development of
11 multicultural education from different political eras and movements (Nieto, 2017). Consequently,
12 multicultural education is part of social and political change in the community and fosters social
13 justice for all minority groups regardless of races, religions, cultural backgrounds, ages, sexes, and
14 languages, and linguistics identities. Thus, the support of social justice in multicultural education
15 is the forms of fairness and equality in life.
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22 23 *Equality paradigm* 24

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26 The equality paradigm covers the equality of gaining fundamental rights, achieving skills and
27 technology, and rights for education. Every person, regardless of culture, race, religion, and ethnic
28 background, has equal rights to grow themselves and defend their rights legally in any case. It is
29 stated clearly in the document of Basic Constitution of Indonesia:
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35 Everyone has the right to advance themselves in fighting for their collective rights to
36 develop their society, nation, and country (A28C V2)
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38 Thus, the equality of rights can refer to an equal position to gain necessities such as housing, food,
39 and job. The equality of educational opportunities that embrace all different ethnic backgrounds
40 are also important elements of the equality principle. UNESCO has released the foundation of
41 equality of all people to access education is relevant to this principle of equality (UNESCO, 2006).
42 The implementation of equal rights in obtaining basic needs depends on the ability of every citizen.
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46 The detail of this equality of right is stated in the document below:
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51 Everyone has the right to develop themselves through the fulfillment of his basic needs,
52 the right to education and benefit from science and technology, arts and culture, to improve
53 his quality of life and for the welfare of humanity (A28C V1)
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57 The extract above also indicating the equality of right in gaining skills and knowledge is a useful
58 principle to improve the lives of each person in the Indonesian community. To gain skills and
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4 knowledge, every person can obtain equal rights to achieve primary and advance education from
5 a kindergarten to a university level. Besides, the equality of rights includes the rights to learn and
6 gain mastery of the current development of science and technology, and the rights to preserve and
7 develop arts and culture. Thus, the equality of rights aims to achieve welfare and the best quality
8 of life.
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14 The principle of equality is realized within the community and education. One of the examples is
15 an education institution modifies its curriculum and all teaching materials to meet and suit the
16 students from different cultures, ethnicities, races, religions, and geographical backgrounds
17 (Banks, 2009). Therefore, every individual has equal rights to learn and to grow to achieve their
18 optimal results. The promotion of equal rights refers also to the equal opportunity to compete
19 globally across the nation's boundaries (Sleeter, 2018). To ensure the application of equality within
20 the educational contexts, several important steps are considered: a) using teaching materials that
21 raise students' academic performances; b) providing spaces for hearing different voices; and c)
22 promoting the notion of equality encompassing all students' levels (Tonbuloglu et al., 2016).
23 Therefore, The promotion of equal rights brings equal opportunities for all citizens to embrace
24 these values in their everyday lives.
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36 *Unity in diversity paradigm*

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39 Unity in diversity is not only a motto, but also it is a fundamental principle for Indonesian people.
40 It is stated in the Law of The Republic of Indonesia, Number 24 (2009) on Flag, Language,
41 National Symbol, and National Anthem: "unity in diversity" (A2 VE). The meaning of "the
42 principle of unity in diversity" is that the country's flag, language, symbol and the national anthem
43 reflect the unity in diversity of population, religion, ethnicity and class, special conditions and
44 national culture and state of the Republic of Indonesia.
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51 The harnessing of unity in diversity is also stated clearly in Law of the Republic of Indonesia
52 Number 20 (2003) about the National Education System:
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56 National education is an education according to Basic Principle and 1945 Basic
57 Constitution that is originated from religion, the national culture of Indonesia, and is
58 adaptable to the need of the changing eras (A1 V2).
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4 The article section above points out that the multicultural education dimension is rooted in the
5 religious values and the Indonesian national culture that is adaptable to the changing times and
6 civilization. It shows the cultural (multicultural) values of the Indonesian communities and the
7 government power to promote multicultural values formally, informally, and non-formally.
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12 One of the examples of harnessing the motto of unity in diversity is through community-based
13 education:
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18 Community-based learning is the organization of the knowledge-based on religious, social,
19 cultural, aspirational, and community potentials as the manifestation of education from, by,
20 and for the community (A1 V6).
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23 It is interesting to note that community-based education is one of the multicultural examples
24 existing in the Indonesian community. It is a means for promoting multicultural values and
25 principles among communities themselves. The community-based education aims to civilize and
26 empower students to be good citizens. Also, this community-based education is implemented to
27 provide benefit for communities. **The community-based education can promote the diversity
28 values representing the mosaic culture of the country (Tonbuloglu et al., 2016). The diversity
29 values principle through community-based education can also facilitate the learning of unity values
30 for minority communities especially for those people who disadvantage from formal education.
31 The community-based education can be the center for spreading the multicultural values, and the
32 practice of unity in diversity paradigm.**
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42 ***Social interaction paradigm***

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44 The social interaction paradigm contains the basic guidance of tolerance. The tolerance is stated
45 in the pillar of a public university in Indonesia. The case of a public university aims to see the
46 implementation of multicultural education concepts and philosophy in an educational setting. The
47 tolerance is documented clearly in the strategic planning of the Public University:
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53 The code and conduct of the university is based on the tolerance (PU, 2019).
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56 The above extract indicates the code and conduct of university communities to promote the values
57 of tolerance in the academic life and interactions. Understanding the code and code of tolerance,
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4 they can promote democratic and tolerant values with the people in both academic and non-
5 academic settings.
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9 Nurturing tolerance is also described in the mission of a public university. The public university
10 mission is "...be moral, ethical, have scientific integrity, understand tolerance and aspirational
11 attitude" (PU, 2019). Therefore, nurturing tolerance relates to providing opportunities to all
12 citizens to obtain quality interaction regardless of socio-cultural, economic, and geographical
13 backgrounds.
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20 Tolerance in this study reflects human social relation situation. Banks and Banks (2010) suggest
21 that human social relations can be seen from the ability of an educational institution to deliver
22 harmonious interaction and tolerance among communities. Students, teachers, and parents possess
23 a feeling of unity and acceptance of each other differences. These attitudes reflect the nurturing of
24 tolerance. It is also important that the teaching of tolerance beyond passive co-existence, but more
25 on the application of acceptance to achieve sustainable living of multicultural societies that
26 understand and respect each other (UNESCO, 2006). Consequently, tolerance can promote the
27 social harmony of lives within mosaic communities.
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35 36 **Conclusion** 37

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39 It appears that multicultural education themes have embedded within the root of Indonesian
40 communities. The multicultural education paradigm includes the cultural preservation paradigm,
41 social justice paradigm, equality paradigm, unity in diversity paradigm, and social interaction
42 paradigm. The more the Indonesian people promote and implement these values within the lives
43 of their communities, the better and the faster the community can achieve peaceful and harmonious
44 lives.
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51 This meta-analysis covers documents and articles of multicultural values from public universities
52 perspectives. Consequently, the values and the notions of multicultural education from private and
53 religious institutions can be investigated further with a broader population and samples. This study
54 recommends a further in-depth investigation of how educators, students, policy-makers, and
55 communities perceive and implement multicultural values within their communities. Also, the
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4 study with a larger sample and longitudinal time frame can enrich the understanding of
5 multicultural education within the communities.
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10 **Declaration**

11 Author Contribution Statement

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13 Karta Jayadi: Conceived and designed the experiments; Performed the experiments;
14

15 Amirullah Abduh: Analyzed and interpreted the data; Wrote the paper.
16

17 Muhammad Basri: Contributed reagents, materials, analysis tools or data;
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20

21 **Competing interest statement**

22
23 The authors declare no conflict of interest.
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25 **Additional information**

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27 No additional information is available for this paper.
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ACCEPTED

The screenshot shows a Gmail interface with a forest background. On the left is a navigation sidebar with 'Compose', 'Mail' (Inbox: 3, Starred, Snoozed, Sent, Drafts: 9, More), 'Chat', 'Spaces' (No spaces yet, Create or find a space), and 'Meet'. The main content area shows an email from 'Heliyon <em@editorialmanager.com>' dated 'Jan 19, 2022, 7:02 PM'. The subject is 'Decision on submission to Heliyon'. The email body contains the following text:

Dear Dr Jayadi,

Thank you for submitting your manuscript to Heliyon.

I am pleased to inform you that your manuscript has been accepted for publication.

Your accepted manuscript will now be transferred to our production department. We will create a proof which you will be asked to check, and you will also be asked to complete a number of online forms required for publication. If we need additional information from you during the production process, we will contact you directly.

We appreciate and value your contribution to Heliyon. We regularly invite authors of recently published manuscript to participate in the peer review process. If you were not already part of the journal's reviewer pool, you have now been added to it. We look forward to your continued participation in our journal, and we hope you will consider us again for future submissions.

Kind regards,
Zoe Gooden
Editorial Assistant
Heliyon

Embaroo