

# Multicultural Education Praxis For Primary Schools: Perspective of Muhammadiyah Primary Schools Indonesia

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**ABSTRACT---***Cultural and ethnic diversity as a national force. Muhammadiyah rationalizing against tradition in the community resulted in the loss of cultural unity prone unity. Muhammadiyah school system has a role in growing individualism symptoms, such as impersonal and transactional relationship with the student's teacher, school alumni, and students who thrive in a capitalist society. The purpose of this study to support the multicultural education indicators can be constructed and combined with religious-based education Muhammadiyah. The research method used is a Quantitative Approach with Descriptive Analytical Type. Descriptive analytic is research by outlining and analyzing. The total research subjects were 92 people. The questionnaire was made based on indicators of the construct of multicultural education so that a multicultural education perspective for Muhammadiyah elementary schools will be obtained. The result are Muhammadiyah Primary Schools Palangkaraya was able to develop multicultural education indicators. The implications this study are expected to make the government's foundation for designing and making policies that can be accommodated by all parties. Multicultural education policies that adopt the concept of early adaptation (hybridization) indicators of multicultural education integrated with religion.*

**KEYWORDS---***Diversity, Conflict, Multicultural Education, Elementary Schools, Muhammadiyah*

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The National Association of Multicultural Education (NAME) is committed to a philosophy of inclusion that adheres to the basic principles of democracy and cultural pluralism. Cultural and ethnic diversity as a national force that enriches society and rejects the view that diversity threatens the fabric of society. Multicultural education promotes justice for all people regardless of culture, ethnicity, nation, class, language, age, gender, sexual orientation, disability, or religion. Multicultural education enables individuals to believe in their own intrinsic values and culture, to transcend monoculturalism and, ultimately, to be multicultural. This development process is central to the noble search of individuals to define one's relationships and responsibilities towards our global society (NAME, 2011). The problems that arise, the wealth of ethnic diversity in Indonesia should be an advantage to unite the nation, but the reality in the field of cultural meetings cause conflicts, for example in 2001 there was a sampit conflict (an impact of

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the West Kalimantan conflict), this conflict occurred because of misunderstandings that occurred between tribes Dayak with Madurese in socializing in everyday life. Soemardjan stated that if the conflict could occur repeatedly in West Kalimantan and then followed in Central Kalimantan, there were two things to consider: (1) conflict resolution in West Kalimantan was not complete, meaning that it was not carried out in depth to its roots; (2) conflicts like the one that recurred in Central Kalimantan can happen again, maybe in other areas. The seeds of conflict between the Dayaks and Madurese in Central Kalimantan are in relations between the two ethnic groups. Basically the two conflicts were both in 1999 and before in Sambas West Kalimantan and 2001 in Sampit Central Kalimantan (Ruslans, 2001). Conflict continues and cannot be avoided.

Data on social conflicts that occur on the ground reinforces that increasing conflict in the community. In the period between 1997-2004, there were 3,600 conflicts with the number of victims of at least 10,700 people not including the conflicts in Aceh, Maluku and Papua. The conflict data is based on the post-reform era, which is a social and cultural crisis that has resulted in a weakening of self-confidence, horizontal conflict growth and loss of the concept of nationalism and nationality (Disintegration) (Andreas P, 2017). Social conflicts or cultural conflicts will continue in Indonesia if differences of opinion in solving problems can cause ongoing turmoil in various regions (Gay, 2014).

Equality in rights and status will lead to justice and equality of treatment. Conflicts in several regions of Indonesia have reached a very worrying stage, which is characterized by: 1) groups of people who use conflict as a mode to shed any frustration and disappointment they feel, and 2) other groups of people who use conflict as a weapon to resolve problem. One effort to prevent conflict is to realize multicultural education (Somantrie, 2011).

Multicultural education is seen as a strategy for resolving conflicts. The strategy used is to respect and respect the diversity of wealth. Wealth of diversity must be maintained as fairly as possible through learning in schools and making policies that protect and promote to various groups and places. Schools and policy makers must be able to equate perceptions about multicultural education so as to achieve mutually agreed goals. This study is very important because it can be one of the conflict resolution strategies that continues to occur in various places, especially in Indonesia.

**I. Multicultural Education Issues in Various Countries**

In most developed societies, interregional migration is the main mechanism by which labor resources are redistributed geographically, in response to changes in economic and demographic strength. The determinants of migration are the factors that influence migration - including the characteristics of places and people and their families - while the consequences of migration refer to the performance of migrants in their new location relative to benchmarks, such as their alleged performance in previous dwellings if they have not moved and the impact migrants have in others in sending and receiving regions. The human resource model provides a powerful analytical tool for the study of various important issues in the labor economy, but this model does not provide a very strong explanation of migration (Greenwood, 1997).

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Culture as "the totality of all abilities and conventions obtained by members of society such as knowledge, religion, art, social institutions, morality, cultural traditions, etc." and includes a variety of diversity between individuals and groups. Therefore, different cultural encounters are accompanied by conflicts arising from their exchange, conflict, and propagation (Tylor, 1871). Based on the definition of "culture," "multi-culture" is explained as a culture that arises from a mix of different nations, genders, cultures, religions, and behaviors / lifestyles (Ho-Kyung Hu, et al, 2015; Roodsaz, 2019). This causes an increase in incoming culture. Culture in principle has its own characteristics and characteristics.

Multicultural education as an instrument of social engineering encourages schools to play a role in instilling awareness in multicultural societies and develop tolerance and tolerance to realize the needs and abilities to work with all the differences that exist. The praxis of multicultural education is based on five dimensions: (1) content integration, (2) the process of compiling knowledge, (3) reducing prejudice, (4) equal pedagogy, and (5) school culture and empowering school structures (Wiyono, 2014). Conflict occurs because there are differences in views, attitudes, actions, actions, treatments, habits, judgments, character, morals, character because everyone has their own unique characteristics and uniqueness.

The problems in the world are mostly hunger, disease, poverty, pollution, displacement and the like - not from the term "culture" in axiological or symbolic terms but in culture as work or human interaction. The cultural component becomes the focus of Israel's socio-cultural and political solutions rather than seeking justice, redistribution is preferred to explain differences (Bekerman, 2010). Under the influence of globalization, Thai society is influenced by capitalism from Western countries which are concerned with economic development and consumerism. In addition, government structures do not have careful and compassionate thinkers, so they support globalization. As a result, people in the country have become mentally, intellectually and culturally dominated by forces that are alien to the traditional Thai soul. Exposure to academic institutions and mass media is a major factor in villagers seeing themselves as old and uncivilized models, and ignoring valuable knowledge and wisdom in the past. Many parents want their children to study in colleges and universities in big cities. Once there, these children are even more inundated with messages from the mass media that tend to make "modern", urban life seem interesting, so these children are now even more likely to forget tradition. Foreign values spread and the countryside was ignored. But the countryside is worth maintaining and reviving. Villages are far more independent than cities and cause far less environmental damage. Countryside emphasizes relative relationships, respect for seniors, and helps even among strangers. The loss of these values causes problems, namely, morals, ethics, health and the environment (Mungmachon, 2012). The current world economy has been greatly influenced by the comparative freedom of international migration in the 19th century. A simple model is proposed to explain the salient historical factors of immigration policy. This is based on maximizing factor income, national income distribution, contributing factors, and the constitution. The open door policy of the biggest goals of European immigrants, the United States, emerged as a real anomaly. The explanation is the ongoing identification of immigrants with their home countries and the easy granting of their rights which makes them an election force that must be taken into account (James, 1992).

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Multicultural education is the process of developing the full potential of humans to respect pluralism and heterogeneity as a consequence of cultural, ethnic, religious, economic, social and cultural, and political diversity (Adhani, 2014).

Multicultural education is an educational strategy where student culture is used to develop effective classroom learning and school environments. It supports and expands the concepts of culture, diversity, equality, social justice, and democracy into the school environment. An examination of these concepts and their application of praxis in schools will lead to an understanding of the development and practice of multicultural education (Gollnick and Chinn, 2013: 3).

Multicultural education is an idea, an educational reform movement, and a process whose main purpose is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of various nations, ethnicities, languages, and cultural groups will have equal opportunities to achieve education in schools. Education does not look at diversity in terms of gender, nation, ethnicity, language, and cultural groups (Banks and Banks, 2010: 1).

Multicultural education is related to gender, ethnicity, nation, culture, language, social class, religion, sexual orientation, or microcultural uniqueness (Banks and Banks, 2013: 20). Multicultural education is an educational approach, not a subject that must be studied like mathematics. To be effective, it must be integrated into the curriculum and interdisciplinary in nature. The effect must be positive and consistent reinforcement throughout the learning day (Skinner, 1977).

Multicultural education can be concluded as a process of making students learn from religion, gender, ethnicity, nation, culture, and social stratum to be able to see diversity because it will not interfere with the development of education competence in full based on the local wisdom of each region and country. The aim of multicultural education is to develop and increase student awareness and provide learning of strong respect for all differences (Lee, 2013). The praxis of Indonesian Multicultural Education is an elaboration of the country's motto, *Bhinneka Tunggal Ika*, meaning that it remains different. Winataputra (2008) argues conceptually, Unity in Diversity can be a generic concept context of multiculturalism or multiculturalism. This concept accepts absolutely that the Unitary Republic of Indonesia and the Preamble to the 1945 Constitution of the Republic of Indonesia are fixed principles contained in five basic outlook of the nation Indonesia (the Pancasila), which implicitly implies an archipelago insight that unites all regions of Indonesia. This means that there are no differences that cannot be resolved.

In essence, multicultural education can play a role in increasing understanding of conflict situations and awareness to immediately resolve it, increasing the closeness of cultural groups so that when conflicts occur can be effectively resolved based on mutual respect together (Soemantri, 2011). The development of Multicultural Education focuses on building the concept of thinking, analytical thinking, and collaborating with friends to equalize the views associated with culture.

The nation-state needs to develop new ideas about multicultural education that accommodate the local culture to foster national unity. Challenges for citizens caused by diversity cause education to be changed so that it helps

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humans to develop reflective cultural, national, and global identification and commitment to take civic action that will make their communities, nations, and the world more democratic and cosmopolitan (Banks, 2009). This mindset must be conveyed since human age at the age of primary and secondary education and higher. The development of multicultural education starts from formal education which is one of the structures of education that is expected to be able to turn human resources into good citizens.

Bhinneka Tunggal Ika, in addition to being an idiom and collective mind in Indonesian life, has also become an identity and a reference for national attitude. Bhinneka Tunggal Ika, illustrates the mosaic of wisdom from the reality of diversity in the body of the Indonesian nation. This plurality has made Indonesia strong as a nation and state. With the spirit of Unity in Diversity, the Indonesian people can overcome the friction and problems of ERNI (ethnicity, religion, nation, and intergroup) from time to time, even through experiences and processes that are full of struggles and sacrifices from all components of the nation. The nature of pluralism is ignored and not carefully understood statements, utterances, attitudes and improper actions will emerge that will offend and disrupt the atmosphere of pluralism in social and national life, so that social problems and social unrest will arise (Nashir, 2019a).

Bhinneka Tunggal Ika creates cohesiveness among all tribes, religions, nations, and between groups. Cohesion is threatened by disintegration. National disintegration is waning unity between groups, and groups within a nation concerned. Disintegration has many kinds, for example physical disagreement, fighting, fighting, riots, revolution, and even war (Tim, 2016). Disintegration creates conflicts that can create divisions between communities. Education was created to be able to overcome divisions between communities.

Multicultural Education can uphold regional dignity and dignity by continuing to promote equal status as a member of the Unitary State of the Republic of Indonesia. Indonesia as a nation state that has multicultural and even pluralistic societal characteristics becomes its own challenge to remain integrated in a single unified frame of diversity (Cuga, C. and Yuliadhani, 2013).



**Figure 1:** Proclamation of Indonesian Independence is a process of integration of the Indonesian Nation (Team, 2016: 69)

Good multicultural education learning methods are designed to focus on aspects of the process by students rather than mastery of the material (skills) and the results of perfect work, as much as possible stimulated to

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improvise freely, and while gradually given the selected material and adjusted to their abilities. This learning method aims to improve basic abilities and pluralist attitudes in elementary school students (Prihartanti, 2009: 163).

**III. Palangka Raya City as a City of Diversity**

Central Kalimantan is one of the provinces in Indonesia. Palangka Raya is the capital. Palangka Raya as the capital of the province of Central Kalimantan in the development of demography continues to increase the population of various regions in Indonesia. There are various tribes who settled in Palangka Raya today. The population, especially elementary school age children (7-12 years old) come from various ethnic groups, including: Three dominant ethnic groups in Central Kalimantan, namely Dayak ethnicity (46.62%), Javanese (21.67%) and Banjar (21.03%), there are also Malay and Madura (Badan Pusat Statistik, 2010). Central Kalimantan consists of 13 districts / cities.

Palangka Raya is an integral part of the formation of the Province of Central Kalimantan based on Emergency Law Number 10 of 1957, State Gazette Number 53 along with its explanation (Supplement to the State Gazette Number 1284) effective from May 23, 1957, hereinafter referred to as the Law on the Establishment of Self-Regional Autonomy Central Kalimantan Province. Based on Law Number 21 Year 1958, the Parliament of the Republic of Indonesia dated May 11, 1959 ratified Law Number 27 Year 1959, which stipulated the division of Central Kalimantan Province in 5 (five) Regencies and Palangka Raya as the Capital.

With the enactment of Law Number 27 of 1959 and the Decree of the Minister of Home Affairs of the Republic of Indonesia dated December 22, 1959 Number: Dec. 52/12 / 2-206, the Central Kalimantan Regional Government moved from Banjarmasin to Palangka Raya, relocating the place and position of December 20, 1959. Subsequently, the Central Kahayan Subdistrict located in Pahandut gradually underwent changes by obtaining additional duties and functions, between others prepare for Palangka Raya Township.

Palangkaraya Administrative Municipality has 4 (four) sub-districts and 17 (seventeen) villages, which means that the provisions and requirements to become an autonomous municipality have been fulfilled and the ratification of Law Number 5 of 1965, State Gazette Number 48 of 1965 dated June 12, 1965 which established the Palangkaraya Administrative Municipality, then the Autonomous Palangka Raya Municipality was formed.

The phenomenon that occurs, the Dayak tribe which is identical as the native and ancestors of Central Kalimantan is apparently now the number starts less than the immigrant tribes. The Dayak tribe in 2010 was 46% while immigrants were 54%. Migration enhances racial, ethnic, cultural, linguistic, and religious diversity in countries around the world, which challenges existing concepts of citizenship and civic education. One of the major changes caused by globalization is related to demographic movements such as migration. Migration can be defined as the movement of individuals and groups of people from their home country or place of birth to other geographical locations. Demographic mobility has changed the world map significantly, encouraging multiculturalism (Ben-Peretz, 2009). When, population movements with different cultural backgrounds collide, of course the collision will create a mixture of cultures. People struggle to defend their culture, which they claim is at the core of their identity (Harari,



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2018). The Indonesian context that occurs is transmigration and urbanization. Transmigration and urbanization have a cultural impact.

**IV. Method**

Quantitative approach with descriptive research that is studying problems in society such as problems in the world of education, as well as the procedures that apply in society and certain situations that are ongoing and the effects of a phenomenon by using the description in the form of mean, percentage, the number of respondents and others (Darmadi, 2014: 184 and 186). This type of analytic descriptive research can be used in solving various scientific problems. Descriptive analytic is research by outlining and analyzing. By using these two methods together as a stage of data analysis techniques, it is hoped that objects can be given maximum meaning from describing, classifying, dividing, then given synthesis, results (using percentages) and discussions, and conclusions (Ratna, 2016: 335-336; Martono, 2016: 197-198; Darmadi, 2014: 300).

Data collection using both formal observation and documentation in the form of research letters and profiles originating from schools and non-formal in the form of photographs of research activities and data on the elementary school website. Data was collected through a questionnaire with a Likert scale of 1 = not sure; 2 = not sure; 3 = pretty sure; 4 = sure; 5 = very confident and document and visual (photo) research activities. The research site of Palangka Raya Muhammadiyah Primary School. Subjects studied were one principal and one deputy principal, teachers numbering ten (twelve total), and class IVA numbering twenty four students and class IVB numbering twenty six students, and class VA numbering twenty two students and class VB numbering twenty students.

Indicators of multicultural education namely religion, gender, ethnicity, nation, culture, and social stratum focus on praxis in daily life both at home and at school. The validation of the questionnaire was carried out through content validation through three lecturers, each of whom had expertise in their respective fields related to the research indicators, namely a minimum of S2 education, an Indonesian lecturer, a psychology lecturer, and a Citizenship Education course. The Doctor of Counseling Guidance covers mastery in the fields of language, religion, general education, and multicultural education so that the results are valid and reliable. Content validity is a measurement that includes: the contents of the research instrument represents all aspects considered as a conceptual framework to be measured (Martono, 2016: 348-349; Darmadi, 2014: 161-162). Constructive validation and product moment validation using the spss 21 application resulted in each question item on each multicultural education indicator being declared valid because a significant value  $<0.05$  and a multicultural education indicator being declared reliable because the cronbach's  $>0.80$  value so that all questions were valid and reliable.

**Multicultural Education in Palangka Raya, Central Kalimantan**

Republic of Indonesia Law No. 20 of 2003 concerning the National Education system, which accommodates human rights values and a multicultural spirit (Chapter III article 4, paragraph 1): Education is carried out democratically and fairly and is not discriminatory by upholding human rights, religious values, cultural values, and national diversity.

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The multicultural spirit translated into the local wisdom of Central Kalimantan was incorporated into the learning process of students in schools according to Governor Regulation number 22 of 2011 as follows: 1) Regional language and literature, 2) Regional arts, 3) Regional skills and crafts, 4) Customs and customary law, 5) Local history, 6) Local technology, 7) Natural environment / Ecosystem, 8) Traditional medicines, 9) Traditional cuisine, 10) Traditional clothing, 11) Traditional sports, 12) Local cultural values in perspective global.

Most of the teachers in learning activities are still less effective and meaningful for students, this is because professional teachers in preparing teaching material documents, mastery of the material, and mastery of learning methodology still need to be improved and the quality of the learning process is not optimal, especially the limited material teaching (books, learning media / information technology, laboratory equipment, and teaching aids) (Arief, 2010: 140; Solehuddin dan Nandang, 2019). In Palangka Raya itself, there are differences of perspective and thinking about the concept of multicultural education between social and social organizations. Whereas one of the local wisdoms of the Palangka Raya community is the Huma Betang. Huma betang culture is implemented in social life, living in harmony alongside many differences in the frame of Unity in Diversity. This activity is to create the character of youth in Central Kalimantan to always care for the spirit of nationality through the application of the Huma Betang Philosophy,

The problems of multicultural education need to be carried out community coaching about multicultural education. The fostering of multicultural communities in the City of Palangka Raya is carried out through harmony and harmonious interaction to prevent conflicts from ethnic diversity; mutual respect and tolerance between religious communities (the existence of places of worship located next to each other); and mutual understanding and mutual suspicion between the diversity of ethnic characters that exist through social and social organizations (Karlioni, 2011). These various problems can in essence be overcome by understanding and accommodating all human potential wisely through multicultural education.

The multicultural era requires people to have a wider world-view and a more mondial and humanistic field of work. Ideology and even religion are demanded to be able to do projects or fields of work like this, if not then ideology and religion will be abandoned by humans. The multicultural era demands social relations based on humanitarian considerations, not groups and sectarians, this means that ideology and religion are required to prioritize and be able to formulate human and social concepts comprehensively and universally across the boundaries of ethnicity, sects, ideology and religion itself. In the multicultural era, all socio-religious organizations can not be separated from the fields of cultivation associated with interest-group groups such as farmers, laborers, fishermen and so on. So, how does Muhammadiyah deal with this problem? (Fadjar, 2003: 57; Maarif, 2003: xxix; Zainuddin, 2013).

**Multicultural Education Praxis of Muhammadiyah Palangka Raya Elementary School**

Muhammadiyah's basic education in teaching and educating various problems through activities and rules relating to multicultural education in accordance with the guidance of the teachings of Islam which are the characteristics of the Muhammadiyah struggle. In essence, trying to show the face of Islam in a real, concrete, and



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real form, which can be lived, felt, and enjoyed by the people as rahmatan lil'alamin. The concrete manifestations that have been carried out are the distribution of groceries, distribution of foods in the month of Ramadan, school recitation and committees, healthy schools (ideal schools) (Muhammadiyah, 2019a).

The piety that is the goal is not only related to faith but is related to relationships with others. Among the characteristics of pious people are holding back anger and forgiving others (Qs Ali Imran: 134-135). People fear besides believing in Allah, in angels, in the Prophet, in the End Times, and upholding prayers, also those who give alms, give to the poor, and do good to others (Qs Al-Baqarah: 177) (Nashir, 2019).

The ideals of Muhammadiyah invite all layers of the Indonesian people who have received the gift of God in the form of a homeland that has sources of wealth, national independence and the Republic of Indonesia based on five basic outlook of the nation Indonesia and the 1945 Constitution, to try to jointly make a country that just and prosperous and blessed by Allah SWT: "BALDATUN THAYYIBATUB WA ROBBUN GHOFUR" (Muhammadiyah, 2019b).

The rationalization movement launched by Muhammadiyah to oppose the traditions that developed in the community carries high costs and risks that are not widely realized by Muhammadiyah itself, for example the loss of the culture of unity as a whole as seen in village community units that have an economic system, solidarity fertilization and cooperation (mutual cooperation). Unwittingly the school system in Muhammadiyah also contributes to fostering symptoms of individualism, for example the impersonal and transactional relationships of teacher-students, school-alumni and students as they develop in capitalist societies (Kuntowijoyo, 1994: 268-269).

The inclusion of multicultural content also needs to be combined with effective instructions from the content. Effective learning is that students interact actively between peers who are culturally different and between students and teachers (Cohen & Lotan, 2014; Gay, 2018). Multicultural education is a holistic education about how to harmonize knowledge and empirical experience comprehensively will produce physical and spiritual balance of human which includes intellectual, spiritual, and physical. The South Korean government influences the curriculum with its policies: from what knowledge should be included in the curriculum and what should be learned (Lee, 2013: 9). Multicultural education based on primary schools requires holistic learning. Thorough learning creates higher-order thinking skills. Multicultural Education is learning by using a holistic approach for all students without looking at anything and preparing to face obstacles that prevent many students from being able to access education which is very important for their future (equity and justice) (Gollnick and Chinn, 2013: 351; Zhou and Brown, 2015: 66; Ali and Idris, 2015). The purpose of this study is to identify indicators of multicultural education that can build and be integrated with Muhammadiyah's basic religious education. The results of this study are expected to make the government's foundation for designing and making policies that can be accommodated by all parties. Multicultural education policies that adopt the concept of early adaptation (hybridization) indicators of multicultural education integrated with religion.

Two school principals and deputy principals of the Muhammadiyah Elementary School in Palangka Raya answered that policies were not integrated with Muhammadiyah in developing multicultural education because there

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were different indicators of the results: religion and culture had principles that had been built on a strong foundation so that they could not be adapted differently from indicators of gender, ethnicity, nation, and social stratum that are built on a dynamic basis so that they can keep up with the times.

Muhammadiyah Palangka Raya elementary school students numbering 92 answered that there are interesting things and become attention and homework for us to continue to sustainably develop and develop multicultural education that on the indicator questions on religious indicators that students feel Islam is still very influential in daily life good days at home and school (40%); students do not value friends who are not diligent in worship (44%); and students highly respect friends who diligently carry out worship (57%). Of the three items that question that dominant students highly respect friends who diligently carry out worship. Whereas the teacher answers the items on the indicator of religion namely the teacher numbering 12 is able to carry out relationships according to the Islamic Religion (50%); the teacher appreciates peers who have a view of life / guidelines other than Muhammadiyah (75%); and teachers respect peers who have other opinions about Al-Islam and Kemuhmadiyah (50%). Of the three items that question, the dominant teacher values peers who have a view of life / guidance besides Muhammadiyah.

The gender indicator question item is that students feel more comfortable hanging out by choosing same-sex friends (61%); students really value friends of the same sex (55%); and students are not happy to cooperate with other sexes (40%). Of the three items that the question that dominant students in hanging out prefer friends of the same sex. Whereas the teacher answers the gender indicator question items namely the teacher discriminates gender in working together to do work in school (58%); the teacher values the abilities of peers who are of different sexes (50%); and teachers respect decisions made by peers even if they are of different sex (33%). Of the three item questions that the dominant teacher discriminates gender in working together to work in school.

Ethnic indicator question items are students respecting friends from different regions (45%); students are less able to get along with friends from different regions (34%); and students feel more like a group with other ethnic groups (32%). Of the three item questions that the dominant student respects friends from different regions. Whereas the teacher answers the ethnic indicator question items that are the teacher who does not refer to certain ethnic customs / majority (33%); teachers do not only mix with other ethnic groups within the school environment (59%); and teachers appreciate the differences in customs that peers have even if they are of different sex (50%). Of the three item questions that the dominant teacher does not only associate with fellow ethnic groups in the school environment.

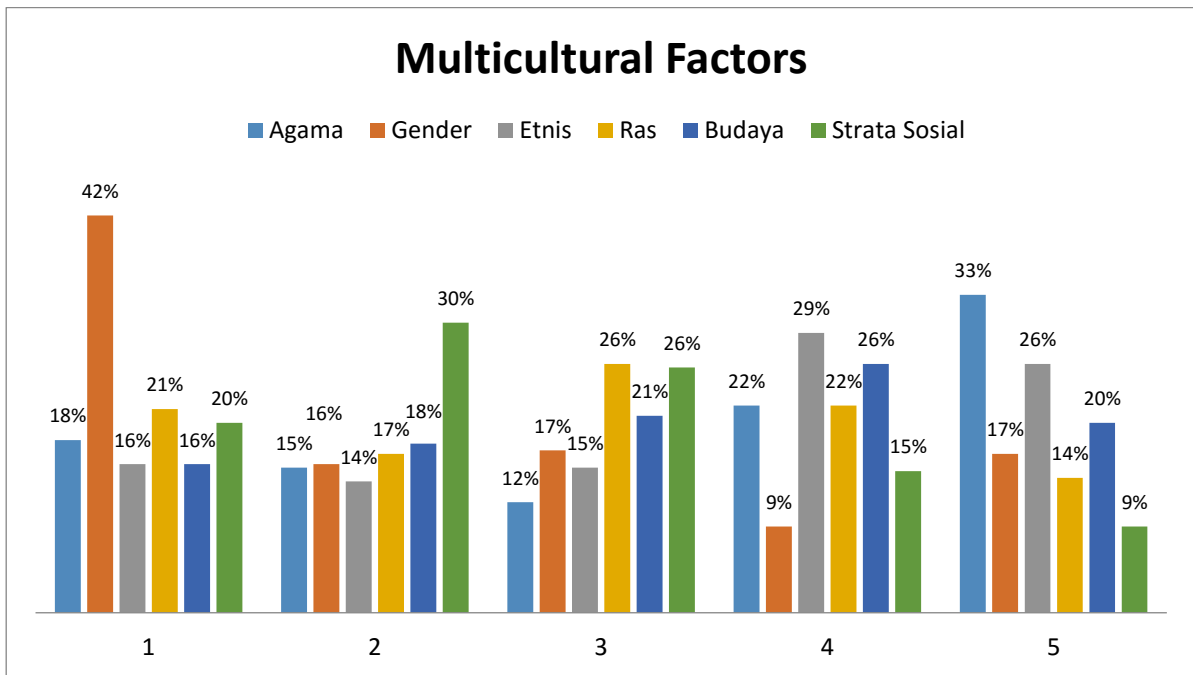
The nation indicator question items are students who enjoy learning by sitting with handsome or beautiful friends (32%); students like to find good-looking or beautiful friends in study groups (26%); and students can make friends with less handsome or beautiful friends (34%). Of the three item questions that dominant students can interact with friends who are less handsome or beautiful. Whereas the teacher answers the nation indicator question items ie the teacher does not pay attention to the handsome / beautiful person in getting along (50%); the teacher does not see the physical person in choosing work groups in schools (58%); and teachers feel happy sitting together with colleagues who are less handsome / beautiful (58%). Of the three items that question that the dominant teacher does not see the physical person and likes to sit with them.

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The cultural indicator question items are students who are less happy to get along with smarter friends (27%); students value friends who are not smart (29%); and students respect friends who are not sociable or reserved (25%). Of the three items that question that dominant students value friends who are not smart. Whereas the teacher answers the cultural indicator question items that is the teacher is able to work with peers who are smarter (50%); the teacher is willing to help colleagues who are not good at completing their work (67%); and teachers are willing to include peers who do not get along in work groups (67%). Of the three item questions that the dominant teacher is willing to help and include peers who are not smart and don't get along in working groups.

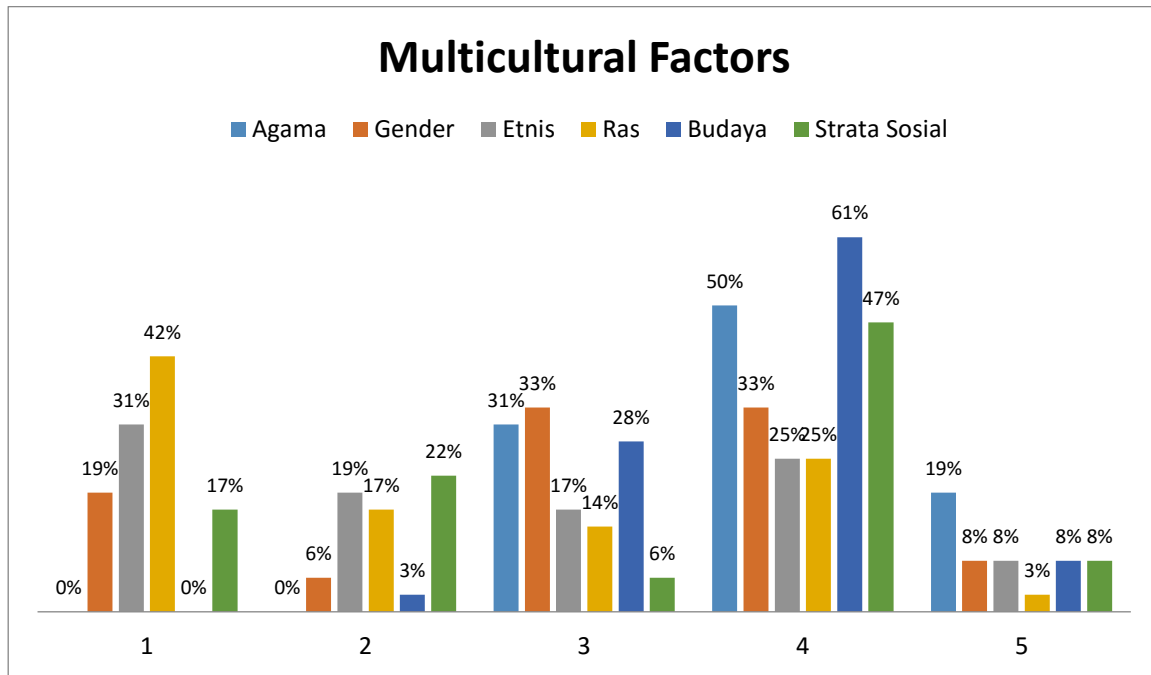
The social stratum indicator question items are students feeling happy hanging out with friends who are poor (30%); students feel normal to associate with friends who have parents of officials (37%); and students do not choose friends who are rich in group learning (39%). Of the three items that question that dominant students do not choose friends who are rich in group learning. Whereas the teacher answers the social stratum indicator question items ie the teacher is willing to make friends with poor friends (87%); teachers respect friends who have positions (42%); and the teacher does not look at friends because of wealth (34%). Of the three items that question that the dominant teacher is willing to make friends with friends who are poor.

**All Indicators (Students)**



**All Indicators (Teachers)**

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**V. Conclusion**

Muhammadiyah Palangka Raya Elementary School concerns indicators of religion, gender, ethnicity, nation, culture, and social stratum that construct multicultural education as follows:

Religion, Muhammadiyah as a religious-based organization, the teachings of Islam are quite influential in the learning of each individual's self; Gender, based on Muhammadiyah's perspective, gives freedom to study and associate with anyone but still based on sex means to keep differentiating treatment in certain matters such as classes of men and women remain separate respectively; Ethnically, Muhammadiyah basically always supports not discriminating ethnicity from someone shown by the results of dominant research quite confident, sure, and very confident with overall dominant sure to respect other ethnicities; Nation, the physical form of a person in Muhammadiyah's views is valued not to compare; Culturally, Muhammadiyah has from the very beginning respected local local wisdom by continuing to integrate and be characterized by Al-Islam and Kemuhammadiyah but still refer to the Qur'an as a guide; Social stratum, ranks and positions in Muhammadiyah are not differentiated.

The praxis of multicultural education can be adapted in Muhammadiyah elementary schools.

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