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Multicultural Indonesia in Arts Education

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Indonesia adalah negara yang sangat kaya dengan seni budaya, masing-masing daerah mempunyai seni budaya yang khas. Keberagaman atau keluhusan budaya ini merupakan anugerah yang tiada tara. Eksistensi multikultural yang dimiliki oleh penghuni banyak suku bangsa atau kelompok etnis yang berbeda. Kondisi ini, tentu, menyebabkan potensi kesenian secara umum seni budaya secara khusus menjadi plural baik bentuk maupun perwujudannya. Seni budaya merupakan bagian dari kebudayaan yang tercipta dari ekspresi orang atau kelompok dalam komunitas budaya sehingga menjadi budaya sendiri. Menjadi pertanyaan yang menarik untuk dikaji ialah bagaimana potensi seni budaya yang plural dengan keberagaman tersebut dapat sebagai acuan dalam ranah kependidikan seni budaya. Diperlukan suatu peta kebudayaan lokal yang jelas sehingga eksistensinya dengan mudah diketahui, melalui bahasa konseptual berikutnya dapat diidentifikasi eksistensi umum pendidikan seni budaya, pendidikan berakar budaya lokal (multikultural). Estetika seni budaya *local genius* dengan coraknya yang khas bersifat mistis, magis, kosmis, dan religius. Segi-segi estetika yang bersifat demikian ini menjadi semacam roh, jiwa, atau esensi dalam setiap perwujudan simbol-simbol kesenian lokal yang bisa ditarik menjadi kebudayaan nasional. Bentuk, wujud, atau simbol-simbol yang muncul memang berbeda, namun, roh, jiwa, atau esensinya tetap memperlihatkan sifat yang berorientasi pada budaya mistis, magis, kosmis, dan religius. Dalam kehidupan empirik, kesenian Indonesia umumnya terintegrasi dalam kegiatan tradisi ritual atau keagamaan masyarakat. Warga masyarakat yang terlibat sebagai pelaku kesenian, acapkali, tidak menyadari kalau mereka sedang berkesenian. Sebaliknya yang disadari ialah mereka sedang melakukan aktivitas kehidupan tradisinya, hal ini sudah berlangsung sejak lama di daerah-daerah. Selanjutnya melalui pendidikan seni budaya bersifat plural yang multikultural, bangsa Indonesia mampu menjaga kesatuan dan persatuan berasaskan keberagaman, sehingga tercipta bangsa yang berkarakter menjunjung ekstensi bangsa yang beradab di tengah percepatan globalisasi, serta tercipta pendidikan berbudaya.

Indonesia is a country that rich in art and culture, each region has a distinctive culture and art. Diversity of cultural distinctiveness is matchless grace. Extension multicultural owned by residents of many tribes or ethnic groups. This condition, of course, lead to the potential of art in general arts and culture in particular a plural form and manifestation. Arts and culture are part of the culture that is created from the expression person, community or group within that culture into a culture of its own. Be an interesting question to be studied is how the potential of arts and culture with a diversity of plural can be as a reference in the realm of arts and culture education. It takes a clear map of the local culture so easily known extension, through, the next conceptual discussion identified common extension educational arts and culture, education rooted local culture (multicultural). Aesthetics art and culture local genius with his feature typical of the mystical, magical, cosmic and religious. Aspects of aesthetics that is so it becomes a sort of spirit, soul, or essence in every manifestation of local art symbols to be drawn into national culture. Shape, form, or symbols that appears is different, however, spirit, soul, or essence still show the nature-oriented culture of mystical, magical, cosmic and religious. In the empirical life, Indonesian art generally integrated in the activities of the religious traditions or rituals. Residents of the community are involved as perpetrators art, often, do not realize that they're art. Instead realize is that they're doing the activity life tradition, this has been going on for a long time in these areas. Furthermore, through arts education multicultural plural culture, Indonesia is able to maintain unity based diversity, so as to create a nation that respects character extension a civilized nation in the middle of the constellation of globalization, as well as created civilized education.

Keywords: Multicultural, and local culture as the reference level of national culture.

Education has a strategic role in improving the quality of human resources, and therefore the quality of education has always strived over and cultured. Education in Indonesia in laws mentioned, that is a conscious and deliberate effort to create an atmosphere of learning and the learning process, so that learners are actively developing the potential for him to have the spiritual strength of religious, self-control, personality, noble character, and skills needed him, community, nation, and state (UU. No. 20 Year 2003). The development of education in the learning culture of Indonesia should be directed to multicultural issues, considering that Indonesia is rich with art and culture *adhiluhung's* local traditions.

At the recent discourse that appeals to all walks of life, to re-think the diversity of local cultural arts actually characterizes Indonesian. The clash of ideas in the midst of frenetic globalization, there is a little shift in the understanding of the past with the present generation, it is very reasonable and any country of this kind occurred. Learning the art of local culture in the educational culture especially arts education. Education is potentially as transformation among educators, students and the community.

Indonesian with a very diverse community made up of diverse cultures, languages, ethnicities, religions have long existed in reality, diversity is a potential for the development of art that is unique and also implies the uniqueness of each culture in each area, it is actually an infinite wealth for our nation. Diversity is often mixed mortar with the interests of the group / class thus confronted with cases such upheaval, ethnic conflicts, cultural pluralism, cultural domination, and so on. If you look at the history of the founding of this nation's founders had in fact understood the pluralism that is reflected in our Pancasila state basis with the motto *Bhineka Tunggal Ika* is unity in diversity, Indonesia. Foundations that has been instilled by our predecessors that were properly implemented nation Indonesia will be more peaceful mutual respect for each other, but history says otherwise. Since the fall of President Suharto from power-which was followed by the emergence of "reform era", Indonesian culture tends to disintegrate and "violence" (Crisis monetary, economic, and political since the end of 1997 led to the crisis (in the cultural

life of the nation. Termination centralism power during the New Era imposing "monoculturalism" and the hegemony cultural (Hilmar Farid, 1996: 1-11) containing the negative implications for the reconstruction of Indonesia's pluralistic culture. At the same time the decentralization process and the power autonomization and government, there is an increase in symptoms of "provincialism" which almost overlaps with "ethnicity." This trend, if unchecked would be cause not only social-cultural disintegration is extensive, but also the political disintegration (Monitor, 2005: 540).

In connection with this there is a problem that needs to be addressed is how to bring art and culture education in Indonesia which has a multicultural local culture-based (local genius), have represented cultures are there?

CULTURAL ARTS EDUCATION

Educational development through a process commonly referred to the educational process. The process is basically the process of acculturation and learning. Learning is culture spreading from one generation to the next. Along this, Tilaar (1999: 9) provides limits that education is a process of sowing the seeds of human culture and civilization of life and lived by values or vision that developed in the community. This is called education as a process of acculturation. In the process of acculturation, there are demands to make ends meet so as to encourage people found the technology to make it easier for life. With a sense owned, humans are able to develop these technologies. Technology is a tool intended to make something and the result is called as a result of culture. From the normative Indonesia has been formulated in the law, about the culture as well as in Article 32 UUD 1945, Subsection (1), the national culture is the original work of the Indonesian people who have reached the peak value, and with it the national culture was also in the middle and interact with foreign cultures. If we as a multicultural regeneration can also responding that ethnic cultures that have reached the pinnacle of creation can be a source of inspiration, and the culture of the alien if contrary to the policy of non-active can we take as a source of creativity for free to reject and also free to accept foreign as something that we can not deny.

The process of acculturation through three main institutions, namely: family, society, and institutions outside the family and society. In societies that rely on nuclear family kinship system (nuclear family), a family member (parent) was responsible for instilling the values of life and basic skills to their children. In societies that follow the pattern of kinship extended family, all members of the extended family share the responsibility in the educational process. The value transformation through of education in the family is often considered very important because this process is a foundation for children in the wider society.

Education in the community means that education takes place in an environment where a person lives his life. The process of education at this level is clearly different in some ways to the education obtained through the family. Through the process of social interaction in public life, people learn to understand and interpret the values and social norms that others do. The more often the quality and quantity of interactions, the more knowledge he had gained. Society contributes significantly to people's understanding of life together in a social unit larger than a family. Through the process of social interaction that people absorbing system of values and norms which later became part of the system of knowledge or culture.

Education through institutions outside the institutions of family and society is education held exclusively by the agency or institution. The agencies include the formal educational institution known as school. School became one of the important means in the process of cultural transformation in society. School structure is different with institution of the family and society. Therefore, in school activities tend to be more weight to the effort to educate the students through the development of potential sense or reason. The concept of the intellectual is generally understood as an effort to develop the students' ability to reason, although its development has spread that includes emotional and spiritual intelligence, as it is known recently in the study of psychology (Sairin, 2003: 3)

The three main elements where the civilizing values of family life, the community and each school has playground and the limits of its own authority.

However, these three elements are interrelated and can not be separated. Only, how to link these elements together in a motion made conceptually still experiencing various obstacles. Especially if it is associated with the development community lately (Sairin, 2003: 4).

In principle, the learning of arts and culture is the development of individual potential. Therefore, educators should be able to motivate so they can express themselves and develop the ability to optimally.

The existence of education can not be separated from learning, from learning the word-generating activities for behavioral changes in individual self studying, either potential or actual. The changes are in the form of new skills or knowledge possessed after have teaching-learning process. Teaching-learning process is a system that can not be separated from the other components are interrelated in it, one of which is a source of learning.

According to Winkel (1996: 258) the media study or the so-called nonpersonal means of learning resources are used or provided by the teaching staff to achieve goals. Sujana & R. Ibrahim (1996: 12) says that the definition of instructional media (learning resources) is anything that can be used to deliver the message or subject content, stimulate the mind or feelings, concerns, and abilities of students, so as to encourage the teaching and learning process. Medium according Hamalik (1994: 23) defines media education as tools, methods, and techniques used for more effective communication and interaction between teachers and students in the process of education and teaching in schools.

Learning Media is a source of learning nonpersonal used or provided by the teacher to help transfer the learning materials that can stimulate the mind, feelings, and abilities of students, resulting in more effective communication and interaction between teaching and learning in order to achieve the learning objectives.

According to Beswick (1977) resource based learning involves active participation of various learning resources, so in that way the students will be motivated to learn by trying to find as much

information as possible. Regarding about arts education can not be separated from the cultural element, because art is one of the elements of culture that are the means of aesthetic fulfillment. Aesthetic needs directly or indirectly absorbed in activities other needs in order to reflect the presence of human beings as moral beings, intelligent, and compassionate (Rahidi, 2000: 9). The relevance of art education has been recognized by experts from the past, for example, Plato said that art should be a cornerstone of education (Read, 1970: 283). Similarly, the ancestors of Indonesia has the view that primary education for all children is the body work and sporting art (Tobrani, 2001: 2).

According Primadi Tabrani (2001: 2), the real art education is not only important for basic education, but also for all levels of education. Primadi Tabrani (2001: 6) stated this as follows:

... general art education, art in particular is not only important for the child, but it is important to further education through college. Until the science and technology that we are not just objektiv, poroh and logical, but complete with shades of sensitivity and feelings and imagination, until he could reach the integrated appreciation conscious-unconscious conscious threshold. This is because no lame art in our education from play group to colleges with curriculum and teaching methods that reflect an integral education that develops the whole person, to be able to produce the quality of Indonesian human and can compete in the global era.

However, the application of the concept of art education is still far from reality. Art education barriers to basic education in general that has not been fully accepted by the public, so do not get an adequate position. According to Lansing (1976: 51), this is the result of a lack of public awareness about the benefits of arts education. Lansing stated the following:

Since the time of Plato, scholars have attempted to explain its merit in philosophical terms, but their explanations have been difficult for most persons inside philosophy to understand. As a result, many persons do not accept art as an important element in their lives or in the general education for children. If they permit it to be taught in the public schools, they allow it to play no more than a minor and relatively unimportant role.

In line with the Lansing, Tjetjep Rohendi Rahidi (2005: 100) mengemukakan about the condition of art education in Indonesia as follows:

The position of arts education in public education is still seen as "less important", "complementary" and seen as "may exist, should not exist".

One example, for art education has only been tested in the exam then surely "be set" implementation and assessment by the manager or the teacher. In some sense, even if it is easier for teachers to organize art education in the classroom more freely and creatively, if teachers and school administrators lack an appreciation of arts education (more precisely, lack of understanding of the nature of art education) we find so often overlooked art education in as the school (more specifically in elementary school). The nature of art education lies in its potential to provide a balance between intelektualias and sensibility, rationality and irrationality, as well as the mind and emotional sensitivity. Art education is also a means to sharpen moral sensitivity and character (Rahidi, 2000: 55).

To improve the quality of education in Indonesia, has made improvements in good repair with a renewed curriculum, development of educational facilities and increase the implementation of teaching. Teaching and learning process still need attention, because there are still fundamental problems in teaching should get treatment.

ROOTED IN LOCAL CULTURAL EDUCATION (MULTICULTURAL)

Educational arts and culture are the things that are rights of the modern education system gets full attention. Opportunity for expression, auto development activities, the distribution of imagination and fantasy are very significant in nurturing the development of creativity and productivity of children. Real cultural arts educational purposes in line with the common goal of education, while the arts and culture as a means to achieve that goal. So the basic cultural arts education is education through art but at the cultural arts education in schools come first-creative expression activities perceived by the public as being counter-productive because students tend to play rather than learn, the school then responds to the idea of planting approach

to cultural awareness based on the idea of local multicultural art education in the learning process. Applied learning in schools regarding local culture or cultures by Koenjarningrat, is a whole system of ideas, actions and products of human endeavor in the context of a society that used to belong to human beings learn. Understanding refers to the idea of J. J. Hoenigman about the manifestation of culture or also called 'cultural phenomenon'. Hoenigman divides culture into three forms, namely in the form of the idea of culture, patterns of action and artefacts or objects. Departing from Koenjarningrat opinion about the culture that culture is deeply human work related to supporting community life.

Arts Indonesia's Tradition

Indonesia is very rich nation with diverse cultural arts of local / regional / tradition, which is a very powerful wealth for the nation. Reality shows that Indonesia is rich in art and culture of each region from Sabang to Merauke, there are hundreds, perhaps thousands of art, culture, customs, habits that are native to Indonesia. But perhaps there are still many who do not understand, kind of art, culture, customs, language and customs are included native Indonesia. The diversity of Indonesian culture can be said to be almost unlimited. Virtually unlimited because research on art and culture, language and others are still very minimal. And the few who are willing and motivated to engage in activities that could be said (probably) not prestigious. Indeed, foreigners are very interested and wanted to examine issues related to the wealth of art and culture of Indonesia.

The presence of Indonesian culture has had a clear cultural identity of identity and cultural character very plural, referring to the cultural diversity of our society have proved that cultural production quality is outstanding. Function relegi magical displays of prehistoric art manifestation in sculpture, painting, kite, and garnish with a content rich imagery and symbolic imagery. Symbolism of continuity evolutionary traditions as performing arts in a variety of decorative and ornamental pattern. The tradition of sacred art is still preserved in the ethnic cultural diversity with various styles of expression trends. From the continuity of the tradition of Indonesian art is formed various kinds, types and styles of artistic expression at the time of the Hindu new, Yudhapurno (2008: 234). Country has used

people who will care about the past, present and future homeland. These people need to be able to parse the details of the journey Indonesia until now. Maybe we need a world-class anthropologist, archaeologist qualified, those who can read the past, people who can understand ancient symbols can be seen in the roles of his time. In the era of ordabaru often we hear that a great nation is a nation that respects history, but it is now very rare to hear such slogan, if our nation is forgetting history. The re-emergence of local genius to advance the education is very good, hopefully not just as mere discourse. Rebuild the local culture is very useful for great-grandchildren us later. The character of this nation must be completely decomposed. Find up to be. Do not ever 'stolen' by other nations again, usually when it's such events are recognized by other nations then we grab up a fuss about property rights, but when it's quiet local culture left, just like on / off up to it. Seeing such a phenomenon-the common let us fight for the field of each of us to look back on a very local culture has the potential for great achievements of Indonesia! And it is all the greater if children want to preserve the nation as a whole art-culture. This can all be done through education. Education characterized by Indonesia. Education that provided supplies for the nation to survive in any condition and age through understanding the rich art and culture. Rich is important messages children of this nation to return to the original identity, the Original Indonesia. How to determine the Indonesiannya. In this dictionary Wikipedia, Indonesian culture is defined as the entire local culture that had existed before the national form Indonesia in 1945. Understanding is strengthened also by the opinions Wahyudi Rowiyantu (2002), in which he stated - vision of national culture should contain the spirit of national integration, because in essence the national culture is the accumulation of local culture that spread across Indonesia. When referring to the definition above, it is clear that Indonesia is not comprised of a single culture (monocultural) but made up of many cultures (multicultural), the root of the word multiculturalism is culture, culture is viewed from its function as a guide for human life. In the context of nation-building, the term multicultural has framed an ideology called multiculturalism. The concept of multiculturalism can not be equated with the concept of ethnic or cultural diversity that characterize ethnic plural society, because

multiculturalism emphasizes cultural diversity in equality. Reviews about multiculturalism inevitably will review issues that support this ideology, of politics and democracy, justice and law enforcement, job and business opportunities, rights, cultural rights and minorities Community, as well as the principles of ethics and morals (<http://id.wikipedia.org/wiki/Multikulturalisme>).

In Indonesia, the awareness to offer educational programs that are rooted in local culture has been initiated by a character who was very instrumental in the education of educators warrior figure is aware that the colonial school system is not conducive to the cultivation of a sense of pride in their own culture. Therefore, they set up a private school with a different philosophy. One such school is the Student Garden. Student Park was founded by R.M. Soewandi Soerjaningrat which is popularly known as Ki Hajar Dewantoro. Ki Hajar Dewantoro greatly influenced by Rabindranath Tagore's ideas on national education. In the Garden of students, drawing is included in the curriculum and is considered an important program to instill cultural awareness of students. The idea of freedom for students to express themselves, to inspire educators in designing art activities learners in school. Method "experiment with various materials" which was introduced by the Bauhaus artists from Germany, very influential on art education. According to the group, so artists used artists to experiment with a variety of materials in order to *mengeksplofasinya*. The influence of the Bauhaus group's ideas on art education in schools look at the introduction of a variety of materials to be explored by students. Expressions visual learners are no longer confined to the media

CONCLUSION

Educational arts and culture, in Indonesia can not be separated from the local arts and culture are very diverse, cultural diversity is a potential for the development of art that is unique and also implies the uniqueness of each culture in each region. The wealth of local culture has not been dug up, but so have the prospects that upholds traditional oriental has its own characteristics that imply cultural values, physical environment, etc., it is necessary to instill a sense of awareness we have shared so that it can continue. Power adaptation to change, can be a media confirmed the identity of the group

with their uniqueness. Local culture and art can be a means of appreciation that is sensitive to cultural differences, small communities, and the potential of local diversity. Can also place objects and art as a means of education, is a real step stewardship of environmental resources by taking into account the carrying capacity of ecosystems and sustainable aspects. Art is related to culture and is the result of human expression itself. The works produced reflect the character of each. An understanding of local cultural arts foster a love for local production. Art education major project needs, in order to establish and develop the ability to exercise taste and culture. Through art education are expected to respect and foster a sense of pride in their culture and the cultures of others. To capitalize the knowledge and appreciation of the art of generating mutual respect and maintain cultural diversity and cultural differences with our own people and foreign nations. Furthermore, through multicultural arts education, the Indonesian nation capable of maintaining unity "Based diversity, so as to create a nation that respects character extension a civilized nation in the middle of the constellation of globalization. Multicultural art education is not seen as a problem or design work alone, but systematically related to (1) the system is the reference value creation; (2) the needs of primary, secondary, and the cultural creator and audience; (3) natural environmental resources-physical and socio-cultural use and can be utilized; (4) Pranata existing institutions that are able to provide protection for the creation of works of art; and (5) individuals who are potentially capable of preserving and improving the quality of art that can be the pride of self and the broader culture (Rohidi Authorship Typical Monday, September 23, 2002)

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