



Cultural Plurality and the Challenges of Minority Education in Indonesia: A Multicultural Study

Masnun Baiti¹, Karoma Burlian², Abdullah Idi³, Habibur Rachman⁴, Sukirman⁵, Mualimin⁶

^{1,2,3,4,5} Universitas Islam Negeri Raden Fatah Palembang, Indonesia

⁶ Universitas Terbuka, Indonesia

Email: masnunbaiti@radenfatah.ac.id, karoma_uin@radenfatah.ac.id, abdullahidi_uin@radenfatah.ac.id, habiburachman12@gmail.com, sukirman_uin@radenfatah.ac.id, mualimin@ecampus.ut.ac.id

Abstract

Indonesia is known as a diverse nation with a wealth of cultures, ethnicities, religions, and languages. This cultural plurality is both a strength and a challenge in realizing education that is fair and inclusive, especially for minority groups. This article examines the relationship between cultural plurality and minority education from a multicultural perspective, highlighting how the national education system addresses the complexities of such diversity. The research method uses a literature study with a qualitative approach. Data collection techniques involve reading and drawing conclusions from various literature sources, including books or relevant articles. Data analysis techniques include inventorying, categorizing, and analyzing research data. The study results indicate that education in Indonesia still faces challenges in terms of equal access, cultural representation, and multicultural teacher competencies. Therefore, a humanistic educational approach that is culturally just and sensitive to local values is needed so that plurality becomes an integrative strength, rather than a source of exclusion.

Keywords: Cultural Plurality, Minority Education, Multiculturalism.

PRELIMINARY

Indonesia is a nation born and raised on a foundation of diversity. With over 1,300 ethnic groups (Romli, 2017), 718 regional languages, 6 major religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism (MA, 2022), and diverse traditions and cultures, this nation is known as one of the countries with the richest cultural plurality (Alfanny et al., 2025). This diversity is not merely a demographic fact, but also an integral part of the national identity embodied in the motto "Bhinneka Tunggal Ika" (Unity in Diversity) (Riyadi et al., 2024). This cultural plurality has become a force that binds Indonesian society within a framework of unity, while also serving as a foundation for social, political, and educational dynamics in the country. However, behind this ideal portrait of diversity, various complex challenges are hidden, especially in the field of education. Reality shows that not all groups in society have equal opportunities to access quality education. This inequality (Anita & Astuti, 2022) is evident in several aspects, such as the geographical conditions of remote areas, limited human resources, and cultural bias in educational policies and practices. As a result, minority groups, whether ethnically, religiously, or socioeconomically, often find themselves at a disadvantage. They face not only limited educational facilities and infrastructure but also challenges with representation and recognition of their cultural identity in the school environment.

In this context, education should not merely serve as a means of transferring knowledge, but also as a medium for social integration and the establishment of cultural justice (Ariya & Ismail, n.d.). Ideal education is one that connects differences into strengths and makes schools an inclusive space where every individual is valued regardless of their cultural background (M.Pd et al., 2024). However, educational practices in Indonesia still often demonstrate the dominance of the majority culture. Curricula, textbooks, and even teaching communication styles primarily represent the values of the dominant group, while

minority cultures often receive disproportionate recognition. This situation has the potential to create feelings of alienation and cultural marginalization among students from minority groups.

To address these issues, a new paradigm in education delivery is needed, namely multicultural education (Supriatin & Nasution, 2017). This approach emphasizes the importance of respecting cultural diversity, equal rights to learn, and instilling mutual respect among students from various backgrounds. Multicultural education not only teaches tolerance theoretically, but also builds critical awareness and social empathy towards other groups. Through this approach, the learning process is expected to foster an inclusive classroom atmosphere, where differences are seen as wealth, not a threat. Furthermore, multicultural education plays a strategic role in shaping a democratic and socially just society. Schools can become miniature models of Indonesia's multicultural society where the values of pluralism, tolerance, and social justice are put into practice. Teachers are not only transmitters of knowledge but also agents of cultural change who instill values of togetherness and mutual respect. Through multicultural education, the Indonesian nation can strengthen its identity as a nation that is not only diverse but also capable of managing diversity harmoniously and civilized (Hakim & Daroajat, 2023).

METHOD

The research method used in this study is qualitative research. Based on the object of study, this research is classified as literary or library research (Assingkily, 2021). This research is conducted by collecting information and data with the help of various references such as books, research results, articles, notes, and relevant journals (Ridwan, et al., 2021). The data collection technique involves reading and drawing conclusions from various literature sources from books or articles relevant to the research. The data analysis technique used by the author is content analysis in the form of descriptive analysis, which involves an in-depth discussion of the issues discussed.

FINDINGS AND DISCUSSION

Cultural Plurality in Indonesia

Cultural plurality (Muhibuddin, 2020) is a social reality that demonstrates the diversity of social identities, ethnicities, religions, languages, and traditions within a society. This concept not only emphasizes the existence of differences but also demands recognition, appreciation, and respect for that diversity. According to Clifford Geertz, plurality is a societal condition consisting of various social communities with different value systems and cultural symbols, yet living side by side in the same space (Mawikere et al., 2024).

In the Indonesian context, cultural plurality is an inseparable part of the nation's identity. Indonesia is known as one of the most diverse countries in the world. According to data from the Central Statistics Agency (BPS), there are more than 1,340 ethnic groups and over 700 regional languages spread across the archipelago. Furthermore, Indonesians embrace a variety of religions and beliefs, including Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and even local religions. This fact demonstrates that cultural plurality is an inevitability in Indonesian life.

The motto "Bhinneka Tunggal Ika" (Unity in Diversity) is a philosophical representation of Indonesia's cultural plurality (Rahman et al., 2020). This expression emphasizes that despite differences in ethnicity, religion, race, and culture, the Indonesian nation remains a unified whole. This philosophical value is not merely a motto, but a moral and ethical foundation for building national and state life. However, the diversity that is the strength of the Indonesian nation can also present complex challenges. In reality, plurality often gives rise to social problems in the form of discrimination, marginalization, negative stereotypes, and even horizontal conflict in various regions (Irnawati et al., 2025). Conflicts motivated by ethnic, religious, or political differences often occur if not managed properly. For example, the social conflicts in Ambon in 1999–2002 and Poso in 1998–2001 (Tidore, 2022) demonstrate how issues of plurality can trigger social tensions that culminate in violence.

Therefore, managing cultural plurality is an urgent need. One important instrument in managing plurality is education. Education plays a strategic role in instilling the values of tolerance, togetherness, and social harmony in the younger generation. According to James A. Banks, multicultural education (Purwasari et al., 2023) is key to helping students understand the realities of diversity and develop mutual respect in a pluralistic society.

Thus, cultural plurality is not only about the existence of various social identities, but also about how this nation is able to manage them through social, political, and especially educational mechanisms. Without proper management, plurality can be a threat; however, if managed wisely, plurality can become valuable social capital in building a strong and civilized nation.

Minority Education in Indonesia: Challenges and Problems

Minority education is an important study in the context of a multicultural society. The term minority refers to a group that is numerically smaller than the dominant group in a society (Polii, 2024). Minority groups can be defined by ethnicity, religion, language, socioeconomic status, and local culture, often marginalized from mainstream education policy. In other words, minority education focuses on fulfilling educational rights for groups outside the dominant majority (Ice & Pustaka, 2025), so they have equal opportunities to develop academically, socially, and culturally.

In the context of national policy, minority education is not only understood as equal access, but also as recognition of the cultural, linguistic, and religious rights of these groups, as stipulated in Article 31 paragraph (1) of the 1945 Constitution, which states that every citizen has the right to education without discrimination (Ahmad, 2021). However, the reality on the ground shows that minority groups still face various challenges. These challenges are not only technical but also structural and cultural.

1. Limited Access to Education

In various regions of Indonesia, there are minority communities (Burhani, 2020), such as indigenous communities in the interior (Agusman et al., 2023), ethnic groups in the mountains, and residents living in border areas. These groups often face significant challenges in obtaining a proper education. One of the main obstacles is limited access to educational services.

These difficulties are evident in several aspects. First, the development of educational infrastructure is uneven (Nurhayati & Mulyanti, 2025). Many areas still lack adequate schools, some even in disrepair, making them unsuitable for effective learning. Second, there is a lack of educational facilities (Prasetyo, 2020), such as classrooms, textbooks, laboratories, and technology facilities. Third, there is a limited teaching staff (Putra, 2025). The number of teachers in minority areas is often disproportionate to the number of students, and some even lack qualified teachers (Ananda, Khairani, et al., 2025). Fourth, the long distances to schools mean children have to travel long distances and navigate difficult terrain to reach school (Angglepi et al., 2025).

This situation directly impacts the low school participation rate among minorities compared to the majority group. This means that many children from minority groups are forced to drop out of school or fail to continue on to higher education. A UNESCO report indicates that limited access is a major factor in educational inequality in developing countries, including Indonesia (Vega et al., 2024).

Therefore, the issue of access to education for minority communities is not merely a technical issue, but also reflects structural injustice that needs to be addressed immediately. Equalizing infrastructure, deploying qualified teachers, and providing support in the form of transportation and scholarships are strategic steps to achieve equity and improve the quality of education for all levels of society.

2. Homogeneous and Majority-Biased Curriculum

One of the main problems in education in multicultural societies is the curriculum, which tends to be homogenous (Julaeha, 2019) and oriented toward the majority culture (Agustia, 2025). The national curriculum in Indonesia is generally designed based on a dominant perspective, thus giving minority cultural elements little space in the learning materials. As a result, the diversity that truly constitutes the nation's identity is not fairly reflected in schools.

A clear example can be seen in history lessons, where the contributions of minority groups to national development are often underrepresented. Similarly, in other subjects, such as language or art, the local cultural values of minority communities are often ignored or considered complementary rather than a core part of the curriculum. This situation has serious implications for the learning experience of students from minority groups. They can feel alienated because they don't find representation of their identities in the classroom.

Banks, a leading advocate for multicultural education, emphasized that a homogenous curriculum has the potential to create cultural bias and reinforce social injustice. This means that the education system can actually reproduce inequality by highlighting only one cultural identity while marginalizing others. Schools, however, should be inclusive spaces that recognize and value each student's cultural identity.

Therefore, developing a curriculum that is more inclusive and responsive to cultural diversity is essential. Integrating the values, history, and contributions of minority groups into various subjects will help create a more equitable learning experience and foster a sense of community and mutual respect among students.

3. Discrimination and Stereotypes

In education, minority groups often face challenges in the form of discrimination (Karmila et al., 2021), both explicit and implicit. This discrimination occurs not only outside of school but can also arise in formal educational settings, which should be safe and inclusive spaces for all students.

One form of discrimination is the negative stereotypes attached to minority students. For example, the assumption that they are less intelligent, have difficulty adapting, or are unable to meet learning standards. These stereotypes often unconsciously influence teachers' attitudes and behaviors. This can be seen in teachers' low expectations of minority students, such as rarely giving them opportunities to perform, being reluctant to nominate them in discussions, or assuming their performance will always be lower than that of majority students (Harefa & Lase, 2024).

Furthermore, differential treatment in the learning process is also a common form of discrimination. For example, minority students do not receive equal attention, are rarely involved in extracurricular activities, or even become victims of jokes that offend their ethnic or religious identity. The consequences of this discrimination and stereotyping are serious. Minority students often feel marginalized and unappreciated, resulting in decreased self-confidence (Saputra et al., 2025). In the long term, this hinders them from developing their full potential. Furthermore, persistent stereotypes attached to minority groups in schools can reinforce social stigma in the wider community, creating a cycle of injustice that is difficult to break.

Therefore, education needs to be designed as a space free from discrimination and stereotypes, emphasizing the values of inclusivity, respect for differences, and strengthening the positive identity of each student. Teachers, as key actors in the learning process, need to be trained to possess cultural sensitivity and be able to build positive expectations for all students, regardless of their ethnic, religious, or cultural background.

4. Language Barriers

Language is one of the most important instruments in the educational process because it is the primary medium for conveying knowledge. However, for minority groups in Indonesia, language often presents a significant barrier. Many children from indigenous and ethnic minority communities grow up using their mother tongue for daily communication, while the official language of instruction in schools is Indonesian (Rahardini & Niswah, 2022).

These differences pose significant challenges. When they first enter school, children from minority groups often struggle to understand the material because they haven't fully mastered Indonesian. As a result, they are slower to learn than their peers from the majority group, who have been accustomed to using the national language since childhood.

UNESCO emphasizes the importance of using the mother tongue in primary education, especially in the early stages of schooling. Children will more easily understand concepts, develop self-confidence, and actively participate in learning if the mother tongue serves as a bridge to mastering the national language. Without educational policies that support multilingualism, minority students will remain vulnerable, experience an achievement gap, and even be at higher risk of dropping out of school.

In the Indonesian context, this language barrier is clearly felt in various regions. For example, in Papua (Sukma et al., 2021), (Pujiasih, 2021), Maluku, or Kalimantan, many children are more fluent in their mother tongue/regional language than in Indonesian. When they enter school, they struggle to

understand teachers' instructions, read textbooks, or take national exams. This situation is not due to their lack of intelligence, but rather to differences in the language of instruction.

5. Socio-Economic Factors

One of the most significant factors hindering minority groups' access to education is economic constraints (Fatmawati et al., 2025). Many minority communities in Indonesia live under extremely limited conditions, whether due to regional isolation, uneven development, or years of structural marginalization. These conditions often trap minority families in a cycle of poverty that is difficult to break.

Economic limitations directly impact the education of children from minority groups. Many are forced to drop out of school because their parents cannot afford educational expenses, from uniforms and books to transportation costs to the often-long school. Often, these children are forced to work to help their parents (Siregar & Turnip, 2023), for example in the fields, gardens, or as manual laborers, to supplement the family income.

This problem not only impacts primary education but also limits their opportunities to continue to higher levels. Children from minority families living in poverty rarely have access to secondary or higher education, making it increasingly difficult for them to escape the poverty trap. UNESCO (Ratih, 2025) notes that poverty is a major factor in low school participation rates (Rahmatin & Soejoto, 2017), especially in developing countries, including Indonesia.

In the Indonesian context, this phenomenon is clearly visible in indigenous communities in the interior of Kalimantan, Papua, and Nusa Tenggara. Many children from these communities receive only basic education, and most do not complete it. For example, in West Papua, 42% of the workforce is junior high school graduates or below, 33% are secondary school graduates (high school and vocational high school), and 17% are university graduates. This data indicates that school-age children are no longer pursuing education and are choosing to work (DKK, 2020). Economic factors are the dominant factor, as families prioritize meeting daily living needs over education costs, which are considered an additional burden. As a result, there is a significant gap in access between the majority group living in urban areas and minority groups living in remote areas. Furthermore, economic limitations also impact the quality of education received by minority students. They tend to attend educational institutions with minimal facilities, limited teaching staff, and inadequate learning resources. This makes it difficult for them to compete with students from the majority group who have better educational facilities. Ultimately, a cycle of social inequality is born: poverty breeds limited education, and limited education perpetuates poverty between generations. This poverty has direct implications for low school participation rates and limited access to higher levels of education.

Direction of Minority Education: Realizing Social Justice

Tilaar emphasized that minority education should be directed toward creating social justice (Sari, 2025), namely a condition in which every group, regardless of ethnic, religious, or cultural background, has equal opportunities to develop. Education should be a means of empowering minority groups, not simply a tool of integration that forces them to adapt to the dominant culture. Therefore, several strategic steps are needed, including:

1. Equal access to education through the construction of schools in minority areas, provision of affirmative scholarships, and the deployment of trained teaching staff (Ananda, Adma, et al., 2025).
2. Reform the curriculum to be more inclusive and reflect the nation's cultural diversity (Aslinda & Amrizon, 2025).
3. Teacher training to have multicultural sensitivity and be able to manage heterogeneous classes (Sibaweh et al., 2024).
4. The use of mother tongue as a learning medium in the early stages of elementary education to facilitate the learning process (Permana et al., 2021)
5. Empowering minority communities to actively participate in the formulation of education policies (Nasir et al., 2023).

With these steps, minority education becomes not only an effort to fulfill basic rights, but also an important strategy in building a just, inclusive, and harmonious multicultural society.

The Relationship between Cultural Plurality and Minority Education

Cultural pluralism and minority education are closely related, as both exist within the dynamic framework of a multicultural society. Cultural pluralism refers to the fact that society is comprised of diverse groups with distinct ethnic, religious, linguistic, and cultural identities. In such a situation, education becomes a strategic arena for managing diversity. Non-inclusive education has the potential to lead to marginalization, discrimination, and even horizontal conflict for minority groups. Conversely, education that accommodates diversity can strengthen social integration and maintain national stability.

In the Indonesian context, cultural plurality is a historical and sociological fact inseparable from national identity. The motto "Bhinneka Tunggal Ika" (Unity in Diversity) serves as a philosophical foundation that emphasizes that diversity is the nation's strength. However, reality shows that minority groups are often marginalized in educational policies and school practices. If cultural plurality is not managed fairly, education can become an instrument of domination by the majority over minorities.

Ainul Yaqin (M.Sn & M.Pd, 2024) emphasized that multicultural education is a bridge to creating social justice in a pluralistic society. Multicultural education not only teaches tolerance but also builds critical awareness to appreciate differences, fight discrimination, and uphold the principle of equality. Therefore, implementing multicultural-based minority education is a strategic step to strengthen the nation's social cohesion.

Implementing multicultural-based minority education can be done in several ways: first, developing an inclusive curriculum that values diversity. The curriculum should not only represent the majority culture but also showcase the contributions of minority groups in history, art, and social life. Second, providing space for minority cultural expression in schools. For example, through extracurricular activities, local cultural celebrations, or the use of regional languages in certain lessons. Third, providing teacher training to be sensitive to diversity issues. Teachers with multicultural competence are able to create an inclusive learning environment and encourage students from minority groups to actively participate. Fourth, through these methods, education becomes not only a means of transmitting knowledge but also a vehicle for social integration that maintains national cohesion amidst cultural plurality. Equitable and multicultural education can transform differences into a collective strength for national development.

CONCLUSION

Cultural plurality is a social reality that cannot be separated from the life of the Indonesian nation. The diversity of ethnicities, religions, languages, and customs is both a distinctive feature and a strength of the nation in building a national identity. However, this plurality also presents complex challenges, particularly in the world of education, where minority groups still face various obstacles in obtaining equal educational rights. The various issues facing minority education include limited access to educational facilities, curricula that are still biased toward the majority culture, discriminatory practices and stereotypes in the school environment, language barriers, and socio-economic factors that contribute to disparities in learning opportunities.

This situation demonstrates that the Indonesian education system still needs to strengthen the principles of justice and inclusivity to reach all levels of society without discrimination. Therefore, multicultural education is a crucial approach in addressing the challenges of cultural plurality and educational inequality for minorities. Through multicultural education, schools can function as spaces for intercultural dialogue that foster mutual respect, empathy, and tolerance. Teachers must be equipped with multicultural competencies to be able to manage diversity in the classroom and instill values of social justice in students. Education based on multiculturalism will transform differences into the nation's collective strength. Therefore, managing cultural plurality through inclusive and equitable education is key to creating a harmonious, democratic, and civilized Indonesian society.

REFERENCES

- Agusman, Majid, Z. A., Hamid, A., & Hanif, M. (2023). Problematika dakwah dan pendidikan pada masyarakat pedalaman Tau Taa Wana Morowali Utara. *Tawazun: Jurnal Pendidikan Islam*, 16(2), 245–272. <https://doi.org/10.32832/tawazun.v16i2.14472>
- Agustia, L. (2025). Pluralisme Dan Multikulturalisme Dalam Pendidikan Pancasila: Tantangan dan Peluang Ditinjau Dari Perspektif Psikologi. *Journal of Social Sciences Spectrum*, 1(2). <https://sriwijayamediapermata.id/index.php/spectrum/article/view/28>
- Ahmad, R. (2021). *Implementasi Pendidikan sebagai Hak Asasi Manusia*. 5.
- Alfanny, M. S., Yusuf, K., Himmati, A., & Amien, A. B. (2025). Konsep Pluralitas Di Indonesia: Menelisik Relasi Islam Rahmat Li Al-Ālamīn dan Bhinneka Tunggal Ika: The Concept Of Plurality In Indonesia: Examining The Relationship Between Islam Rahmat Li Al-Ālamīn And Unity In Diversity. *Mosaic: Islamic Studies Journal*, 4(01), 31–44. <https://doi.org/10.35719/mosaic.v4i01.2296>
- Ananda, R., Adma, R. N., Anggraini, P., Arifiana, P., & Nursaiyana. (2025). Kebijakan Dan Permasalahan Akses Pendidikan Dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(02), 450–461. <https://doi.org/10.23969/jp.v10i02.26958>
- Ananda, R., Khairani, M., Putri, N. A. A., Anggraini, T., & Pratiwi, N. (2025). Analisis Kompetensi dan Ketersediaan Tenaga Kependidikan Sekolah Dasar Di Indonesia. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(02), 391–401. <https://doi.org/10.23969/jp.v10i02.25007>
- Angglepi, M. S., Susanti, E., Haironi, N., & Assyifaturrahmah. (2025). Tantangan Mobilitas Pelajar Di Sebrang Sungai Kampar Kiri Dalam Menempuh Pendidikan. *Journal Education, Sociology and Law*, 1(1), 757–764.
- Anita, A., & Astuti, S. I. (2022). Digitalisasi Dan Ketimpangan Pendidikan: Studi Kasus Terhadap Guru Sekolah Dasar Di Kecamatan Baraka. *Jurnal Pendidikan Dan Kebudayaan*, 7(1), 1–12. <https://doi.org/10.24832/jpnk.v7i1.2509>
- Ariya, A. A., & Ismail, I. (t.t.). *Filsafat Pendidikan di Era Globalisasi: Tantangan dan Peluang dalam Konteks Multikultural | JIIP - Jurnal Ilmiah Ilmu Pendidikan*. Diambil 6 November 2025, dari <https://jiip.stkipyapisdampu.ac.id/jiip/index.php/JIIP/article/view/6442>
- Aslinda, A., & Amrizon. (2025). Membangun Pendidikan Inklusif: Analisis Isu-Isu Multikultural Dalam Dunia Pendidikan Indonesia. *Midaduna: Journal of Islamic Studies*, 2(1), 34–47.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Burhani, D. A. N. (2020). *Dilema Minoritas di Indonesia*. Gramedia Pustaka Utama.
- DKK, A. A., Dini Dwi Kusumaningrum. (2020). *Pendidikan Sebagai Jalan Terang: Membangun Pendidikan yang Responsif terhadap Kondisi Geografis, Demografi, Sosial, dan Budaya Orang Asli Papua*. Yayasan Pustaka Obor Indonesia.
- Fatmawati, F., Fadillah, N., Faizi, A., & Kurnia, H. (2025). Kebijakan Pemerintah Untuk Meningkatkan Akses Pendidikan Bagi Masyarakat Kurang Mampu. *Innovations in Multidisciplinary Education Journal*, 2(1), 1–7. <https://doi.org/10.61476/q1dfs358>
- Hakim, A. R., & Darajat, J. (2023). Pendidikan Multikultural dalam Membentuk Karakter dan Identitas Nasional. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 1337–1346. <https://doi.org/10.29303/jipp.v8i3.1470>
- Harefa, A. T., & Lase, B. P. (2024). Peran Pendidikan dalam Mengurangi Stigma dan Diskriminasi terhadap Siswa dari Kelompok Minoritas Sosial. *Journal of Education Research*, 5(4), 4288–4294. <https://doi.org/10.37985/jer.v5i4.1479>
- Ice, D., & Pustaka, D. (2025). *Buku Ajar Pendidikan Multikultural*. Detak Pustaka.
- Irnawati, Fauzi, M., Setiyorini, N. D., Setyowati, H., Irdyansah, A., & Mubarok, A. S. (2025). *Pendidikan Multikultural: Teori, Praktik, dan Transformasi Sosial*. Penerbit NEM.
- Julaeha, S. (2019). Problematika Kurikulum dan Pembelajaran Pendidikan Karakter. *Jurnal Penelitian Pendidikan Islam*, 7(2), 157. <https://doi.org/10.36667/jppi.v7i2.367>
- Karmila, K., Fauziah, N., Safira, E., Sadikin, M. N. A., & Wardhana, K. E. (2021). Diskriminasi Pendidikan di Indonesia. *EDUCASIA: Jurnal Pendidikan, Pengajaran, Dan Pembelajaran*, 6(3), 191–203. <https://doi.org/10.21462/educasia.v6i3.128>
- MA, D. E. E. (2022). *Agama-agama di Indonesia*. Merdeka Kreasi Group.

- Mawikere, M. C. S., Hura, S., & Tulung, V. R. (2024). Dinamika Agama Dan Potensi Konflik Dalam Riset Clifford Geertz: Urgensi Moderasi Beragama Dan Relevansi Dengan Teologi Kristen. *Manna Rafflesia*, 10(2), 245–263. https://doi.org/10.38091/man_raf.v10i2.364
- M.Pd, D. M. T., M.Pd, D. C. S., M.Pd, A. R., & S.S, H. W. T. (2024). *Pendidikan Inklusi: Menyongsong Masa Depan Pendidikan Untuk Semua*. Indonesia Emas Group.
- M.Sn, M. F., S. Pd, & M.Pd, D. A., S. Pd. (2024). *Pendidikan Multikultural*. Cahaya Smart Nusantara.
- Muhibuddin, B. A., Anton. (2020). *Pluralitas budaya di Indonesia dan korelasinya dengan status hukum Islam dalam tata hukum positif di Indonesia*. Lima Aksara.
- Nasir, M., Mahmudinata, A., Hafidulloh, Ulya, M., & Firdaus, F. (2023). *Strategi Pemberdayaan Sekolah sebagai Upaya Peningkatan Manajemen Pendidikan*. 1, 799–816. <https://doi.org/10.62504/mbznza39>
- Nurhayati, & Mulyanti, D. (2025). Strategi Manajemen Pendidikan di Era Digital: Optimalisasi Infrastruktur, SDM, dan Pembelajaran Berbasis Teknologi. *Jurnal Pelita Nusantara*, 2(4), 376–383. <https://doi.org/10.59996/jurnalpelitanusantara.v2i4.698>
- Permana, A., Rahman, R., Kurniasari, L., & Wijayadikusumah, B. (2021). Bahasa Ibu dalam Pembelajaran di Sekolah Dasar (SD). *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan*, 1(6), 369–379. <https://doi.org/10.36418/syntax-imperatif.v2i6.128>
- Polii, J. L. S. S. (2024). *Keadilan dalam inklusi menyuarakan hak-hak minoritas di tengah dinamika global*. Gema Edukasi Mandiri.
- Prasetyo, D. H. (2020). Pengaruh Minimnya Sarana Dan Prasarana Dalam Pembelajaran Pendidikan Jasmani Olahraga Dan Kesehatan Di Daerah Terpencil. *Seminar Nasional Keolahragaan*, 1(0). <https://conference.um.ac.id/index.php/fik/article/view/464>
- Pujiasih, D. (2021). *Menerjang Badai, Meraih Mimpi: Sebuah Perjuangan Anak Papua dalam Menempuh Pendidikan di Jawa*. Penerbit Adab.
- Purwasari, D. R., Waston, W., & Maksum, M. N. R. (2023). Konsep Pendidikan Multikultural dalam Pandangan James a Banks. *MODELING: Jurnal Program Studi PGMI*, 10(2), 249–258. <https://doi.org/10.69896/modeling.v10i2.1746>
- Putra, P. A. N. (2025). KEterbatasan Akses Dan Infrastruktur Dalam Keberlangsungan Pendidikan Vokasional. *Humanitis: Jurnal Homaniora, Sosial Dan Bisnis*, 3(5), 1202–1207.
- Rahardini, N. A., & Niswah, A. A. (2022). Revitalisasi bahasa minoritas di Indonesia. *Jurnal Etnolingual*, 6(2), 113–134.
- Rahman, M. F., Najah, S., Furtuna, N. D., & Anti, A. (2020). Bhinneka Tunggal Ika Sebagai Benteng Terhadap Risiko Keberagaman Bangsa Indonesia. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 6(2). <https://doi.org/10.35673/ajdsk.v6i2.1183>
- Rahmatin, U. Z., & Soejoto, A. (2017). Pengaruh Tingkat Kemiskinan Dan Jumlah Sekolah Terhadap Angka Partisipasi Sekolah (Aps) Di Kota Surabaya. *JPEKA: Jurnal Pendidikan Ekonomi, Manajemen Dan Keuangan*, 1(2), 127–140. <https://doi.org/10.26740/jpeka.v1n2.p127-140>
- Ratih, A. (2025). Hubungan Tingkat Kemiskinan dan Angka Putus Sekolah Anak di Kabupaten Kudus: Studi Kuantitatif tentang Ketimpangan Akses Pendidikan Dasar. *Jurnal Ekspos*, 3(1), 46–62.
- Ridwan, M., Am, S., Ulum, B., & Muhammad, F. (2021). Pentingnya Penerapan Literature Review pada Penelitian Ilmiah. *Jurnal Masobi*, 2(1), 42. <https://doi.org/10.36339/jmas.v2i1.427>
- Riyadi, I., Prabowo, E. A., & Hakim, D. (2024). Peran Bhinneka Tunggal Ika Dalam Keberagaman Adat Budaya di Indonesia. *Jaksa: Jurnal Kajian Ilmu Hukum Dan Politik*, 2(3), 34–49. <https://doi.org/10.51903/jaksa.v2i3.1870>
- Romli, R. C. (2017). Memperkuat Pancasila, Menata Kemajemukan Bangsa. *Harmoni*, 16(1), 184–194. <https://doi.org/10.32488/harmoni.v16i1.69>
- Saputra, R., Tahir, I., R. M. A. S., Mustamin, M., & Wahab, A. (2025). Persepsi Peserta Didik Terhadap Sikap Diskriminatif Guru di SMP Negeri 4 Sengkang Kabupaten Wajo. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 17(1), 223–230. <https://doi.org/10.47435/al-qalam.v17i1.3806>
- Sari, P. P. (2025). Pentingnya Pendidikan Untuk Mewujudkan Keadilan Berlandaskan Sila Kedua Pancasila Dalam Menghapus Pengelompokan Minoritas Dan Mayoritas Di Lingkungan Sekolah. *Lentera Ilmu*, 2(1), 67–75. <https://doi.org/10.59971/li.v1i1.78>

- Sibaweh, I., Setiawan, D., Mahmud, & Erihadiana, M. (2024). Pertimbangan Multikultural dalam Pengembangan Kurikulum Untuk Menghadapi Keanekaragaman Siswa. *Didaktika: Jurnal Kependidikan*, 13(3), 3895–3904. <https://doi.org/10.58230/27454312.905>
- Siregar, S., & Turnip, I. R. S. (2023). Anak jalanan pencari nafkah untuk keluarga ditinjau dari maqashidus syari'ah. *JRTI (Jurnal Riset Tindakan Indonesia)*, 8(2), 241–251. <https://doi.org/10.29210/30033290000>
- Sukma, B. P., Ambarwati, D., Amalia, C., Okitasari, I., & Prayoga, R. A. (2021). *Demi Bahasa Bermanfaat Dan Bermartabat: Pervikan Pemikiran Strategi Kebahasaan Dalam Dinamika Bahasa, Pendidikan, Dan Kebudayaan Era Kinari*. Deepublish.
- Supriatin, A., & Nasution, A. R. (2017). Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Di Indonesia. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 3(1), 1–13.
- Tidore, B. (2022). Resolusi Konflik Berbasis Teologi Baku Bae Ambon (1999-2002). *Media: Jurnal Filsafat Dan Teologi*, 3(2), 212–235. <https://doi.org/10.53396/media.v3i2.111>
- Vega, A., Maharani, I. V. A., Putri, J. A., Hartono, M. R. A. M., & Navridya, R. U. (2024). Kesetaraan Akses Pendidikan: Analisis Pengimplementasian Nilai Pancasila Dalam Pemerataan Akses Pendidikan Di Indonesia. *Lentera Ilmu*, 1(2), 44–57. <https://doi.org/10.59971/li.v1i2.51>