

EDUCATIONAL ETHNOGRAPHY: SCHOOL LIFE PRACTICES AND THE FORMATION OF MULTICULTURAL IDENTITY AT SMP NEGERI 1 SUMBANG

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Abstract

This study aimed to describe school-life practices that reflect multicultural values and to analyze the process of multicultural identity formation among students at SMP Negeri 1 Sumbang. Using a qualitative approach with a phenomenological method, the research explored the lived experiences of students, teachers, and other school actors through observation, interviews, and documentation. The findings showed that ethnic, religious, and socioeconomic diversity shaped an inclusive social environment within the school. Multicultural values were implicitly integrated into learning activities, particularly in Pancasila Education, Religious Education, and Indonesian Language classes, although they were not yet supported by a systematic curricular policy. Students' social interactions demonstrated ongoing identity negotiation through language, cultural symbols, and cross-group collaboration. Teachers played a significant role in fostering inclusive and dialogical pedagogy to prevent identity-based tension. This study concludes that multicultural identity formation is not an automatic process but emerges through continuous social experiences supported by a school culture that respects diversity.

Keywords: educational ethnography, multicultural identity, social interaction, school culture, tolerance.

Abstrak

Penelitian ini bertujuan mendeskripsikan praktik kehidupan sekolah yang mencerminkan nilai-nilai multikultural serta menganalisis proses pembentukan identitas multikultural siswa di SMP Negeri 1 Sumbang. Menggunakan pendekatan kualitatif dengan metode fenomenologi, penelitian ini memotret pengalaman siswa, guru, dan aktor pendidikan lainnya melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa keberagaman etnis, agama, dan sosial ekonomi menjadi dasar terbentuknya dinamika sosial sekolah yang inklusif. Nilai multikultural terintegrasi secara implisit dalam pembelajaran, terutama pada mata pelajaran Pendidikan Pancasila, Pendidikan Agama, dan Bahasa Indonesia, meskipun belum tersusun dalam kebijakan kurikulum yang sistematis. Interaksi sosial siswa memperlihatkan proses negosiasi identitas melalui bahasa, simbol budaya, serta kerja sama lintas kelompok. Guru berperan penting dalam membangun pedagogi inklusif dan dialogis untuk mencegah gesekan identitas. Penelitian ini menegaskan bahwa pembentukan identitas multikultural tidak terjadi secara otomatis, tetapi melalui proses sosial yang terus-menerus dan didukung budaya sekolah yang menghargai keberagaman.

Kata kunci: etnografi pendidikan, identitas multikultural, interaksi sosial, budaya sekolah, toleransi

INTRODUCTION

Global society is currently in a phase of increasingly intense social, cultural, and informational mobility, characterized by growing interconnectedness among ethnic, religious, and social identity groups (Karjalainen, 2020). This phenomenon can impact educational institutions as social spaces where students interact, learn, and construct their sense of self. In Indonesia, diversity is not merely a demographic attribute but an essential part of social reality; thus, education is called upon to play a central role in fostering a generation capable of living harmoniously within a pluralistic society (Butler, Ben, & Butler, 2021). Multicultural education serves as a strategic response to the need to internalize the values of tolerance, mutual respect, and equality within the school environment (Khoir, 2024). Furthermore, this multicultural education fosters a sense in every individual to appreciate, accept, accommodate, and protect existing diversity. Multicultural education can influence society to become more open to differences (Azzahra, GF, Asbari, M., & Ariani, 2023).

The urgency of multicultural education at the secondary school level has become increasingly prominent in recent years, coinciding with rising cases of student intolerance, group-based social segregation, and identity stereotypes within educational settings (Kader, Rofiq, & Maarif, 2024). Data from the Ministry of Education indicates a rising trend of friction with cultural and religious undertones among students over the past five years, particularly in schools located in areas with heterogeneous social backgrounds (Jayadi, Abduh, & Basri, 2022). This situation suggests that diversity does not automatically foster multicultural attitudes but requires a conscious and targeted educational process to cultivate them. During adolescence, when individuals undergo the process of self-identity formation, multicultural education plays a significant role in instilling inclusive social values and orientations (Muna & Lestari, 2023).

School life is a highly complex arena where students, teachers, school staff, and institutional norms interact to form a microsocial structure (Pilus, Nguyen, Malim, Information, & Schools, 2023). Interactions among students from diverse ethnic, linguistic, and religious backgrounds give rise to social practices that reflect multicultural values, yet simultaneously harbor the potential for identity friction (Diem & Abdullah, 2020). Consequently, schools are not merely institutions for the transmission of knowledge but also spaces for the reproduction of students' cultural values and identities. The formation of multicultural identity occurs not only through formal learning processes but also through daily school life practices such as communication, the formation of friendship groups, the use of cultural symbols, and participation in curricular or extracurricular activities (Aydin & Studies, 2021).

To understand the process of multicultural identity formation within the school context, the educational ethnography approach offers the most relevant perspective (Maulani,

Erihadiana, & Ruswandi, 2025). Ethnography allows researchers to capture the dynamics of school culture holistically through direct observation, participatory experience, and the reconstruction of meaning from the perspectives of students and school community members (Fitzpatrick & May, 2022). This approach provides a deep understanding of how multicultural values are manifested and renegotiated in real social practices that are often invisible through conventional methods (Juutinen, Ólafsdóttir, & Einarsdóttir, 2024). Based on this context, the author will discuss the following issues: (1) describing school life practices at SMP Negeri 1 Sumbang that reflect multicultural values; (2) analyzing the process of students' multicultural identity formation through social and cultural interactions within the school environment.

METHOD

This study employs a qualitative approach using the phenomenological method. Phenomenology, in this context, pertains to the emergence of an object, state, or event within human perception. Thus, in this context, phenomenology allows everything to emerge by letting reality, phenomena, and experiences unfold. Based on this, the phenomenological method provides answers to ontological problems (Nasir, A., Nurjana, N., Shah, K., Sirodj, RA, 2023). This approach was chosen because the researcher seeks to deeply understand the phenomenon of multicultural identity formation through students' life experiences within the school's cultural context. The study was conducted at SMP Negeri 1 Sumbang, examining the heterogeneous socio-cultural characteristics of the students, both in terms of ethnic background, religion, and socioeconomic conditions. This diversity makes the school a representative context for examining school life practices and the dynamics of students' multicultural identity formation. The informants in this study consisted of students, subject teachers, and the vice principal for curriculum. Data were collected through observation, interviews, and documentation, with data analysis techniques including data reduction, data presentation, and drawing conclusions to identify representations of multicultural values, identity formation mechanisms, and the social dynamics of the students.

RESULT AND DISCUSSION

Ethnography has many definitions across various fields, including education. These differing definitions arise because each field has a distinct approach to understanding ethnography. The term "ethnography" derives from the Greek words "*ethnos*," meaning a closely-knit group or people, and "*graphein*," meaning to write or record. This research focuses on daily activities within the group, including social interactions, language, and specific rituals, with the aim of identifying prevailing cultural norms, beliefs, and social structures. In an educational context, ethnography is used to understand school culture, the dynamics of classroom interactions, and how the educational environment shapes the thinking patterns and behaviors of students and teachers. This ethnography expands the scope of research from small, isolated communities to a method applicable to various groups, including multicultural societies (Ananda et al., 2025).

As one of the largest multicultural nations among various countries, Indonesia must prioritize multicultural education as a solution to prevent the frequent occurrence of socio-cultural conflicts. The development of Indonesia's multicultural society must be pursued in a planned, integrated, systematic, and sustainable manner. After all, multiculturalism in Indonesia is a cultural strength and wealth that must be preserved and sustained (Agus Salim & Wedra Aprison, 2024). Therefore, multicultural education in Indonesia plays a crucial role as an alternative means of conflict resolution. Through multicultural education, students are expected to remain connected to their cultural roots, and such education is highly relevant for the democracy of the modern era. The multiculturalism fostered in education is closely tied to the Indonesian context, as Indonesia upholds the motto "Bhinneka Tunggal Ika." This motto can accommodate the Indonesian nation in a proportional, normative, and democratic manner (Firtikasari, M., & Andiana, 2023).

In practice, multicultural education in Indonesia has not yet been implemented systematically. This is due to the lack of explicit integration of multicultural education into the education system through the curriculum, policies, teacher training, and community involvement. In practice, multicultural education in Indonesia is implicitly integrated into several academic disciplines and largely depends on teacher activities and the educational atmosphere. Therefore, a more systematic multicultural education strategy is needed, along with enhanced teacher training and the contextual incorporation of local cultural values into the curriculum. It is hoped that this will advance a more inclusive and responsive education system that addresses diversity in the context of globalization (Rosalia, R., Putri, PR, Fitriah, LN, & Koto, 2025).

Multicultural education is a response to the growing diversity of the school population, as well as the demand for equal rights for every group. This implies that multicultural education is an education that encompasses all students without distinguishing between groups, such as gender, ethnicity, race, culture, or social class. James Bank explains that multicultural education has several interrelated dimensions. First, *Content Integration*, which involves integrating various cultures and groups to illustrate basic concepts, generalizations, and theories within academic subjects or disciplines. Second, *The knowledge construction process*, which involves guiding students to understand the cultural implications within a subject. Third, *An equity pedagogy*, which involves adapting teaching methods to students' learning styles to facilitate academic achievement among students of diverse racial, cultural, and social backgrounds. Fourth, *Prejudice reduction*, which involves identifying students' racial characteristics and determining appropriate teaching methods. Additionally, training groups to participate in sports activities and interact with staff and students of different ethnicities and races to foster a tolerant and inclusive academic culture (Sasmita, 2023).

Multicultural education can also serve as a tool to enhance a person's sense of nationalism. Therefore, the development of multicultural character is crucial because students must possess a high level of tolerance to avoid being easily offended (Zapia

Gustina, Ririn Rizki Apdasuli, Melda Tri Aprisa, Nurlaili, & Asniti Karni, 2024). Teachers, as the primary actors in the educational process at school, play a strategic role in shaping students' character (Ridzky et al., 2025). The realization of multicultural education is not merely about students learning the material at school; rather, students must also be able to directly experience multicultural practices. Thus, teachers, school principals, school staff, employees, and security guards must be able to create a multicultural atmosphere within the school environment. In this way, a multicultural character is truly reflected in the students' personalities (Zamathoriq, 2021). Optimizing the youth is a strategic and visionary discourse. It is not only about creating agents of religious moderation in the present but also striving to preserve the spirit of *wasathiyah* for the future within the framework of multicultural education (Putri & Arif Budiman, 2021).

In line with this, religious moderation conceptually provides nine core values that can serve as a benchmark for fostering a peaceful Islam and a source of mercy for all creation. The Ministry of Religion explains that indicators of moderation include four key elements: first, national commitment—an aspect that prioritizes religious expression within the framework of national ideology. Second, tolerance, meaning not interfering with others or other groups in their expressions. Third, anti-radicalism, a form of narrow understanding regarding expressions arising from ideology within the social order. Fourth, accommodative. Islam and culture are inseparable from human creation (Wahid, 2024).

SMP Negeri 1 Sumbang is a public junior high school located in Sumbang Subdistrict, Banyumas Regency, Central Java. The school is situated in a semi-urban area that still retains strong rural social characteristics. Its location is strategic as it lies along the connecting route between the urban area of Purwokerto and the rural regions on the slopes of Mount Slamet. These geographical conditions result in a diverse student body, both in terms of socioeconomic status and cultural background. The school has also been accredited with an A rating under Accreditation Decree No. 165/BAP-SM/XI/2017 dated November 9, 2017.

SMP Negeri 1 Sumbang has a total of 728 students, comprising 332 male students and 396 female students, with female students outnumbering male students. One of the distinctive features of SMP Negeri 1 Sumbang is the diversity of its student body. Although the majority of students are Muslim, reflecting the predominantly Muslim composition of Banyumas society, the school also accommodates students from various religious and cultural backgrounds. There are also Christian students at the school. Furthermore, socioeconomic differences are clearly evident; most students come from farming families and those in the informal sector, though some are from civil servant, entrepreneurial, and professional backgrounds. This diversity fosters a dynamic social environment and serves as a potential learning space for cultivating values of tolerance, mutual respect, and cross-identity collaboration.

In this context, SMP Negeri 1 Sumbang can be categorized as a school with strong multicultural potential. Student interactions across diverse backgrounds form a crucial foundation for implementing a multicultural education curriculum design—one that focuses not only on knowledge transfer but also on fostering inclusive, empathetic, and socially just character development. Given these conditions, the following practices are implemented at the school:

1. Religious and Cultural Diversity

The school culture demonstrates an affirmation of multicultural values through norms, symbols, activities, and routine interactions. Ceremonial events, celebrations of major religious holidays, and arts festivals serve as platforms to affirm that diversity of identity is an integral part of the school's character. In the classroom, teachers encourage participation without discriminating based on students' identities, particularly during discussions and group work. School culture serves as an arena for fostering mutual respect and an open-minded attitude. Preliminary observations and interviews indicate that students at SMP Negeri 1 Sumbang come from diverse religious and cultural backgrounds. Although the majority are Muslim, there are also Christian students, yet their relationships remain harmonious. Additionally, students come from families with different social and cultural customs. This creates a unique social dynamic within the school environment, where tolerance, mutual respect, and adaptability are essential values that need to be internalized through multicultural education.

2. Integration of Multicultural Values into Pancasila Education and Other Subjects

The second finding indicates that multicultural values have not yet been established as a separate subject but have been implicitly integrated into several subjects, particularly Pancasila Education and Religious Education. Pancasila teachers also frequently emphasize these values during lessons, such as interfaith harmony, tolerance, and diversity, using concrete examples from daily school life. Multicultural education fundamentally requires schools to create a learning environment that values diversity and upholds social equality. At SMP Negeri 1 Sumbang, the practice of multicultural education is evident in the recognition of students' religious, cultural, and socioeconomic diversity. Teachers and the school not only tolerate differences but strive to reinforce the value of mutual respect—not only within academic subjects but also through activities such as ceremonies, celebrations of major holidays, and routine interactions with classmates. However, research indicates that the implementation of multicultural education at this school remains implicit and heavily reliant on teacher initiative. There are no written policies or specialized school curricula outlining systematic strategies for implementing multicultural education. This situation aligns with national findings that multicultural education in Indonesian schools generally remains at the level of value integration, not yet at the level of institutional management and policy.

3. Intensive Guidance for Students of the Same Faith

The third finding indicates that in addition to interfaith tolerance, the school also requires more intensive guidance for students of the same faith. This guidance is provided so that they do not come to feel that their own views are the only correct ones and view others as less correct or imperfect. This is intended to prevent conflicts. This guidance is not meant to divide, but rather to strengthen the foundation of each student's faith so they are prepared to interact healthily and respect differences within the multicultural school environment.

4. Student Social Interaction in Identity Formation

Student social interaction reveals varied friendship patterns that are not always entirely ethnically or religiously homogeneous. Although there are friendship groups based on emotional closeness, most students build communication networks across identities. This is evident in classroom cooperation, extracurricular collaboration, and informal interactions during breaks. Language and cultural symbols are prominent elements in the process of identity negotiation. Students frequently borrow terms from each other's regional languages as well as communication expressions that reflect cultural blending. Moments of social tension occasionally arise regarding differences in cultural preferences or communication styles; however, the school manages these frictions through dialogic regulation resolved through discussion, rather than punitive approaches. These findings demonstrate that the formation of multicultural identity is not a natural process, but the result of ongoing social negotiation.

5. The Role of Teachers and Educational Actors

Teachers play a significant role as facilitators in the formation of multicultural identity. Teachers manage classroom dynamics through an inclusive pedagogical approach, focusing on equal participation, and encouraging dialogue when differing viewpoints arise. In Islamic Religious Education, Indonesian Language, and Civic Education classes, teachers explicitly integrate the values of tolerance and respect for diversity through case studies, reflective practices, and group work.

Figure 1.



According to INF:

“At this school, we come from diverse backgrounds. Some are Muslim, others are non-Muslim. But we are all treated equally; the teachers always emphasize the importance of mutual respect—not just in the classroom, but in every school activity—so we can work together without focusing on our differences.”

Until now, multicultural values have only been partially integrated into subjects such as Pancasila Education, Islamic Religious Education, and Indonesian Language, so they have not yet formed a comprehensive and sustainable pedagogical framework. Therefore, the development of a multicultural education curriculum is urgently needed so that the direction of instruction and extracurricular activities can be more focused on fostering an awareness of pluralism and social justice among students. This aligns with the theory of religious moderation rooted in the concept of *wasathiyah* (moderation, balance). In an educational context, this theory explains how religious values can be taught inclusively, without extremism, and in a way that fosters respect for differences. Through this theory, subject teachers apply the value of *wasathiyah* in learning activities and model moderate student behavior that respects religious and cultural differences.

This study also expands understanding of education as a space for the reproduction of identity by demonstrating that the process of internalizing multicultural values occurs more predominantly through informal social experiences (peer dialogue, extracurricular collaboration, and conflict resolution) rather than through formal instruction. Consequently, the research contributes to the development of a conceptual model regarding the formation of multicultural identity grounded in school life practices as a social source of education.

CONCLUSION

This study concludes that school life practices at SMP Negeri 1 Sumbang play a significant role in shaping students' multicultural identities. Diversity in religion, culture, and socioeconomic background makes the school a social space rich in interactions that foster tolerance, respect for differences, and adaptability. Multicultural values are integrated primarily into the teaching of Pancasila Education, Religious Education, and Indonesian Language, although their implementation still relies on teacher initiative without a comprehensive multicultural curriculum framework. Students' social interactions indicate that multicultural identity develops through daily experiences, such as cross-group collaboration, the use of cultural symbols, and negotiation processes during social friction. Teachers play a significant role as facilitators of inclusive character development through dialogic pedagogy and religious moderation. Thus, the formation of multicultural identity is the result of a continuous social process, not a natural one, and therefore requires the support of school culture and more targeted educational policies. This study underscores the importance of strengthening the multicultural curriculum and fostering an inclusive school environment to prepare students to live in a diverse society.

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