



## MULTICULTURAL PEDAGOGY BASED ON CULTURAL AWARENESS IN REMOTE SCHOOLS OF KALIMANTAN

Maemonah<sup>1\*</sup>, Inggit Dyaning Wijayanti<sup>2</sup>, Anita Ekantini<sup>3</sup>, Abroto<sup>4</sup>

<sup>1,2,3,4</sup>Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

\*Corresponding Author: [maimunah@uin-suka.ac.id](mailto:maimunah@uin-suka.ac.id)

### Article History

Received : 26/05/2025

Revised : 04/09/2025

Accepted : 17/09/2025

### Keywords:

Multikultural pedagogy,  
Cultural awareness,  
Community based  
research.

**Abstract.** Indonesia's cultural and ethnic diversity in schools requires teachers to develop strong pedagogical competencies that foster cultural awareness. This study aims to (1) conduct sociocultural pedagogy socialization using a cultural awareness model for teachers at SDS Eka Cipta Kencana, (2) provide assistance in implementing multicultural pedagogy within classroom practices, and (3) evaluate the effectiveness of the socialization and assistance activities. The research employed a qualitative community-based research (CBR) design involving 13 teachers and 261 students, with data collected through interviews, observations, and documentation. Data were validated using source and technique triangulation to ensure credibility. The results show that multicultural pedagogy at SDS Eka Cipta Kencana has not been fully integrated into the formal curriculum but is implicitly practiced through teachers' personal approaches that embrace local cultural contexts. Socialization and mentoring activities enhanced teachers' understanding of multicultural pedagogy and fostered tolerance among students of diverse backgrounds. Rather than being confined to structured lessons, cultural awareness emerged through everyday interactions that validated students' diverse identities. This suggests that in remote schools, diversity is not merely a backdrop but an active force that shapes more inclusive and humane forms of education. This study contributes to strengthening pedagogical practices in remote schools by offering a model of multicultural pedagogy grounded in cultural awareness that can inform future teacher development programs.

**How to Cite:** Maemonah, M., Wijayanti, I. D., Ekantini, A., & Abroto, A. (2025). MULTICULTURAL PEDAGOGY BASED ON CULTURAL AWARENESS IN REMOTE SCHOOLS OF KALIMANTAN. *Prima Magistra: Jurnal Ilmiah Kependidikan*, 6(4), 678-691. <https://doi.org/10.37478/jpm.v6i4.5785>

### Correspondence address:

Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok,  
Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281.

[maimunah@uin-suka.ac.id](mailto:maimunah@uin-suka.ac.id)

### Publisher:

Program Studi PGSD Universitas Flores. Jln. Samratulangi,  
Kelurahan Paupire, Ende, Flores.

[primagistrauniflor@gmail.com](mailto:primagistrauniflor@gmail.com)

## INTRODUCTION

Teacher preparation programs addressing cultural and ethnic diversity in Indonesia have largely been implemented through government-led initiatives. However, these programs often remain project-based and top-down, such as religious moderation training, and fail to engage teachers at the pedagogical level, particularly in remote areas (Destian et al., 2024). As the fourth most populous country, Indonesia faces significant challenges in ensuring equitable education in both quality and access (Dita & Legowo, 2022). Regional disparities, coupled with the multiplicity of ethnic and cultural backgrounds, further complicate educational equity (Anwar, 2022; Maula et al., 2023). This situation highlights the urgent need for sustained, context-sensitive interventions to strengthen pedagogical capacity in diverse classrooms.

Collaboration between higher education institutions and schools has been recognized as crucial for supporting teacher professional development, especially in addressing multicultural pedagogy (Purwoko et al., 2017). Pedagogical competence equips teachers not only with the ability to transfer subject knowledge but also to understand student characteristics and contextual realities (Pratiwi et al., 2023; Subairi, 2023). Teachers are expected to possess four competencies: pedagogical, professional, personal, and social (Alfath et al., 2022; Bukit & Tarigan, 2022). Yet, many schools in remote areas still employ teachers whose educational backgrounds do not align with their teaching assignments, leading to competency mismatches (Guiaselon et al., 2022). This mismatch undermines the effectiveness of instruction, particularly in contexts of cultural diversity.

SDS Eka Cipta Kencana, located in the palm oil plantation area of Marau, Ketapang, West Kalimantan, exemplifies this challenge. The school accommodates 261 students with 13 teachers, but only five teachers have qualifications aligned with elementary education. The

remaining teachers come from unrelated disciplines such as biology, mathematics, and physical education, and only two are officially certified. Such conditions hinder the development of comprehensive pedagogical practices, especially in multicultural settings (Saptono & Aylina, 2022). Given the diverse cultural backgrounds of students' families, the school requires an approach that explicitly integrates multicultural pedagogy.

Multicultural pedagogy is essential because it enables teachers to contextualize learning within students' diverse traditions, languages, and social practices (Tamyis et al., 2023). Teachers with strong pedagogical competence can recognize the religious, ethnic, and cultural conditions of their students and foster inclusive learning environments (Fitriyanti, 2024; Wulandari & Hendriani, 2021). Recent studies emphasize that multicultural education promotes inclusivity and tolerance in primary schools, providing a foundation for democratic citizenship (Farid et al., 2024; Rachmadtullah & Syofyan, 2020). Furthermore, multicultural practices have been linked to improvements in students' critical thinking, empathy, and tolerance (Abacioglu et al., 2023; Aslan & Aybek, 2020). Without such interventions, cultural differences may become sources of misunderstanding or conflict, particularly in marginalized communities (Ninkova, 2020).

Several mentoring and training initiatives in Indonesia have attempted to address teacher competence in remote or border areas. For example, programs involving teacher working groups (KKG) have focused on designing annual work plans and enhancing classroom practices through coaching models (Purnasari et al., 2023). Other studies reveal that civic and social studies teachers play an important role in embedding multicultural values through formal curricula (Fatgehipon, 2023; Zakiah et al., 2023). However, these programs often lack a sustained pedagogical orientation toward multiculturalism, remaining limited to administrative or subject-specific improvements (Malady, 2022; Mariyono, 2024). This gap underscores the need for teacher assistance programs explicitly framed by multicultural pedagogy.

Globally, the importance of teacher preparedness for multicultural education has also been demonstrated. Research from South Korea, for instance, shows that teachers navigate tensions between state-led multicultural policies and classroom realities, highlighting the need for a hybrid pedagogical "third space" (Hong et al., 2025; Lee et al., 2023). Similar findings in Northern Cyprus and Turkey reveal that teachers often lack confidence in multicultural competence but express readiness to receive training (Erkanlı et al., 2024; Peköz & Gürşimşek, 2020). In Australia, professional development in multicultural education has significantly improved teachers' inclusive practices (Abacioglu et al., 2023). These comparative insights reinforce the universality of the challenge while stressing the contextual uniqueness of Indonesia's plantation schools.

In Indonesia, the urgency of developing multicultural pedagogy is further reinforced by its role in fostering cultural awareness. Cultural awareness is not merely knowledge of traditions or customs but involves appreciating diversity, maintaining cultural identity, and building harmonious social relationships (Fatgehipon, 2023; Mariyono, 2024). Studies in early childhood and elementary contexts demonstrate that multicultural interventions through arts, dance, and civic education can enhance inclusivity and tolerance from an early age (Japar et al., 2023; Yeti et al., 2023). Moreover, digital literacy and global citizenship education are increasingly intertwined with multicultural pedagogy, expanding its relevance in contemporary classrooms (Tünkler, 2020; Usher, 2023). Such perspectives affirm the significance of adopting a holistic approach in Indonesian schools.

Despite the proliferation of studies, limited research has specifically examined multicultural pedagogy within remote plantation schools such as SDS Eka Cipta Kencana. The intersection of teacher competence gaps, cultural diversity, and geographic remoteness presents a distinctive research gap. Previous studies have either focused on urban or border schools, leaving plantation-based educational contexts underexplored (Noor et al., 2021; Uyun & Warsah, 2022). Furthermore, while global research acknowledges the benefits of multicultural pedagogy, it has not sufficiently addressed how localized cultural awareness models can be operationalized in marginalized Indonesian schools (Diem & Abdullah, 2020; Kuppens et al.,



2020). This study seeks to fill that gap by implementing and evaluating multicultural pedagogy assistance through a cultural awareness framework.

Therefore, the purpose of this research is to provide a structured intervention that includes socialization, mentoring, and evaluation of multicultural pedagogy practices among teachers at SDS Eka Cipta Kencana. By employing a community-based research (CBR) design, the study not only addresses teachers' immediate needs but also fosters collaboration between higher education institutions and local schools. The contribution of this study lies in offering a practical model of multicultural pedagogy that enhances teachers' pedagogical competencies while strengthening cultural awareness among students. Ultimately, this research contributes to both theoretical discourses on multicultural education and practical strategies for equitable schooling in Indonesia's remote contexts.

## RESEARCH METHODS

This research employed a qualitative design utilizing observations, focus group discussions (FGDs), and document analysis (Silverman & Patterson, 2014). As noted by Silverman and Patterson, community-based research (CBR) actively involves both researchers and the community, allowing participants to contribute as co-researchers, thereby enriching the depth and breadth of the data collected. The study was conducted with 13 teachers and 261 students at SDS Eka Cipta Kencana, a private elementary school located in Marau District, Ketapang Regency, West Kalimantan. The focus of the study is on multicultural pedagogy, which emphasizes respect and appreciation for cultural, ethnic, linguistic, and religious diversity in the learning process. This approach promotes equality, inclusion, and social justice while creating meaningful opportunities for students from diverse backgrounds to engage in the classroom. The composition of the research participants is presented in Table 1, which details the distribution of teachers and students involved in the study.

Table 1. Research Sample

| Sample     | Criteria | Amount |
|------------|----------|--------|
| Teacher    | Man      | 5      |
|            | Woman    | 8      |
| Student    | Man      | 136    |
|            | Woman    | 125    |
| Headmaster | Man      | 1      |
| Staff      | Man      | 1      |
|            | Woman    | 1      |

The researcher serves as the primary instrument in this study, acting as a tool to determine the research focus, select informants, collect and analyze data, and draw conclusions. The researcher is present to build a good relationship with the subjects in order to obtain valid data. Data collection in this study uses observation, interviews, and documentation to obtain primary data in the field to see how cultural diversity at SDS Eka Tjipta Kencana relates to the existing diversity, considering differences in religion, cultural diversity, tribes, ethnicities, and races. These differences arise due to the diverse backgrounds of the students' parents, who are newcomers bringing cultural diversity.

Data analysis was conducted interactively through four interconnected stages: data collection, data reduction, data presentation, and conclusion drawing (Ahmad & Muslimah, 2021). After data were collected, the researcher verified their validity by applying credibility and transferability tests. Credibility was ensured through prolonged observation in the field, increased perseverance in data checking, and triangulation to confirm the accuracy and trustworthiness of findings (Ahmed, 2024). All these processes were carried out continuously and systematically to maintain validity, accuracy, and accountability.

Triangulation was employed by combining multiple techniques and sources to enhance the credibility of the data (Hanson-DeFusco, 2023). Source triangulation was specifically implemented by comparing information obtained from teachers, peers, and parents, which were then described, categorized, and analyzed for similarities and differences to draw valid



conclusions (Kalayci et al., 2021). Technique triangulation was carried out by cross-verifying data from interviews, observations, and documentation, ensuring that different methods supported one another. Time triangulation was also applied by collecting data at different moments to capture consistency across contexts. Through these strategies, the study established robust findings that reflect the real conditions of multicultural pedagogy practices in SDS Eka Cipta Kencana.

## RESULTS AND DISCUSSION

### Implementation of Culture-Based Multicultural Pedagogy at SDS Eka Tjipta Kencana

The multicultural pedagogical process based on cultural awareness at SDS Eka Tjipta Kencana was examined through triangulated methods comprising observation, interviews, and documentation. Observations captured the visible diversity among both students and teachers, while interviews revealed that multicultural pedagogical practices in remote schools of Kalimantan have not yet been formally embedded in the curriculum. Instead, these practices emerge through teachers' personal initiatives that integrate local cultural contexts into their lessons. In this way, teachers consciously design learning narratives that reflect and embrace the ethnic diversity represented in the school community, including Dayak, Banjar, Sundanese, Javanese, Minangkabau, Sulawesi, East Nusa Tenggara, and Balinese traditions. This finding directly reflects the first research objective, namely to identify how teachers implement multicultural pedagogy in classroom practice despite limited formal curricular support.

The teachers of SDS Eka Tjipta Kencana have a diversity of religions and cultures. This diversity is marked by: the variety of religions practiced by the teachers (Islam, Catholicism, and Christianity). There is also a diversity of cultures among the teachers of SDS Eka Tjipta Kencana. The cultural diversity is indicated by the presence of: 4 teachers from Java (Javanese ethnicity), 3 teachers from Kalimantan (Dayak and Banjar ethnicities), 2 from West Java (Sundanese ethnicity), 2 from Sumatra (Malay and Batak ethnicities), and 2 from Sulawesi. The diversity of students can be seen from the diversity of the ethnic backgrounds of the students' parents. The parents of the students work in the palm oil plantations of the Kencana Marao sector in Ketapang, West Kalimantan. Their jobs include palm oil harvesters, palm oil caretakers, security guards, and administration staff of the Kencana Marao palm oil plantation. The number of students at SDS Eka Tjipta is 261. The diversity and ethnic backgrounds of the students are based on the diversity and ethnic groups of their parents, which include Javanese, Bugis, Sundanese, Batak, Balinese, and Kalimantan. With this condition, it is necessary to implement multicultural pedagogical learning based on cultural awareness. The implementation of multicultural pedagogy can be seen in the Table 2.

Based on the multicultural pedagogical indicator of Knowledge Construction, which materializes by knowing and comprehensively understanding the existing diversity. Teachers cultivate appreciation for the diversity within students by organizing activities such as wearing traditional clothes from their respective regions, playing games from various areas, and creating unique works from different regions. The application of the knowledge construction dimension in multicultural pedagogy in remote schools in Kalimantan is evident in the efforts of teachers to integrate cultural diversity into learning activities.

Teachers actively build the classroom as an inclusive ecosystem that not only introduces cultural facts but also celebrates students' cultural identities through concrete activities such as wearing traditional clothing, playing traditional games from various regions, and creating cultural works. These activities are not only ordinary activities but are aimed at being a real representation of the efforts in constructing knowledge aimed at mutual understanding and appreciating different customs and traditions. One teacher emphasized,

*"I saw a very clear change. In the past, students tended to group themselves based on ethnicity, but after multicultural activities, they began to mix and work together."*  
(Teacher).

This statement reflects that multicultural activities do not merely serve as ceremonial events but have transformative power in shaping students' social interactions. The experience of

cross-cultural collaboration helps dismantle invisible social boundaries that previously separated students. It also confirms that pedagogical practices rooted in cultural awareness can foster inclusivity, tolerance, and a sense of belonging among diverse learners.

**Table 2.** Impelentation of Culture-Based Multicultural Pedagogy

| Variable                | Indicator                                                                                                          | Result                                                                                                                                                                                                                                             |
|-------------------------|--------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Pedagogic multicultural | The presence of education integration in the curriculum (content integration)                                      | Teachers implement multicultural pedagogical content in learning, for example, in the learning of Pancasila and Religion.                                                                                                                          |
|                         | The construction of knowledge that is realized by knowing and comprehensively understanding the existing diversity | The teacher fosters appreciation for the diversity within students by organizing activities such as wearing traditional clothing from each region, playing games originating from various areas, and creating typical works from different regions |
|                         | The reduction of prejudice that arises from interactions among diversity in the field of education                 | Teachers instill attitudes of tolerance and appreciation among people of different cultures and religions                                                                                                                                          |
|                         | Equity pedagogy that provides equal space and opportunities to every element that is the same                      | The teacher treats all students fairly regardless of their ethnic background                                                                                                                                                                       |
|                         | Empowering school culture                                                                                          | The existence of cultural celebrations held at school                                                                                                                                                                                              |
| Cultural Awareness      | The existence of knowledge about culture                                                                           | Both teachers and students understand the diversity of cultures present in the school.                                                                                                                                                             |
|                         | The presence of an attitude of respecting and understanding culture                                                | The creation of mutual respect among school residents through diverse cultures                                                                                                                                                                     |
|                         | Able to care for and develop cultural heritage                                                                     | Able to care for and develop cultural heritage                                                                                                                                                                                                     |

Bandura explains that student learning is shaped by the interaction of behavior, environment, and personal factors that together construct individual identity. Teachers act as primary models whose practices are directly observed and imitated by students in both explicit and implicit ways. When teachers engage with cultural diversity consciously, students develop a sense of being valued and learn to respect differences in their daily interactions. This aligns with evidence from SDS Eka Tjipta Kencana that shows multicultural pedagogy rooted in cultural awareness has transformative effects on social relations. Such practices break down invisible barriers among students and cultivate inclusivity and belonging in the classroom environment (Warini et al., 2023).

Teachers' organization of cultural activities, such as traditional clothing days, regional games, and cultural craft projects, reflects how pedagogy can move beyond factual teaching into the realm of identity celebration. These activities support inclusivity by enhancing empathy, tolerance, and cooperation across diverse groups (Yeti et al., 2023). However, their strong emphasis on the celebratory dimension raises concerns about remaining superficial without fostering critical reflection. Studies stress that sustainable multicultural pedagogy requires integration into curriculum and structured intercultural dialogue rather than being confined to occasional cultural events (Abacioglu et al., 2023; Bailey & Gruber, 2024). This shows that the Kalimantan model is promising but requires reinforcement through reflective and critical practices.

The reliance on teacher agency in the Kalimantan case underscores both the strengths and limitations of bottom-up multicultural pedagogy. On one hand, teachers' initiatives successfully foster solidarity and reduce prejudice among students. On the other hand, the absence of systemic curricular support risks making these efforts dependent on individual motivation rather than institutional commitment. Research in other contexts demonstrates that combining teacher-led experiential activities with digital and community-based intercultural encounters can enrich awareness by addressing issues of equity and representation (Basman & Bayram, 2024; Qadafi et al., 2024). Therefore, the implication is that hybrid approaches are needed to integrate

experiential, curricular, and digital strategies, ensuring that diversity is not only celebrated but also critically understood as a foundation for social justice (Zorba, 2020).

### Transformation of Cultural Awareness and Its Implications for Multicultural Pedagogy

Bandura explains that student learning is shaped by behavior, environment, and personal factors that together build individual identity (Warini et al., 2023). Teachers thus become important models whose attitudes and practices are observed and imitated by students through direct and observational learning. When teachers engage with cultural diversity consciously, students feel valued and learn to appreciate differences in their own environment. Reinforcement is needed so that these behaviors do not fade but become lasting dispositions toward tolerance and inclusion. This dynamic is illustrated in Figure 1, which shows the flow from individual diversity to cultural awareness and cultural diversity, culminating in multicultural pedagogy. The Figure 1 reflects that diversity, when recognized and nurtured, can be transformed into a pedagogical force that fosters equality, inclusion, and social justice in schools.



Figure 1. Pattern of Cultural Awareness Flow

The diversity of individuals leads to cultural diversity, which requires a pedagogical process based on multicultural awareness to achieve awareness of cultural diversity. According to Barry and Susan, cultural awareness can be divided into several levels that help someone understand and appreciate cultural differences. This approach remains surface level if it is not accompanied by critical reflection on how history, power, and cultural representation are framed in the learning process. The goal is for all cultures to be given equal space, so that there is no term for the majority that dominates while minorities are merely seen as exotic additions.

This highlights the importance of deepening knowledge-construction approaches so that differences are not only celebrated but also understood within their broader social dynamics. Teachers act as facilitators of intercultural dialogue rather than mere cultural curators, guiding students to critically reflect on diversity. The practices observed in this school illustrate an early form of authentic multicultural pedagogy, though they still require reinforcement in reflective and critical dimensions. These aspects are essential to achieve a more systematic transformation of cultural awareness. The conceptual link between cultural awareness and multicultural pedagogy is illustrated in Figure 2, which shows how these elements interact to form a coherent pedagogical model.

Figure 2 illustrates the documentation of activities carried out at SDS Eka Cipta Kencana, where teachers and students were directly involved in multicultural-based pedagogy training. The figure reflects how the program was not limited to theoretical sessions but was also realized through practical mentoring, workshops, and intercultural learning activities within the school environment. Teachers participated in intensive training designed to strengthen their pedagogical awareness, while students engaged in collaborative activities that highlighted respect for cultural, ethnic, and linguistic diversity. The documentation shows that these experiences fostered a shared space where cultural awareness was transformed into concrete pedagogical practices. Ultimately, Figure 2 demonstrates how cultural awareness, when integrated into school programs, becomes the foundation for authentic multicultural pedagogy that values equality, inclusion, and mutual respect.



**Figure 2.** Multicultural Pedagogical Based on Cultural Awareness

At SDS Eka Tjipta Kencana, multicultural pedagogy is largely driven by teachers' initiatives rather than formal curriculum integration. Teachers play a central role in contextualizing lessons with students' ethnic and cultural backgrounds through traditional games, cultural attire, and collaborative projects. Such practices have been effective in reducing prejudice and fostering inclusivity, consistent with studies emphasizing the importance of teachers' personal readiness in implementing culturally responsive pedagogy (Zorba, 2020). Yet, when compared to contexts where multiculturalism is already embedded in the curriculum (Abacioglu et al., 2023), the Kalimantan case reflects a reliance on individual teacher agency, which may limit sustainability and replication across schools.

The process of cultural awareness observed in this school also unfolds in stages, beginning with recognition of cultural origins, moving toward celebration of diversity, and extending to the preservation of cultural heritage. This trajectory resonates with studies on intercultural sensitivity, which show that awareness develops progressively through lived experiences and social interactions (Uyun & Warsah, 2022). However, practices in Kalimantan tend to emphasize celebratory dimensions, in contrast to research that stresses the importance of critical reflection in deconstructing stereotypes and power relations during intercultural encounters (Bailey & Gruber, 2024). This suggests that while celebration strengthens solidarity, it risks remaining at a superficial level if not accompanied by deeper reflection.

Student solidarity and the reduction of stereotyping emerge as tangible outcomes of cultural awareness-based pedagogy in this setting. This aligns with arguments that early exposure to cultural practices, such as dance and local arts, effectively nurtures inclusivity from a young age (Yetti et al., 2023). On the other hand, evidence from community-based digital interventions shows that intercultural dialogue facilitated online can cultivate equally strong, and sometimes more critical, awareness across diverse groups (Wu & Miller, 2021). Juxtaposing these approaches demonstrates that while the Kalimantan model offers a strong foundation for inclusivity, it could be enriched through reflective practices and hybrid methods that combine experiential, curricular, and digital elements, ultimately advancing cultural awareness toward more critical consciousness.

Based on the image above, the teaching and learning process at SDS Eka Cipta Kencana from data obtained in the classroom and interviews with teachers and students shows that multicultural pedagogical practices in the hinterland school of Kalimantan have begun to be implemented. It is evident that teachers and students always demonstrate solidarity and mutual respect even though they come from diverse ethnic backgrounds. With the implementation of multicultural learning, students are provided with understanding and direct practice to observe

cultural, racial, ethnic, and religious differences. Cultural awareness-based multicultural learning practices foster cultural awareness in each individual. The school community understands and accepts this diversity very well. This research helps the teachers of SDS Eka Cipta Kencana to understand, implement, and evaluate multicultural pedagogy among students.

*"The most significant change is the reduction of stereotypes among students. They are now more open to listening to stories from friends of different cultural backgrounds."*  
(Teacher)

*"My students are now more active in celebrating cross-cultural events. They not only participate, but also show pride when introducing their own cultural traditions."*  
(Principal)

These statements demonstrate that the implementation of multicultural pedagogy has not only fostered tolerance but also built students' confidence in representing their own cultural identity in a diverse environment.

Based on the results of an analysis of 13 teachers and 261 students of SDS Eka Cipta Kencana regarding Multicultural Education, there are several aspects that contribute to the success of multicultural learning, namely: 1) The role of teachers in multicultural education 2) Cultural awareness of students and teachers 3) Practices of tolerance in everyday life 4) Multicultural mentoring. These aspects are key to the success of multicultural learning; fulfilling these aspects indicates an appreciation for differences as a national asset and recognition that every culture can grow and strengthen each other. At SDS Eka Cipta Kencana, the researcher provides a real contribution in helping teachers to normalize multicultural education. Equity pedagogy provides equal space and opportunities to every element, reducing prejudice that arises from interactions among diversity in educational culture. As a result, teachers instill a sense of tolerance and appreciation for different cultures and religions. Teachers treat all students fairly regardless of their ethnic backgrounds. Both teachers and students understand the cultural diversity present in the school.

SDS Eka Cipta Kencana consists of teachers and students from diverse ethnic groups. The school community understands and embraces this diversity very well. This research aims to assist teachers at SDS Eka Cipta Kencana in understanding, applying, and evaluating multicultural pedagogy for their students.

The first step taken is problem identification. In identifying the target community, researchers read and observe the target community through websites or news available on the internet. After that, in April 2024, the researchers held a Zoom meeting with the principal and teachers of SDS Eka Tjipta Kencana Marao Ketapang. The researchers conducted a needs analysis to understand the main problems. In this section, researchers performed an analysis based on the results of the Zoom meeting regarding problem identification. The diversity and ethnic backgrounds of the students are based on the diversity and ethnic backgrounds of their parents, including Javanese, Bugis, Sundanese, Batak, Balinese, and people from Kalimantan. Based on the analysis conducted, it is necessary for teachers to have good abilities in delivering lessons to students from diverse ethnic backgrounds.

Therefore, training and support for teachers in understanding and practicing multicultural pedagogy in schools is urgently needed. As stated by Barry Tomalin, cultural awareness can be developed gradually through four levels: 1) elementary cultural awareness, 2) lower-intermediate cultural awareness, 3) intermediate cultural awareness, and 4) advanced cultural awareness (Tomalin & Stempleski, 1993). In this study, the indicators of cultural awareness emerged directly from field findings, reflecting the cultural backgrounds, daily practices, and experiences of teachers and students. The results show how awareness begins with recognition of cultural origins, progresses to respect for differences, and develops further through cultural celebrations. At the most advanced stage, this awareness is demonstrated by efforts to preserve and nurture cultural heritage. These layered findings provide a clear picture of how multicultural pedagogy gradually takes shape in the school context (see Table 3).

**Table 3.** Mapping of Cultural Awereness

| No | Stages                       |          | Explanation                                                                                                                                                                                                                 |
|----|------------------------------|----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Elementary Awareness         | Cultural | Cultural and Religious Background: 4 teachers are from Java (Javanese), 3 teachers are from Kalimantan (Dayak and Banjar), 2 are from West Java (Sundanese), 2 are from Sumatra (Malay and Batak), and 2 are from Sulawesi. |
| 2  | Lower-intermediate Awareness | Cultural | Awareness of cultural differences includes: language, customs. The creation of mutual respect among school members with diverse cultures.                                                                                   |
| 3  | Intermediate Awareness       | Cultural | Cultural celebrations include: wearing traditional clothes                                                                                                                                                                  |
| 4  | Advanced Cultural Awareness  |          | Caring for and developing cultural heritage                                                                                                                                                                                 |

After identifying the target community and analyzing its needs, the next step is to form a research team consisting of 1 leader and 2 members. The leader is responsible for creating the concept and preparing the research proposal, while the members assist the leader, both in planning and implementation. The team from the community consists of 1 head of SDS Eka Tjipta Kencana and one teacher. The task of the community team is to gather the issues present in the community and then collaborate with the leader to identify the problems. After determining the issues in the field, the researchers plan the form of community service to be carried out. The researchers set clear goals that align with the community's objectives. The formulated goals are 1) Socialization regarding multicultural-based pedagogy with a cultural awareness model; 2) Teachers' practice of implementing multicultural-based pedagogy with a cultural awareness model in teaching; and 3) Evaluation of the implementation of multicultural-based pedagogy with a cultural awareness model.

The research team created and developed a suitable research methodology. This research methodology employs Community Based Research (CBR) and also uses a module in the implementation of the research as a guide in understanding and practicing Multicultural Pedagogy Based on Cultural Awareness. In the preparation of the action plan, the research team produced a guidebook in the form of a module. This module contains basic knowledge of multicultural pedagogy with a cultural awareness model as well as learning activities with a cultural awareness model. The module includes material on multicultural pedagogy with a cultural awareness model and consists of learning activities based on the cultural awareness model, including: cross-cultural introduction, Understanding Cultural Diversity, Cultural Vocabulary, In My Country (Culture in my country), Let's Create, Cultural Activities, Examining Cultural Behavior, and Fun Facts about the tribes in Indonesia.

The implementation of the research activities is carried out according to the previously set schedule and using a guide in the form of a multicultural pedagogical module with a Cultural Awareness Model. The execution of these activities is conducted according to the action plan that has been prepared. The activities consist of socialization of multicultural pedagogy to teachers, distribution of modules, implementation of multicultural pedagogical learning using the cultural awareness model, and evaluation. The researcher collected data using interview, observation, and questionnaire instruments. Based on the interview results, it is known that teachers have integrated multicultural education into the learning curriculum. Teachers use visual media in the form of videos showcasing dances, traditional clothing, or rituals from various regions. Alternatively, discussions and sharing of experiences can also be conducted among children from different ethnic backgrounds.

The teacher presents various customs through videos, sings regional songs, and wears traditional clothing. The strategy used by the teacher involves group games and discussions. As stated by [Dike & Parida \(2024\)](#), awareness of multiculturalism will grow in an environment where teachers have an open perspective. The teachers at SDS Eka Cipta Kencana are very open to the differences among students, and they facilitate all existing differences. Every student, regardless of their ethnic background, is treated equally. The teacher has implemented multicultural pedagogy in learning. This multicultural pedagogy shows appreciation for differences and diversity as the wealth of the nation. This multicultural education helps to

understand the realization of diversity that needs to be respected and valued according to human dignity and worth (Sanabria et al., 2021).

Schools become a place where all values of goodness are taught (Birhan et al., 2021). Multicultural education is very important to be implemented in schools to provide appreciation and recognition that every culture can grow and strengthen each other. SDS Eka Cipta Kencana is evidence that an environment that values multiculturalism can thrive in diversity. This multicultural education can progress if all school stakeholders work together to fulfill every student's rights fairly regardless of the existing ethnicities (Naz et al., 2023). At SDS Eka Cipta Kencana, all teachers agree to fulfill every student's rights fairly and to give appreciation and respect to every existing culture.

The results of this study indicate that teachers at SDS Eka Cipta Kencana are actively involved in shaping students' cultural awareness through context-based narratives and activities. This aligns with research that highlights the decisive role of teachers in fostering inclusive and anti-discriminatory practices in schools (Rachmadtullah & Syofyan, 2020). However, while teachers in Kalimantan rely heavily on local culture and experiential activities, studies in different contexts emphasize that intercultural sensitivity and awareness are also shaped by external factors such as students' prior interactions, environment, and cross-cultural courses (Uyun & Warsah, 2022). This contrast suggests that the Kalimantan model is strongly teacher-driven, while other contexts may benefit from student-led or curriculum-embedded multicultural learning. Hence, the findings highlight the need for professional development that enables teachers not only to celebrate diversity but also to cultivate reflective dialogues that address deeper issues of equity and representation (Abacioglu et al., 2023).

Another point of reflection lies in the mode of delivery. At SDS Eka Cipta Kencana, multicultural pedagogy is practiced mainly through face-to-face celebrations, games, and performances. This is consistent with evidence that cultural experiences such as dance or art can foster multicultural understanding in early childhood education (Yetti et al., 2023). By contrast, in higher education contexts, digital and community-based models such as WeChat interactions have been shown to build cultural awareness through sustained intercultural encounters beyond the classroom (Mamat et al., 2022; Wu & Miller, 2021). The implication is that while the Kalimantan case demonstrates the value of embodied and experiential pedagogy, integrating reflective practices and digital platforms may enrich the model and extend its impact. Therefore, the uniqueness of this study lies in its contribution to bridging culturally grounded, teacher-led practices with broader models of multicultural pedagogy that emphasize critical reflection and cross-contextual learning.

## CONCLUSIONS AND SUGGESTIONS

This study demonstrates that teachers at SDS Eka Cipta Kencana have integrated multicultural education into their classroom practices through culturally grounded strategies, even in the absence of formal curricular mandates. By employing visual media, traditional games, and cultural performances, teachers created an inclusive learning environment that fostered solidarity among students from diverse ethnic backgrounds. These findings highlight the agency of teachers as key drivers of multicultural pedagogy in underexplored contexts such as plantation schools, offering empirical evidence that everyday pedagogical practices can cultivate cultural awareness and inclusivity. In doing so, the study contributes not only to the discourse on multicultural education but also provides a model that can inform practice in similarly marginalized educational settings. At the same time, the study acknowledges its limitations, particularly the small scale of participants and the reliance on individual teacher initiatives, which raises questions about sustainability. Future efforts should focus on embedding multicultural pedagogy into institutional frameworks, developing reflective modules that move beyond celebratory practices, and incorporating digital platforms to broaden intercultural engagement. Further research might explore hybrid approaches that combine experiential, curriculum-based, and critical-dialogue strategies, ensuring that multicultural



education evolves from surface-level celebration toward deeper critical consciousness and social justice.

## REFERENCES

- Abacioglu, C. S., Epskamp, S., Fischer, A. H., & Volman, M. (2023). Effects of multicultural education on student engagement in low- and high-concentration classrooms: The mediating role of student relationships. *Learning Environments Research*, 26(3), 951–975. <https://doi.org/10.1007/s10984-023-09462-0>
- Ahmad, A., & Muslimah, M. (2021). Memahami Teknik Pengolahan dan Analisis Data Kualitatif. *Proceedings of Palangka Raya International and National Conference on Islamic Studies (PINCIS)*, 1(1). <https://e-proceedings.iain-palangkaraya.ac.id/index.php/PICIS/article/view/605>
- Ahmed, S. K. (2024). The pillars of trustworthiness in qualitative research. *Journal of Medicine, Surgery, and Public Health*, 2, 100051. <https://doi.org/10.1016/j.glmedi.2024.100051>
- Alfath, A., Azizah, F. N., & Setiabudi, D. I. (2022). Pengembangan Kompetensi Guru Dalam Menyongsong Kurikulum Merdeka Belajar. *Jurnal Riset Sosial Humaniora Dan Pendidikan*, 1(2). <https://doi.org/10.56444/soshumdik.v1i2.73>
- Anwar, M. S. (2022). Ketimpangan aksesibilitas pendidikan dalam perspektif pendidikan multikultural. *FOUNDASIA*, 13(1). <https://doi.org/10.21831/foundasia.v13i1.47444>
- Aslan, S., & Aybek, B. (2020). Testing the Effectiveness of Interdisciplinary Curriculum-Based Multicultural Education on Tolerance and Critical Thinking Skill. *International Journal of Educational Methodology*, 6(1), 43–55. <https://doi.org/10.12973/ijem.6.1.43>
- Bailey, A., & Gruber, A. (2024). Engaging critical cultural awareness through video mediation during online intercultural encounters. *Journal of Multilingual and Multicultural Development*. <https://doi.org/10.1080/01434632.2024.2396998>
- Basman, M., & Bayram, D. (2024). Cultural Intelligence and Attitudes Towards Multicultural Education: Mediating Role of Intercultural Sensitivity. *Educational Process: International Journal*, 13(3), 177–189. <https://doi.org/10.22521/edupij.2024.133.10>
- Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences & Humanities Open*, 4(1), 100171. <https://doi.org/10.1016/j.ssaho.2021.100171>
- Bukit, S., & Tarigan, E. (2022). Kompetensi Pedagogik Guru Dalam Membentuk Karakter Siswa Sekolah Dasar. *Widya Genitri: Jurnal Ilmiah Pendidikan, Agama Dan Kebudayaan Hindu*, 13(2). <https://doi.org/10.36417/widyagenitri.v13i2.490>
- Destian, I., Mutaqin, A. H. Z., Mahmud, & Erihadiana, M. (2024). Implementasi Kebijakan Pendidikan Nasional tentang Moderasi Agama di Sekolah Islam. *Didaktika: Jurnal Kependidikan*, 13(3). <https://doi.org/10.58230/27454312.939>
- Diem, C. D., & Abdullah, U. (2020). Promoting multiculturalism: Teachers' English proficiency and multicultural education in Indonesia. *Indonesian Journal of Applied Linguistics*, 10(1), 46–58. <https://doi.org/10.17509/IJAL.V10I1.24983>
- Dike, D., & Parida, L. (2024). Pola Pendidikan Multikultural di Sekolah Dasar Islam Terpadu Buah Hati Sintang. *Jurnal Pendidikan Dasar Perkhasa: Jurnal Penelitian Pendidikan Dasar*, 10(1), 493–510. <https://doi.org/10.31932/jpdp.v10i1.3411>
- Dita, C. Y. E., & Legowo, M. (2022). Analisis Kepadatan Penduduk Yang Berpengaruh Terhadap Kemiskinan Dan Degradasi Lingkungan. *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)*, 1, 1–12. <https://proceeding.unesa.ac.id/index.php/sniis/article/view/34>
- Sanabria, A., Sheplak, A., & Aydin, H. (2022). The Perceptions of Culturally Diverse Graduate Students on Multicultural Education. *Journal of Education*, 204(2), 267–275. <https://doi.org/10.1177/00220574221112628>
- Erkanlı, A., Batman, K. A., & Kaptanoğlu, C. (2024). Examination of primary school teachers' attitudes and views towards multicultural education. *Frontiers in Education*, 9. <https://doi.org/10.3389/feduc.2024.1360696>



- Farid, M., Murtadho, N., Alfian, M., Minghat, A. D., & Othman, N. (2024). Enhancing cultural inclusivity in primary schools: Insights from Springer multicultural education data. *International Journal of Evaluation and Research in Education*, 13(4), 2083–2094. <https://doi.org/10.11591/ijere.v13i4.27972>
- Fatgehipon, A. H. (2023). Multicultural education through social studies subjects for junior high school students in Maluku, Indonesia. *Issues in Educational Research*, 33(3), 936–956. <https://search.informit.org/doi/10.3316/informit.T2024050800008201142636789>
- Fitriyanti, F. (2024). Kompetensi Pedagogik Guru Pendidikan Agama Kristen dalam Penguatan Profil Pancasila. *Proceeding National Conference of Christian Education and Theology*, 2(1). <https://doi.org/10.46445/nccet.v2i1.861>
- Guiaselon, B. U., Luyugen-Omar, S., Mohamad, H. A., Maidu, N. U., Maguid, N. P., Samson, C. D., & Sinsuat, D. R. R. S., Mscit. (2022). Mismatch of Teachers' Qualifications and Subjects Taught: Effects on Students' National Achievement Test. *Psychology and Education: A Multidisciplinary Journal*. <https://doi.org/10.5281/zenodo.7494892>
- Hanson-DeFusco, J. (2023). What data counts in policymaking and programming evaluation – Relevant data sources for triangulation according to main epistemologies and philosophies within social science. *Evaluation and Program Planning*, 97, 102238. <https://doi.org/10.1016/j.evalprogplan.2023.102238>
- Hong, Y., Cho, E., & Mixdorf, K. (2025). Holding tension and navigating dilemma in multicultural education in South Korea: Towards pedagogical third space. *Pedagogy, Culture and Society*, 33(1), 287–304. <https://doi.org/10.1080/14681366.2023.2257708>
- Japar, M., Muyaroah, S., Susila, H. R., & Alfani, H. (2023). Digital Literacy-Based Multicultural Education through Civic Education in Indonesian Junior High Schools. *Journal of Social Studies Education Research*, 14(4), 328–349. <http://www.jsser.org/index.php/jsser/article/view/5281>
- Kalayci, T. E., Güzel Kalayci, E., Lechner, G., Neuheuber, N., Spitzer, M., Westermeier, E., & Stocker, A. (2021). Triangulated investigation of trust in automated driving: Challenges and solution approaches for data integration. *Journal of Industrial Information Integration*, 21, 100186. <https://doi.org/10.1016/j.jii.2020.100186>
- Kuppens, L., Ibrahim, S., & Langer, A. (2020). Unity over diversity? Teachers' perceptions and practices of multicultural education in Kenya. *Compare*, 50(5), 693–712. <https://doi.org/10.1080/03057925.2018.1557037>
- Lee, S., So, K., & Park, J. (2023). Problematizing the paradoxical pedagogical gestures of 'embracing diversity': The case of multicultural education policies in South Korea. *International Journal of Educational Research*, 120. <https://doi.org/10.1016/j.ijer.2023.102216>
- Malady, G. (2022). Evaluasi Kompetensi Pedagogik Guru PPKn Pasca-Pelatihan Daring di PPPPTK PKN dan IPS. *Jurnal Kewidyaiswaraan*, 7(1), 263–270. <https://doi.org/10.56971/jwi.v7i1.183>
- Mamat, N., Hashim, A. T., Razalli, A. R., & Awang, M. M. (2022). Multicultural Pedagogy: Strengthening Social Interaction Among Multi-Ethnic Pre-School Children. *New Educational Review*, 67(1), 56–67. <https://doi.org/10.15804/ner.2022.67.1.04>
- Mariyono, D. (2024). Indonesian mosaic: The essential need for multicultural education. *Quality Education for All*, 1(1), 301–325. <https://doi.org/10.1108/QEA-05-2024-0042>
- Maula, I., Sari, A. L., Sarimin, D. S., & Rondonuwu, R. H. S. (2023). Pendidikan untuk Pemerataan Pembangunan: Memperjuangkan Hak Semua Anak. 05(04). <https://jonedu.org/index.php/joe/article/view/2316>
- Naz, F. L., Afzal, A., & Khan, M. H. N. (2023). Challenges and Benefits of Multicultural Education for Promoting Equality in Diverse Classrooms. *Journal of Social Sciences Review*, 3(2). <https://doi.org/10.54183/jssr.v3i2.291>
- Ninkova, V. (2020). Perpetuating the myth of the "wild bushman": Inclusive multicultural education for the omaheke Juf'hoansi in Namibia. *Comparative Education Review*, 64(2), 159–178. <https://doi.org/10.1086/708177>



- Noor, A. F., Azman, M. N. A., Khunaifi, A. R., & Dwiningrum, S. I. A. (2021). The multicultural education paradigm pattern: A case study in muhammadiyah junior high school in Palangka Raya, Indonesia. *Perspektiv Nauti i Obrazovania*, 52(4), 297–310. <https://doi.org/10.32744/pse.2021.4.19>
- Peköz, Ç., & Gürşimşek, A. I. (2020). Multicultural attitudes and cultural intelligence of preschool teachers. *Journal for Multicultural Education*, 35(2), 45–60. <https://doi.org/10.1108/JME-05-2019-0043>
- Pratiwi, A., Cipta, N. H., & Rokmanah, S. (2023). Peranan Guru Dalam Mengembangkan Kompetensi Pedagogik Untuk Meningkatkan Disiplin Belajar Siswa Di Sekolah Dasar. *Didaktik : Jurnal Ilmiah PGSD STKIP Subang*, 9(5). <https://doi.org/10.36989/didaktik.v9i5.2043>
- Purnasari, P. D., Saputro, T. V. D., Silvester, & Sadewo, Y. D. (2023). Primary Teacher Working Group Assistance in the Indonesia-Malaysia Border Area to Design the Annual Work Program. *Dinamisia: Jurnal Pengabdian Kepada Masyarakat*, 7(3), 636–643. <https://doi.org/10.31849/dinamisia.v7i3.14519>
- Purwoko, A. A., Andayani, Y., Muntar, M., & Diartha, I. N. (2017). Efforts in Improving Teachers' Competencies Through Collaboration between Teacher Forum on Subject Matter (MGMP) and Pre-Service Teacher Training Institution (LPTK). *Jurnal Pendidikan IPA Indonesia*, 6(1). <https://doi.org/10.15294/jpii.v6i1.8858>
- Qadafi, M., Alfian Sidik, M., & Mukhtar, Z. (2024). Community tolerance, habitus, and early childhood education in schools: A phenomenological approach. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 165–178. <https://doi.org/10.14421/al-athfal.2024.102-06>
- Rachmadtullah, R., & Syofyan, H. (2020). The role of civic education teachers in implementing multicultural education in elementary school students. *Universal Journal of Educational Research*, 8(2), 540–546. <https://doi.org/10.13189/ujer.2020.080225>
- Saptono, L., & Aylina, V. (2022). The Relationship between Professional Competence and Teachers' Pedagogy in Media Literacy with Students' Motivation to Learn Economics during the Covid-19 Pandemic. *International Journal of Social Sciences & Educational Studies*, 9(4). <https://doi.org/10.23918/ijsses.v9i4p68>
- Silverman, R. M., & Patterson, K. (2014). *Qualitative Research Methods for Community Development*. Routledge. <https://doi.org/10.4324/9781315797762>
- Subairi, A. (2023). Kompetensi Pedagogik Dan Profesional Guru Dalam Penerapan Strategi Pembelajaran Pendidikan Agama Islam Di Madrasah Tsanawiyah. *Iqra': Jurnal Ilmiah Keislaman*, 2(01). <http://e-journal.staisiak.ac.id/index.php/iqra/article/view/64>
- Tamyis, T., Ibrahim, D., & Munir, M. (2023). Implementation of Multicultural Education at Boarding School: Comparative Study. *AL-ISHLAH: Jurnal Pendidikan*, 15(3), Article 3. <https://doi.org/10.35445/alishlah.v15i3.853>
- Tomalin, B., & Stempleski, S. (1993). *Cultural awareness / Barry Tomalin & Susan Stempleski*. Oxford University Press. Oxford, New York. <https://archive.org/details/culturalawarenes0000toma>
- Tünkler, V. (2020). Social Studies Teachers' Perspectives on Global, Multicultural Education and Global Citizenship Education. *Milli Egitim*, 48(226), 255–290. <https://www.researchgate.net/publication/355382619>
- Usher, J. (2023). Africa in Irish Primary Geography Textbooks: Developing and applying a Framework to investigate the potential of Irish Primary Geography textbooks in supporting Critical Multicultural Education. *Irish Educational Studies*, 42(1), 123–143. <https://doi.org/10.1080/03323315.2021.1910975>
- Uyun, M., & Warsah, I. (2022). Prospective Teachers' Intercultural Sensitivity alongside the Contextual Factors as the Affective Domain to Realize Multicultural Education. *International Journal of Instruction*, 15(4), 555–576. <https://doi.org/10.29333/iji.2022.15430a>

- Warini, S., Hidayat, Y. N., & Ilmi, D. (2023). Teori Belajar Sosial Dalam Pembelajaran. *ANTHOR: Education and Learning Journal*, 2(4), 566–576. <https://doi.org/10.31004/anthor.v2i4.181>
- Wu, J. G., & Miller, L. (2021). Raising native cultural awareness through WeChat: A case study with Chinese EFL students. *Computer Assisted Language Learning*, 34(4), 552–582. <https://doi.org/10.1080/09588221.2019.1629962>
- Wulandari, R. S., & Hendriani, W. (2021). Kompetensi Pedagogik Guru Sekolah Inklusi di Indonesia (Suatu Pendekatan Systematic Review). *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran*, 7(1), 143–157. <https://doi.org/10.33394/jk.v7i1.3152>
- Yetti, E., Syarah, E. S., Sari, K. M., Oktarini, S., Nurdyana, T., Puspawati, G. A. M., & Jovanka, D. R. (2023). Children's Multicultural Education through Local-Dance Activities: Teacher's Thoughts and Involvement. *International Electronic Journal of Elementary Education*, 16(2), 183–193. <https://doi.org/10.26822/iejee.2024.324>
- Zakiah, L., Marini, A., Casmana, A. R., & Kusmawati, A. P. (2023). Implementation of Teaching Multicultural Values Through Civic Education for Elementary School Students. *Journal of Social Studies Education Research*, 14(1), 110–142. <http://jsser.org/index.php/jsser/article/view/4547>
- Zorba, M. G. (2020). Personal and professional readiness of in-service teachers of English for culturally responsive teaching. *Eurasian Journal of Educational Research*, 2020(88), 41–66. <https://doi.org/10.14689/ejer.2020.88.2>

