

THEMATIC MULTIKULTURAL TEXTS: A STUDY ON BUILDING TOLERANCE

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THEMATIC MULTIKULTURAL TEXTS: A STUDY ON BUILDING TOLERANCE

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Abstract

The study is aimed at 1) using thematic-cultural texts as teaching materials for students of English department consisting various multiethnic backgrounds, and 2) making the students comprehend the thematic-schemata of culture-based texts. The method used was descriptive qualitative. The data collecting technique was carried out by doing a library research and an in-depth interview. The library research was done through studying the thematic cultural texts on various ethnic groups in Indonesia and the in-depth interview was done by interviewing students from various different ethnics. This is to know the schemata and their cultural backgrounds. The validity is examined by triangulation of the data, researcher, methodology, as well as theory. Discourse analysis is applied in the form of content analysis and knowledge of the world. The result showed that comprehending the thematic-cultural texts was able to build the students tolerance upon various different ethnic groups.

Keywords: thematic texts, cultural-texts, tolerance

Introduction

Indonesia is a nation country. This means that the country consists of various different tribes besides having a lot of groups and religions. Indonesia merupakan negara bangsa yang artinya negara yang terdiri dari berbagai suku bangsa. Disamping itu Indonesia juga terdiri dari berbagai golongan dan agama. As a large nation country, it is susceptible to destruction. The founders of the country, then, formulated the basic principles to overcome the dissension,-- that was Pancasila. Sebagai negara bangsa yang besar, Indonesia sangat rentan terhadap perpecahan sehingga para pendiri negara telah merumuskan dasar negara yang dapat mengatasi perpecahan itu, yaitu Pancasila yang kakinya mencengkeram semboyan *Bhinneka Tunggal Ika*. Ungkapan itu lengkapnya *bhinneka tunggal ika, tan hana dharma mangrwa* 'berlainan namun satu, tak ada darma mendua' (Mardiarsita, 1981:127). The source of the above motto was Kakawin Sutasoma strophe 139 verse 5 written by Mpu Tantular (Kompasiana. com) Sumber semboyan tersebut dari Kakawin Sutasoma pupuh 139, bait 5 yang ditulis oleh Mpu Tantular (Kompasiana.com).

The above motto, therefore, has an important role in the Indonesian nation's life since their freedom was gained by uniting various ethnic, races and religions as well as various cultural backgrounds. Prior to the independence, the Indonesian people underwent the regional struggle. As a result, they were easily defeated. This was due to the fact that the colonizers applied *divide at impera* political system; --

As a multicultural nation, Indonesia has to defend the oneness of the Unitary State of the Republic of Indonesia (henceforth NKRI). For this reason, university students, as young generations, have to defend the state's principles, Pancasila, for the sake of the state's oneness. ;--NKRI. For this reason, university students, as young generations, have to defend the state and their defense should be based on the state's basic principles or Pancasila and the state's coat of arm,-- *bhinneka tunggal ika*, which has the original term of *bhinneka tunggal ika, tan hana dharma mangrwa* bearing the meaning of unity in diversity, no two good deeds (Mardiarsita, 1981: 1027).

Furthermore, with the above motto, students are expected to guard the journey of the Indonesian nation, especially those having various multicultural and historical backgrounds on the Indonesian people's struggle. The Indonesian independence was gained with courageous struggle and spirit of unity of all ethnics in the archipelago. The spirit of national unity was expressed in the Youth Pledge of 28 October 1928; -- the threefold ideas which says:

Firstly: We the sons and daughters of Indonesia declare that we belong to one fatherland, Indonesia.

Secondly: We the sons and daughters of Indonesia declare that we belong to one nation, the Indonesian nation.

Thirdly: We the sons and daughters of Indonesia uphold as the language of unity the Indonesian language (Anwar: 1980: 15)

Vividly that unity was the only cause that made the nation get freedom in August 17, 1945. The people struggled with their great spirit of nationalism and unity among various ethnic groups having different cultural backgrounds. Without the high spirit of nationalism and unity, the Indonesian fighters would not have got the independence. Tolerance was very badly required to unite ethnic groups with various backgrounds and religions. Finally with slogan of *bhinneka tunggal ika*, the independence would be obtained.

Nowadays the feeling of unity seemed to have turned faded. The causes were supposed to be, among others, from the young generations' lacks of awareness and knowledge of various differences existing in Indonesia. Another cause was supposed to be from their lack of knowledge on the nation's history. As ever stated by one of the Indonesian independence proclaimers, Soekarno, who stated that we, Indonesians, were never allowed to leave a history. This is popularly stated "*jangan sekali-sekali meninggalkan sejarah*" or shortened into "*jas merah*" (never leave a story). History is very important for younger generations to get the spirit of nationalism.

Based on the interview with some students, they mostly do not know the Indonesian history, divide et impera political system, the national awakening movement, the emergence of youth organizations, the balai pustaka establishment, the BPUPKI establishment, the Youth Pledge;-- the birth of our mother land, nation, and language, as well as *Bhinneka Tunggal Ika* in which the writing is depicted on the ribbon gripped by the mythical bird Garuda where the symbols of Pancasila can be seen on the bird's chest.

Besides knowledge of history, students need to know various cultures, including ethnic groups, races and religions existing in the archipelago as a culture Disamping may constitute a reflection of its societies' livelihood. pengetahuan sejarah, mahasiswa perlu juga memahami berbagai kebudayaan, termasuk di dalamnya berbagai suku, ras, dan agama yang ada di Nusantara. Kebudayaan merupakan cerminan dari masyarakat atau cara hidup masyarakat suatu suku bangsa. The understanding of other's culture may cause others appreciate the difference and make them respect their cultures and finally they are able to respect and tolerate the difference. When they realize their difference, they are expected to uphold the unity and nationalism.

The above type of knowledge isn't very important for younger generations in order that they are not easily opposed against the other. They should be living harmoniously as oneness makes the nation stronger. To live in harmony may mean that people respect one another, have good tolerance, as expressed in *Bhinneka Tunggal Ika*, which has deeply planted in our ancestors' minds

The above knowledge and understanding can be integrated into various teaching materials, such as Reading materials. University students, in big cities especially, may come from other islands in the archipelago, and they may have different cultural backgrounds and religions. For this reason, the reading materials reflecting the learners' different cultural backgrounds such as Becak, Dangdut, Wayang, and Ayam Taliwang (Musthafa: 2003) are regarded as ideal. From those various materials, it is expected that

the learners, in this case university students, may have great tolerance and may well understand Bhinneka tunggal Ika.

Theoretical Framework

Discourse analysis is a branch of language science. The analysis can be used to understand the intention of meaning expressed both orally and in written form from one speaker to the other speaker (Kartomihardjo, 2000:124). The analysis should pay attention to the context where a part of discourse takes place. (Brown and Yule 1996: 27) There are two types of context in discourse analysis. One is called lingual context (co-text) and extra lingual context (Wijana, 2001: 215). Co-text is also called intra lingual context or just internal context. The context outside the language is also called situational, cultural, or external language context or external context or just context. The external context includes reference, inference, presupposition and implicature. The external context is used to express the speaker's implied meaning out of what he says or writes. Renkema (1992:45) states that context is regarded similar to verbal context or the environments related to the content of a text.

In this research, text analysis was used to interpret thematic multicultural texts; - both explicitly and implicitly expressed, found in the teaching materials in either in Bahasa Indonesia or English department. In the reading comprehension class, the students were made aware of the implied cultural and moral values;-- the messages, ideas, cultural and moral teaching outside the reading texts.

To comprehend the above mentioned messages, the readers have to have large knowledge of the world or popularly called schemata. Schemata are theories of knowledge, of how knowledge is presented, of how the presentation eases the comprehension of the knowledge (Alwi, *et al.*, 2000:443). Furthermore, Kartomiharjo (2000: 128) states that schemata are used to interpret something new, the recently observed, heard, and felt phenomenon. What is meant by something new in this research is the thematic-multicultural teaching materials.

The comprehension on the thematic-multicultural texts is intended that students are able to accept and be aware of the differences of their various ethnic and cultural backgrounds through language. The ethnic and cultural diversities of human societies are reflected in language (Dijk, 1997:144). In Indonesia the cultural and ethnic difference can be overcome with the national language;-- that is Bahasa Indonesia. One of the functions of Bahasa Indonesia is a tool to unite various ethnic groups and a means of communication among regions and cultures in the archipelago.

As above mentioned, the Indonesian nation belongs to the category of multicultural nation. Thus, the society is also multicultural (Hanum & Rahmadonna, 2010). The word multicultural itself was the derivation of multiculturalism. The term was firstly appeared in 1950 in Canada illustrating that Montreal society which was multicultural and multilingual (Irhadayaningsih, 2012). Multiculturalism emphasizes more on intercultural relation which means that the existence of culture should also consider the other culture (Suralism yaifuddin, 2006). The Indonesian nation which consists of a lot of ethnic groups should be of that opinion.

Multiculturalism is an admission of various cultural reality, covering varieties of ethnic, race, religion, as well as varieties of life (subculture) which continuously appear through the history of society's life (Irhadayaningsih, 2012). The comprehension of other culture can be done through multicultural education;-- that is the process of pedagogy that serves similar opportunity to the learners to develop, without distinguishing from which ethnic, culture, and religion they are and to appreciate the varieties and to give similar treatment to the minority. This is intended to strengthen the unity and integrity, national identity, as well as the national image in the international cases (Rosyada, 2014). In the case of multicultural society, Azra (in Rosyada, 2014) argues that there must be efforts to hold a multicultural education process;-- that is

education for all. This type of education should be directed to develop the tolerant attitude, respect ethnic, culture and religion differences, give civil rights including the right of minority groups.

“...the bad news is that often multiculturalism, mutual respect and tolerance between deferent ethnic or ‘racial groups, is merely social, political, or moral ideal. Lip service is routinely being paid to this official norm...(Dijk, 1997:144).

Tolerance means appreciating the existing varieties openly (Nurhasanah and Auliati, 2015). The above statement shows that tolerant attitude and behavior can be created in the multicultural society;-- those coming from different nation, race, religion, language and culture as well as customs. Thus, peace, harmony, mutual aids, can be created by people living nearby side by side. Tolerance is able to perpetuate unity and integrity, to support and succeed the development (Nisvilyah, 2013).

Method

The method used in this research is a qualitative research. It is descriptive in nature. The researcher accurately takes notes on the data which may be in the forms of words, sentences, discourses, pictures, photographs, diaries, memoranda and video tapes (Subroto, 2007:8). In this case, the researcher took notes carefully on thematic-multicultural texts. The objects of the research were texts containing Javanese culture; -- the macapat verses and wayang stories.

The data collecting technique was in the form of a library research, in-depth interview and recording. The library research was intended to seek for thematic-multicultural texts or cultures from various ethnic groups in Indonesia, especially the Javanese culture. The in-depth interview technique was applied to the resource persons mastering the Javanese culture from Faculties of Cultural Sciences either from Sebelas Maret University (UNS) in Surakarta or from Gadjah Mada University (UGM) in Yogyakarta. The recording technique was used to record the interview obtained from the informants. The validity of the data was measured by using the triangulation technique;-- the triangulation of the data, researcher and methodology. The data from the books and other printed materials together with data obtained from the informants were collected by, respectively, a library study and interview. The researcher also compared the research results on thematic-multicultural texts, especially the Javanese culture. The texts, then, were analyzed using several techniques. They were among others text analysis and content analysis. The discourse was analyzed using the schemata analysis or knowledge of the world. Content analysis requires considerably more than just reading to see what's there (Patton, 1990:11). The contents of the texts selected were those bearing the theme of Javanese culture;-- macapat verses and *wayang purwa* stories. The selected texts, then, were used as reading materials in the English department.

The above study was planned to be a three-year or multi-year research in which the first year was focused on texts of Javanese cultural background. The second year was concentrated on multicultural texts containing Sundanese, Betawi, Madurese, Balinese, Sasak, Dyak, dan Buginese backgrounds. The third year, the research was directed toward the thematic-multicultural texts from Aceh, Batak, Padang, Palembang, Sulawesi, dan Papua. At the first step, it has just resulted the draft in the forms of texts holding the thematic-cultural stories and lesson plans.

Findings and Discussions

1. Findings

The results of the research on macapat verses and wayang purwa stories showed that these texts contained messages of culture owned by the Javanese ethnic. In other words, those texts constituted a reflection of Javanese culture. The texts selected were

Wulangreh and *Tripama*. The texts containing wayang purwa stories were *Ramayana* and *Mahabarata*. Those texts were then analysed using discourse analysis and schemata techniques. The data were presented by describing the texts together with their translation and followed by the description of schemata and the contents of the verses as well as the stories. The contents of the texts were explained with the description of their meanings. The example of the analysis was shown below (Putut Setiyadi, 2012).

3 KINANTHI

*Pādhā gulangên ing kalbu,
ing sasmitā amrih lantip,*

*ājā pijêr mangan nendrā,
ing kaprawiran dèn kèsti,
pêsunên sariranirā,
sudanên dhahar lan guling.*

*Dadiya lakunirèku,
cêgah dhahar lawan guling,
lawan ājā sukan-sukan,
anganggowā sawatawis,
ālā watêke wong sukān
nyudā prayitnaning batin.*

'Let's improve the sharpness of heart,
in order to be able to carefully understand
the implied message,
don't eat and sleep much,
authority should be always sought,
abstain your body from evil spirit,
decrease food and sleep.

'make this behavior,
decrease food and sleep,
and don't live extravagantly,
be temporarily aware,
bad habit for those living extravagantly,
decreasing carefulness.

5 GAMBUH

*Anā pocapanipun,
adigunā adigang adigung,*

*pan adigang kidang: adigung pan
èsti,
adigunā ulā iku,
têlu pisan mati sampyoh.*

'there exists an example,
one trading on his cleverness,
strength, power
the strength is like a deer, the power is like
an elephant,
the cleverness is like a snake,
the three finally die simultaneously.

To know the scheme and contents of the texts, important expressions found in the lines of the verse were shown. The expressions were among others: "*padha gulangen ing kalbu, ing sasmita amrih lantip*"; "*aja pijer mangan nendra*"; "*aja sukan-sukan, ala wateke wong sukan*"; "*waskita*"; "*adiguna, adigang, adigung*". Those expressions were then analysed to know the implied messages. The cultural meanings were, furthermore, explained. Yet, prior to the explanation, the cultural messages were triangulated with the interviews the determined resource persons. The meanings of the expressions were felt to be difficult to understand as there were still many old Javanese words. The explanations, therefore, should be deeply comprehended by the Javanese younger generations as well as other younger ethnics.. *Tembang macapat* texts may contain expressions which become Javanese cognitive systems and culturally pedagogical signs or *piwulang*. The *piwulang* is closely related to character building in the case of religion, ethics, moral attitude of the government (Putut Setiyadi, 2013). The expressions found in *tembang kinanthi*, for example, can be explained that those texts contain Javanese schemata of Javanese philosophy or way of life ;-- managing minds by decreasing sleeping duration and the amount food eaten, living extravagantly with the purpose of owning the power and wisdom in life.

The expressions of *cêgahên dahar lan guling* 'decrease the amount of food and sleeping duration' and extravagant living 'Ungkapan lain *cêgahên dahar lan guling* 'kurangilah makan dan tidur' dan *sukan-sukan* 'berfoya-foya' will mean that those like eating tends to cause diseases. The excessive delicious food tend to contain cholesterol, sugar or other substances. The ethnic Javanese ancestors had observed

that phenomenon long before. Moreover, too much sleep causes unhealthiness as there less time to do the exercises. The ones who like to let the passion wander freely are supposed to forget where they were from, and where they will go as they just let the passion free. The one who likes eating, sleeping and living extravagantly, in the Javanese culture, is regarded as the one who does not have ascetical attitude. Sleeping excessively and eating too much causes someone to be lazy doing some work, including praying at night as what was done by the Javanese ancestors. *Prihatin* in the Javanese culture is similar to be an ascetic;-- managing passion, both passion of eating, sleeping and extravagant living or including the joy of sexual intercourse, hard drinks, opium and other bad passion. His being an ascetic is also accompanied by continuously praying devotedly requesting goodness for himself and his family.. From him appears the right or wrong, fortune or misfortune, good or bad and not from other people. Therefore, one must take care of himself and ought to always pray and be an ascetic as this can cause goodness and fortune.

The cultural expression found in *Gambuh* verse reflect the prohibition of owning the character of being arrogant. The character is alluded to the three animals having something in excess. Those are a snake, the first of the three, which relies on its venom making whoever is bitten dies shortly, though this creature is small and not having any feet. The snake is analogized as the one possessing cleverness, which others may not have it. The second is an elephant. It relies on its largeness and feels that there is no other animal is equal to its strength. Its power may cause the enemies to become afraid. The elephant symbolizes the one relying on his strength. The third is a deer. The deer is an animal that relies on its speed is not comparable. The speed makes it arrogant. It is never afraid of other animals as it masters the area of animal's life even a tiger may not catch it. All the three have the attitudes of *adigang*, *adigung*, and *adigunā* and later on they die of their arrogance. Their arrogant behaviors are caused respectively by their cleverness (*adiguna*) their strength (*adigang*), and power (*adigung*). Possessing a better position in a certain government institution, one may forget from which position prior to his present position. It is his new position that makes him unaware of his former job. This is due to his pride of having an opportunity to occupy a better status than before.

The above situation contains a cultural message and reminds those having new positions not to be arrogant and to always remember positions prior to their present jobs.. Their new positions make their friends get far from them except those like licking their boots. The cultural message, thus, which the writer wants to propose is that the Javanese are expected not to be pride or arrogant of having the better positions or status.

Other expressions found in the lines of the above *tembang* cause other bad attitudes which the Javanese ought to avoid. They are *sāpā sirā sāpā ingsun* 'who you are and who I am' and *ngêdir-êdirake* atau *umuk* 'being insolent' in which, then, are followed by other attitudes such as 'being to have the power, cleverness, strength, wealthy, beauty, good looking, and so forth.

Never rely on '*kumintêr dupèh pintêr* 'your cleverness though you are clever' '*gumède dupèh dadi wong gède*, never show your high status though you have a high position' 'never show your authority though you have the power,' 'never show your handsomeness though you are handsome', and never show your prettiness though you are pretty' which sooner or later it will make you arrogant.

It had better use '*ilmu padi*' that is the fuller the contents the more solid it becomes.. From the above expression, the Javanese may be far from the attitudes of being *kumawāsā*, *gumède*, *kumintêr*, *gumbagus*, *kumayu*, and so on. Dari ungkapan ini etnik Jawa dapat menjauhi sikap *kumawāsā*, *gumède*, *kumintêr*, *gumbagus*, *kumayu*, dan sebagainya. Therefore, if you are clever, do not show your cleverness, or another popular expression is if you can something do not feel that you are superior

ngono yā ngono ning ājā ngono and never show your superiority to others. What is implied and written in the texts is the reflection of the Javanese culture.

The result of the above research later will be used as a draft of reading comprehension teaching materials. The lesson plan is as follows. At the first meeting, the teacher explains what topics shall be discussed after opening the class. The learning technique is dependent upon the topic and is also of the teacher's dependence. The class then, is divided into three groups in which each of them hold one of the verses (*pupuh*). The verse needs to be translated by each of the groups into either *Bahasa Indonesia* or English and preceded by looking for difficult words. They are given thirty minutes to do. After the difficult words have been identified, the students are given another thirty minutes to try to seek for the meanings using either dictionaries or other electronic devices as they are pleased to do. The last thirty minutes is for the students to finish the translation. They are given a home assignment that is to find the cultural messages the texts contained for the next meeting.

At the second meeting, each group presents their findings. The results of their findings are shared to the other groups and also, of course, to the teacher. Each group is given ten minutes for presentation and continued with questions and answer. The revision should be done after the above discussion. The teacher, then, gives solutions to the problems during the discussion.

2. Discussion

In the lines of the above *tembangs* there exist expressions the Javanese culture, reflecting This is in accordance with Casson (1981:17) who states that culture is a symbolic meaning system. Like language, it is a semiotic system in which symbols function to communicate meaning from one mind to another. Language constitutes a symbol and a reflection of culture. The same thing is also mentioned by Levi-Strauss (2005:92) and Dijk (1997) who state that language is a product of culture since a language used in certain society, generally, reflect their culture. The above texts of *tembang macapat* reflect the Javanese culture. Further multicultural texts in the next research are also expected to have a reflection of cultures owned by ethnic.

From the language texts they have analysed, students may understand their schemata one another. Hopefully, the younger generations are able to understand their own culture as well as others' culture. Some younger generations tend to ignore their own culture and they are hoped to deeply understand it. Their understanding on their own culture are expected to have tolerance of various cultures of other ethnics such as Sunda, Betawi, Melayu, Bali, Sasak, Dayak, Bugis, Papua, and so forth. To understand the Javanese culture, for example, other ethnics have to understand why Javanese have a certain type of way life, way of thinking, way of behaving and so on. This is important for multicultural societies as a culture is a way of people's life, for example, the American ways of life can be correlated with the American culture (Lado in Setiyadi, 2012:39) The understanding of other culture in a multicultural society may cause tolerance among ethnics and this is supposed to be able to make a strong unity and integrity among ethnics so that they are easily provoked.

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