

MULTICULTURALISM AND ITS ROLE IN BUILDING CHARACTER OF TEENAGER

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ABSTRACT: The purpose of this study was to see the role of culture in community life, including in the effort to build the character of teenager. This role can be achieved if the seven cultural elements are: religious systems and religious ceremonies, community organization systems, knowledge systems, languages, arts, livelihood systems, and technology and equipment systems, most or all of which are still alive, maintained, developing, and still beneficial for the life of a community. If the opposite happens, that is, most or maybe all elements of culture are not alive, not growing and not developing, not properly maintained, then surely it can cause a cultural crisis for a community. Characteristics of a cultural crisis include low legal values, low courtesy norms, lost moral values, and low social ethics. In such circumstances, human culture becomes very low. Honesty is gone, greed is running rampant. Loyalty is gone, lies are raising. There is no mutual respect for fellow human beings, only egoism as feels the truest, strongest, wants to win, and no one else can compete. This has led to various violations, greed in the form of corruption, abuse of authority, and similar acts. This is clear when connected with the life of the nation and state (Indonesia) the sense of brotherhood fades, a sense of national unity fades, and a fading nationalist sense can even be a threat to national disintegration.

KEYWORDS: Multiculturalism; Character; Teenager

I. INTRODUCTION

Indonesia as a big nation has a culture of great value, a recognition of diversity (multicultural) which is summed up in *Bhinneka Tunggal Ika tan hana Dharma mangruwa* (unity in diversity, no ambiguous truth). This shows that the nation has diversity (religion, social conditions, education, customs, regional languages, etc.), but still one: one ideology, one state, one government, one nation, and one red and white flag.

Diversity in unity is the noble values of the culture of the nation that can play a role in efforts to strengthen national unity and strengthen the struggle to realize national ideals that should be maintained, developed, and passed on to the next generation. This needs to be a concern for all components of the nation, considering that global world competition is now and in the future has become tighter, coupled with the influence of the speed of information, technological sophistication, and a very open global world. While the regeneration process, the education process is less fast than the progress of science, communication technology, information, and transformation of the global world.

If the influence of the global world culture is not resisted, controlled, sorted, and chosen it can damage the noble culture of nation. Cultural destruction is already seen as with many members of the community circulating or using drugs and contracting HIV AIDS because they transcend national cultural boundaries. This is not only found in big cities but also has entered into remote rural areas especially with the "red-light district cafe".

Teenager as an unstable generation is very vulnerable to the influence of negative foreign culture and does not fit into the noble culture of the Indonesian people. Therefore, the formation of character through culture needs to be performed so that they have a strong mental, spiritual, and character. In addition, it aims to face a very powerful global influence and face multicultural life so that they can be harmonious, peaceful, mutually accepting, respecting differences in society because now and in the future, there will be competition, challenges, disturbances, threats, against everything aspects of life that are getting bigger and heavier. Therefore, one of the efforts that must be performed is through the role of culture in building character of teenager in multicultural communities.

II. METHOD

This study used a literature review on concepts and theories used based on the available literature, especially from articles published in various scientific journals. A literature study has a function to build the concept or theory as the basis of studies in research. Collected data were analyzed and a conclusion was drawn. To obtain the correct results in analyzing data, researchers used a content analysis technique. The content analysis discusses in depth the contents of written or printed information.

III. RESULTS AND DISCUSSION

1. The Role of Culture in Character Building:

The role of culture for community life can be seen in the preservation and utilization of the seven elements of culture in everyday life. Culture can play a role in various ways, including in the implementation of religion, in the process of organizing education including in building the character of the teenager. In this description an example of the role of culture (based on the seven elements of culture) is presented in building the character of a teenager in the Hindu community in Bali as follows.

a. Religious And Religious Ceremony Element:

The Balinese community has the belief of Bali Kuna (belief in the spirits of ancestors who can be contacted through religious ceremonies). In the Hindu era, the term 'ancestor worship' is developed specifically from the household level to Padharman. This is actually still ongoing today. Therefore, it appears that in every activity carried out by the Hindu community, it always includes religious ceremonies to care for spiritual and mental so as not to deviate from the instructions of religious teachings. The better in conducting religious ceremonies, the stronger the religious life. Conversely the further from the implementation of religion and religious ceremonies, then they will experience spiritual emptiness. In general, Balinese teenagers are always included in every religious ceremony from the simplest to the middle level. In religious activities and religious ceremonies that are always held by the Balinese community, the character of a teenager can be built. Therefore, until now the problem of Hindu teenagers in Bali is not too worrying, although they still lack religious theories. Their character is formed through religious activities and religious ceremonies.

b. Social organization element:

Based on this element, the character of Bali community already has a living and maintained social organization to date such as the existence of a customary village/pakraman, banjar adat/pakraman, subak or farmer groups that regulate the irrigation system (Subak Yeh And Subak Abian), various forms of sekaa or groups that are built on the basis of the profession. In addition, in Bali there are also social organizations in the form of pasantian and pasraman as non-formal education institutions that live and develop until now. The social organization system in Bali is a character of Bali community that is not found outside the Bali community. The Balinese teenagers generally participate in social organization activities in Bali especially in the sekaa. Teenagers participate in pasantian, pasraman, terana teruni, and even many teenagers form sekaa in accordance with hobbies such as sekaa Barong, sekaa arja, sekaa magender. This activity makes it easy to direct the formation of character.

c. Language element:

Balinese has a complete linguistic aspect (grammar, sor singgih basa Bali, and usage), including the existence of ordinary Balinese script and modre script with spelling and rules of use. The Balinese language is used in cultural and religious literature, is used daily as a means of communication, and is also still alive or used today, although on the other hand there is a concern that the Balinese language may disappear over the progress of

using Indonesian and foreign languages (English). In Pakraman village, Balinese is still used, maintained, and well maintained. This is a distinct character that distinguishes Balinese from other ethnic groups in Indonesia. Many Balinese teenagers learn Balinese through lontar reading and writing course activities with Balinese letters, others learn Balinese stories in Balinese, sing religious songs in Balinese, and so on. This shows that the character of teenager can also be formed through the application of Balinese as one of the cultural elements (Balinese).

d. Art element:

In Bali, there are various kinds of arts both traditional, classical, modern, and contemporary. Various types of the art live, grow, and develop until now. Various types of arts live and are maintained in urban areas to the corners of Pakraman villages such as architecture, sculpture, painting, sound, dance, music, and so on. Based on its characteristics, art can be sacred as a complement to the implementation of religious ceremonies and can be entertainment depending on interest. Various branches of Balinese art are also well-known, and even have become the character of Balinese, to the statement that every Balinese can dance, do percussion, and sing, despite the fact, the statement is not true. However, Balinese teenagers who have been involved in the arts have become ambassadors of art to be sent outside the region, even abroad. With art, the character can be formed.

e. Livelihood element:

Livelihood in Bali involves various fields such as agriculture (with a subak system), plantations (subak abian), trade (export-import), and household crafts (weaving, carving, painting, matting, mulas, prada, ceramics, tile, etc.). The special livelihood as a character of Balinese is in the craft sector. Livelihood is generally the activity of adults or parents. But in Bali, many teenagers participate in learning and helping parents to pursue their livelihoods. They sell, make ceremonial facilities, and so on.

f. Knowledge element:

The development of science in Balinese culture has begun to appear in the worship of Goddess Saraswati (holy day of Saraswati) as a goddess of science. There is an activity of developing natural knowledge by describing Jyotisa in the Vedas into wariga, which contains knowledge about the style of ala ayuning dewasa (selection of good days) for an activity, knowledge on kosala-kosali (layout, spatial planning, and procedures for building), knowledge on medicine (usadha), knowledge of various types of animals, types of plants with various benefits (taru pramana, dharma cecaruban), and spiritual knowledge on deliverance. Even the element of the knowledge system in the form of the statue of Saraswati has been recognized worldwide, where Indonesian President Bambang Susilo Yudhoyono, together with the Regent of Badung AA. Gede Agung inaugurated the Saraswati Statue as a symbol of Science in New York, USA on September 25, 2014. The involvement of teenagers in knowledge is quite large. In Saraswati day, teenagers pray together at school and follow all the Saraswati commemorations as a day of knowledge.

g. Technology and equipments element:

Balinese have known, made, and used equipment and technology for a long time to make life easier; on agriculture tenggala, lampit, tambah, cangkul sorok and so on), carpentry equipments (timpas, kandik, pahat, pengutik, blakas, spat, panyong, linggis, etc.), trading equipment (sok, penarak, kepe, etc.). Use of technology in the household; sepit, srundag, lekeh, penglilidan, gobed, kikian, talenan, pengedangan, paso, tempeh, ngiyu, sidi, caratan, kele, kau, beruk, kocor, kukusan, payung, kroso, and so on. All of that is the development of technology in Balinese culture according to the era and community needs which are also loved by teenagers. With the development of modern technology, many teenagers are adept at utilizing technology. They are also adept at using touch screen cellphones to search internet news, communicate with various parties, and so on. Even so, advances in the use of modern technology need to be extra tightly controlled both by parents, teachers, and community leaders on an ongoing basis to avoid misuse and negative influence of modern technology.

Implementation of the seven elements of culture in Balinese community life makes Bali-Hindu has a regional character as part of a national character that can create a peaceful life; Bali becomes interesting to be visited by various parties, not even a few of the tourists who want to live in Bali and be cremated if they die in Bali. In this case, the participation of teenagers in cultural fields has a very large role. The implementation of cultural elements in the Bali community can be developed for other regions to support the role of culture in building the character of teenagers nationally so that the life of the Indonesian people is always peaceful and harmonious in a sustainable manner.

2. Character Building in Teenagers

Teenager (male or female) is a human who is still between the ages of 12 or 13 years until the age of 18 or 19 years. The teenagers are currently taking middle to high school education. Each person has two kinds of

characters, namely: basic character (formed since the baby in the womb) and advanced characters that are formed due to environmental influences. The school is an official educational institution that aligns learning programs that are designed systematically, planned, deliberately, and directed and provides professional educators for students with a program that is poured into a special curriculum and is intended by students for each particular level, as seen from search results for children through college (Buana, Sutriyanti & Mariani, 2018).

Therefore, the character building in a teenager cannot be performed spontaneously; however, it must be carried out in a fairly long period of time. According to the Hindu-Balinese tradition, character building begins with a marriage or pawiwahan ceremony which will be the parent of a child who later becomes a teenager. Character building continues at the magedong-gedongan ceremony at the age of 7 months, embas ceremony when the baby is born, pakambuan ceremony when the baby is 42 days old, sambutan ceremony when the baby is 3 months old, otonan ceremony when the baby is 6 months old and menek deha or menek kelih ceremony when a teenager becomes an adult. The belief system of society in Bali in particular is still thick with religious values, where religious teachings are still strongly held, especially in relation to a ceremonial process (Yasa, 2018). Character building based on religious elements and religious ceremonies in the Hindu-Balinese tradition can be described as follows.

- a. A marriage ceremony or pawiwahan marked by pabeyakaonan as basic character building process. Because the pawiwahan ceremony with the core of pabeyakaonan functions to validate the marriage and purification of the maniksukla swanita (kama bang, kama plot) or embryo that will become a baby.
- b. Magedong-gedongan ceremony is performed when the womb is 7 months old to strengthen the soul of the baby in the womb, and hope that the position of the womb is good, the position of the baby is also good, healthy, and become a suputra or good child. Character building when the baby is still in the womb is also influenced by food intake, drinks consumed by parents, and the mentality of both parents, especially the mother. Therefore, in the Balinese tradition when the mother is pregnant, all families must do miyasa (always think, say, behave well and always pray that the baby in the womb becomes a good child), the father is required not to shave his hair, so as not to grow feeling jealous of the mother. If the mother is always jealous, then this jealousy can make the baby conceived to have a jealous character. In other words, whatever a pregnant mother thinks, says, and does will affect the basic character of the baby.
- c. Breeding ceremony performed when the baby is born. At birth, it is believed that there is a very strong planetary influence on newborns; both for babies born normally and babies born by cesarean. The influence of the planets is calculated from the merging of the name of the planet that became the name of the day with naftu or strength of the day (sapta wara: Sunday naftu 5, Monday 4, Tuesday 3, Rabo 7, Thursday 8, Friday 6, Saturday 9 and Panca wara: Umanis naftu 5, Paing 9, Pon 7, Wage 4, Kliwon 8). The results of combining the number of naftu/urip/strength of days on sapta wara with pancawara days showed the existence of a continued character from the basic character. Character obtained from environmental influences strengthen the position of the basic character obtained when the baby is still in the womb. The character which is formed from the basic character and due to the influence of the day of birth is actually still influenced by the saat/dauh/time (hour) of the birth, and also the strength of the wuku when someone born. Regarding advanced characters due to the influence of time/dauh and wuku is not discussed; maybe it can be learned on another occasion.
- d. Development or advancement of basic character and character obtained on the day of birth, continues on the character-building process that is obtained from other environmental influences namely:
 - 1) Family environment, both small families (Batih) and large families (Dadya, Padharman or Paguyuban). The condition of the family environment is very influential on the character building of a teenager. Poor families, rich families, employee families, farmer families, family education conditions, and so on have different influences on the character building of teenagers.
 - 2) The informal education environment in the family, formal education in schools, and non-formal education in the community also determine the growth of the character of teenagers.
 - 3) Community environment. Slum environment, clean environment, green, cold region, hot region also have a big influence on character. A community environment also influences teenager. If many are gamblers, a teenager might want to gamble.
 - 4) The influence of the national environment for Indonesian teenagers is implicit in the philosophy of Pancasila as an ideology. Whatever the basic character and regional character possessed by an Indonesian teenager, it can be packaged in Pancasila as a national character. In other words, Pancasila is a national

character, the character of the Indonesian teenagers as the successor of the nation. So the character building of teenager through the role of culture functions to build the Pancasila character beyond the basic character possessed by each teenager.

In formal education in Indonesia, there is a need for character-building education. Character, as mentioned by Cronbach, is not an entity which separate habits and ideas. Character is the aspect of behaviour, believe, feeling, and action which are interrelated one another so that if someone wants to change certain characters, they need to reorganize their basic characters elements (Rokhman, Hum & Syaifudin, 2014). Through civics with the concept of 'Indonesian Human', there will be students who are nationalists, loving unity; *Bhinneka Tunggal Ika*, being tolerant of other groups and upholding the cultural heritage of Indonesia. Education that emphasizes character building is very important for a developing nation that is challenged by pluralism and separatism which can endanger national unity and security. Therefore, it needs an ideology of the nation that is lived in and can ignite the spirit of the soul of the nation for a common goal. In this case, Pancasila has fulfilled these needs. Historically, the building of the nation's character was a core dynamic of the national process that occurred without interruption in history, both at the time of the colonizers and also at the time of independence. In socio-cultural terms, building the Nation's character is one of several multicultural nations (Sutriyanti, 2016).

By paying attention to the description above which is integrated with the first element of culture, namely religion and religious ceremonies, characters that should be maintained, formed, and built are: basic characters that have been carried since baby in the womb until they are influenced by the environment in life and character from the standpoint of the ideology of the nation or Pancasila. In terms of diversity, the desired characters are *Bhinneka Tunggal Ika* and multiculturalism, while in terms of communication, the desired characters are tolerant and dialogical. The most important thing is the diversity of the community, as in the concept of *Bhinneka Tunggal Ika*, that the preference of cultural pluralism is that of majority culture or parent culture and by minority cultures always follows it (Sadjim, Muhadjir & Sudarsono, 2016).

3. Multicultural Education for Teenagers

Indonesia is a plural society. This progress is marked by the existence of ethnic groups who each have a way of life or culture that applies in their own ethnic communities, so that it reflects the differences and separation between one ethnic group with other ethnic groups but together living in one container Indonesian society and is under the auspices of the national system and national culture of Indonesia which is based on the Pancasila and the 1945 Constitution (Taufani, Holillulloh & Adha, 2013).

The multicultural condition of the Indonesian community needs to be introduced more deeply to teenagers through the educational process, both informal education in the family, non-formal in the community, and formal education in schools. It is intended that teenagers (even children) know that there are a variety and diversity of life around them. They know that there are many ethnic groups, each of which has different characters and customs. They are well acquainted with the existence of six religions in Indonesia, know Indonesian as a national language in addition to the many regional languages, recognize the diversity of regional cultural arts in the national culture, recognize and understand Pancasila as an ideology as well as the character of the Indonesian nation that distinguishes the Indonesian nation from other nations in a global world, know and understand the meaning of *Bhinneka Tunggal Ika*, which shows unity in diversity.

Mahfud (2006) cited a statement by Hilda Hernandez that multicultural education as a perspective that recognizes the political, social, and economic realities experienced by each individual that is complex and culturally diverse and reflects the differences of culture, race, sexuality and gender, ethnicity, religion, social status, economy, and exceptions in the education process. Mahfud (2006) also stated that multicultural education is actually an attitude of "caring" and understanding the difference, or politics of recognition (on minority groups).

Based on the above definition, it can be stated that through multicultural education, teenagers are curious and want to understand cultural diversity in the life of the nation and state. Based on this definition, it will grow a personality that always (in thoughts, words, and actions) accepts and respects the differences of other parties. This is in line with the values of multiculturalism in the ideology of Pancasila and *Bhinneka Tunggal Ika*. To achieve the success of multicultural education so that teenagers believe in multiculturalism, Yaqin (2005) recommended that multicultural education can be packaged and implemented in real terms with material including recognizing religious diversity, respecting the diversity of languages, building gender-sensitive attitudes, building critical understanding towards injustice and differences in social status, building anti-ethnic discrimination, respecting differences in ability, recognizing age differences, and other differences.

Multicultural education for teenagers in formal schools can be directed through learning activities in related subject areas such as religious education, language courses, and other social sciences, including literature and arts. Besides reading, the ability to write in literacy is also very important. Writing can hone one's personality or character. This is the component that is being needed by this nation as a multiculturalism nation. Where the character of tolerance and empathy for all differences have a beautiful place to write and remember the community (Suragangga, 2017). While the multicultural education process for teenagers who drop out of school or for informal and non-formal education can be carried out through teenager dialogue.

Dialogue is a very strategic offer and action in building togetherness among the children of the nation, which will create harmony and true brotherhood and ultimately lead to the welfare of the general community (*bonum commune*). "Dialogue" may seem simple, but in realizing dialogue, especially with communities of different beliefs, it is not a simple job. Opening a dialogue requires the willingness and sincerity of each party involved. Dialogue is not limited to conversations or chat that is often performed at any time but is able to produce a shared understanding and can build a concrete dialogue of life, for example building harmonious relationships and helping each other neighbors, school friends, coworkers or other religious communities, and so on. The life dialogue must show solidarity or mutual help in overcoming the hardships of others. In addition, there is a dialogue of works where the community can cooperate with each other sincerely and in whatever form but must be real.

In general, the implementation of dialogue can be performed in two ways, namely thematic dialogue and work or field dialogue. Thematic dialogue is a dialogue activity carried out by preparing material according to the theme. Thematic dialogue is carried out by preparing the organizing committee, dialogue participants, paper presenters, administrative equipment, costs, consumption, and transportation. Usually, the thematic dialogue is carried out in a closed room. There are some weaknesses in thematic dialogue, such as unbalanced conditions or knowledge of dialogue participants, dialogue can develop into the debate, and boring. This must be balanced with a dialogue of work or field whose implementation can be in the form of cooperation between participants who differ from each other in many ways. Collaboration can be in the form of mutual cooperation to clean the environment, plant trees, conduct prayers together, and so on. Through dialogue in these two forms, multicultural education will succeed in building teenagers who are multicultural, according to Pancasila, Bhinneka Tunggal Ika, and dialogic. So that the ideals to live in harmony, peace, and prosperity in multicultural life can begin well since a teenager. Finally, teenagers who have grown up and have a position as the next generation of the nation can carry out development better than the current or previous development.

IV. CONCLUSION

The role of culture in building the character of the teenager in multicultural life can be seen in the implementation of seven cultural elements in the community. For the older generation, the seven elements of culture are still known and are still being followed selectively in daily life, although they are not evenly distributed for all nations. This can be seen in the events that often occur, where the perpetrators do not show Pancasila and Bhinneka Tunggal Ika. Among teenagers, the role of culture with its seven elements in character development is not widely understood. This is because they are still teenagers, character education through the role of culture is still lacking, plus an example of an event that indirectly shows inappropriate behavior. Actually everyone including teenagers has two kinds of characters, namely the basic character that has been formed since the baby in the womb until birth. Advanced character is formed by the environment through and starting from the family environment, educational environment, residential environment, including the character of the national and state environment such as Pancasila and Bhinneka Tunggal Ika for the Indonesian people.

Indonesian teenager as an inseparable part of the Indonesian nation which will become the next generation of the nation to replace the older generation must be built with the seven cultural elements mentioned above, through multicultural education and through life dialogues. Through this culture, education, and dialogue, human beings with the character of Pancasila, Bhinneka Tunggal Ika, multiculturalism, and dialogue can be achieved.

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