



THE VISUALIZATION OF CULTURE TRADITION FOR INSTILL MULTICULTURAL VALUES IN SOCIAL STUDIES LEARNING IN SINGKAWANG

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Abstract : This study is entitled visualization of cultural traditions for planting multicultural values in social studies learning in Singkawang City. This study aims to determine the visualization of cultural traditions in Singkawang City, multicultural values in cultural traditions in Singkawang City, and the planting of multicultural values in cultural traditions in social studies learning in Singkawang City. This research uses literature or literature method by studying books, journals, and other written sources related to the research theme. The results of the study recommend that the visualization of cultural traditions is very important in social studies learning as a form of innovation in learning resources; Multicultural values in the cultural traditions in Singkawang City such as tolerance, respect for differences and mutual respect can be implemented in social studies learning so that students have the provision of attitudes and behavior in plural society, and the planting of multicultural values in students can be done by visualizing culture traditions in social studies learning.

Keywords : visualization, multicultural, social studies learning.

I. INTRODUCTION

Singkawang City is one of the cities in West Kalimantan Province which was formed on October 17, 2001 after the enactment of Law Number 12 of 2001, June 21, 2001 concerning the Establishment of Singkawang City (Fahadi, 2004: 18). This city is a multiethnic region such as China, Malay, Dayak, Java, Madura, and others. In 2003, the percentage of the population of Singkawang City based on ethnicity was China (41%), Malays (27.71%), Javanese (7.43%), Dayaks (7.11%), Madurese (5.29%), Others (10.49%). Based on this sequence, ethnic Chinese can be said to be the majority ethnic in Singkawang City. Whereas based on the religion adopted by the residents of Singkawang City, then in 2003 there were recorded the number of Buddhists (44.92%), Islam (39.25%), Catholics (8.71%), Protestants (6.50%), and Hinduism (0.62%) (Rahmawati, 2004: 16-18). Based on the 2010 population census, the population of Singkawang reached 186,462 people (Population Census Data, BPS West Kalimantan, 2018). Then the population of Singkawang increased to 198,742 people in 2013 (kataboks.katadata.co.id, 2016). And the population of Singkawang increased again to 202,718 in 2014 (slideshare.net, 2015). From these data shows that the population of Singkawang has increased from year to year.



In the beginning the name Singkawang by Chinese people was called San Kew Jong, which means Mount Mouth of the Sea, a place located at the foot of the mountain overlooking the sea. Then according to George Windsor Earl who made a trip to West Borneo from Singapore in 1834, mentioned the name Sinkawan as the name of a very important port of Chinese people as a trade transit place located between Pontianak and Sambas (Rahmawati, 2004: 23-25).

Subsequent developments, Singkawang grew into a crowded area since the population migration to Singkawang. People of Chinese descent who switched professions from miners to farmers switched to settling in Singkawang. The ethnic Chinese community who inhabit Singkawang and its surroundings are mostly Hakka people with the language used is Khek (Rahmayani, 2010: 26). The Chinese people in Singkawang complete the Malays and Dayaks who have already settled. The dynamics of the development of the Singkawang community becomes an assimilation process (adjustment or fusion of the original nature possessed by the nature of the surrounding environment) (Rahmawati, 2004: 29). The life of Singkawang is characterized by the implementation of traditions by its people such as the traditional Dango and Dayak (Dayak) rituals, Seprahan traditions, Tabuh Bedug, and Ta'ruf Parade (Malay), Chinese New Year celebration, Cap Go Meh, Sembahyang Kubur (China) (Rahmawati, 2004: 54). In terms of worship, the multiethnic population of Singkawang has different characteristics than other cities. With its majority ethnic Chinese population, ethnic Chinese places of worship, namely the Vihara / Wihara, are widely available in Singkawang, in addition to many mosques and churches as ethnic Malay and Dayak places of worship.

The above presentation shows Singkawang as a plural city, consisting of groups of people who have their own culture. So that to create a harmonious life requires multicultural education. In this endeavor, the idea of multicultural education emerged visually with the content of cultural traditions in Singkawang. The hope through this idea will give birth to a learning process to instill multicultural values in social studies learning.

II. RESEARCH METHOD

This study uses the library method, namely by utilizing library resources to obtain research data. The library is a place to store various types of information in various types of displays which also function as learning resources. The contents of the library collection can be used as information to be processed into new knowledge. Therefore, the library can also function as a research site (Sitepu, 2014: 65).

The library method or literature study is a series of activities relating to the method of collecting library data, reading and recording and processing research materials. On the basis of this form of research, this research is carried out with the following steps: (1) preparing the necessary equipment; (2) preparing a work bibliography; (3) organizing time; and (4) reading and recording research material (Zed, 2017: 1-23). In searching for data, researchers visited the Singkawang City Regional Library, Pontianak Cultural Value Preservation Library, and the IKIP - PGRI Pontianak Library. From the visit, data were obtained in the form of books, journals, electronic mass media, and others related to research themes such as the history and cultural traditions of Singkawang City.



III. RESULTS AND DISCUSSIONS

3.1 Visualization of Cultural Traditions in Singkawang City

Visualization of cultural traditions in Singkawang City is an attempt to present information in the form of cultural traditions that exist in students or schools in a visual form to be used as learning media. The word media comes from Latin and is the plural form of the word medium means intermediary or introduction. Media is an intermediary or delivery message from the sender to the recipient of the message. According to Gagne (1970) media are various types of components in the student environment that can stimulate them to learn (Arief, 2003: 6). Meanwhile Briggs (1970) argues that media are all physical tools that can present messages and stimulate students to learn. Meanwhile, according to the National Education Association, the media are forms of communication, both printed and audio-visual and their equipment. The media should be manipulated, can be seen, heard and read.

If the media carries messages or information aimed at instructional or contains the purpose of teaching, the media is called learning media. In line with this limitation, Hamidjoyo in Latuheru (1993) limits the media as all forms of intermediaries used by humans to convey or spread ideas, ideas, or opinions so that the ideas, ideas or opinions expressed arrive at the intended recipient. Ashar Arsyad (2004: 4) quotes the opinion of Gagne and Briggs (1975) implicitly saying that learning media includes tools that are physically used to convey the contents of teaching materials, which consist of books, tape recorders, tapes, video recorders, films, slides, photos, images, graphics, television, and computers. In other words learning media is a component of learning resources or physical vehicles that contain instructional material in the student environment that can stimulate students to learn.

According to the Big Indonesian Dictionary (Suharso and Retnoningsih, 2017: 631), visualization means the disclosure of an idea or feeling by using forms of images, writing (words and numbers), maps, graphics, etc.; the process of converting concepts into images to be presented through television and other visual media. The visual form can be in the form of: 1) a picture of representation, such as a painting or photo that shows as it seems to be something; 2) diagram, which describes the relationships of space between material elements; 4) graphics, such as tables and charts or charts that present a picture of data or between relationships between a set of images or numbers.

Audio visual equipment is a tool that can produce sound and appearance in one unit. Audio visual media can make communication more effective. Audio visual devices are media that are able to present situations to the classroom so that they can be used as learning media to show how to do something as well as a source of information. The essence of learning by using audio visual media is the use of various tools or materials by the teacher to transfer ideas and experiences to children through the eyes and ears. Thus learning by using audio visual media will help the process of transferring subject matter from learning resources to students. Visual-based media (image or parable) play a very



important role in the learning process. Visual media can facilitate understanding and strengthen memories (Arsyad, 2004: 91). Visual can also foster student interest and can provide a connection between the content of subject matter and the real world. In order to be effective, visuals should be placed in meaningful contexts and students must interact with the visuals to ensure information.

In this case, the cultural traditions in Singkawang City can be documented through various media such as photos, films, and so on. In the age of the 21st century the use of technology can help the social studies learning process where material or learning resources can be documented and then visualized in the classroom in the hope that students' interest and motivation to learn increases. This will also make it easier for teachers to explain subject matter, especially IPS, which is related to multicultural values. Cultural traditions that are routinely held in Singkawang City by ethnic Chinese, Malays, and Dayaks can be visualized using either photos or films. With photos or films that will facilitate the knowledge, understanding, and analysis of students in discussions and other learning in the classroom. These cultural tradition activities can be documented in the form of photographs through photography activities. Photography is an activity or process of producing an image / photo art through light media with a device called a camera. Likewise with visualization through recording in the form of films which will then be presented in the classroom after going through the editing process (Yaumi, 2018: 131-136).

The use of visualization of cultural traditions in Singkawang City can benefit students 'learning processes, namely: (1) teaching will attract students' attention so that it can foster learning motivation; (2) the teaching material will be more clearly defined so that it can be better understood by students and enable them to master and achieve teaching goals; (3) teaching methods will be more varied, not merely verbal communication through the words spoken by the teacher, so that students are not bored and the teacher does not run out of energy, especially if the teacher teaches at each lesson; and (4) students can do more learning activities because they not only listen to the teacher's description, but also other activities such as observing, doing, demonstrating, etc. (Arsyad, 2004: 24).

3.2 Multicultural Values contained in Cultural Traditions in Singkawang City

Cultural wealth in Singkawang, sourced from three ethnic groups namely China, Malay and Dayak enriches the culture possessed by Singkawang City and can be used as an educational and tourism asset. The tradition of the Chinese people in Singkawang is like the Chinese New Year celebrations where in this celebration the Naga, Barongsai, Cap Go Meh, Tatung attractions, Lantern Parade, Tomb of the Grave, and so on are held. In addition to religious traditions, ethnic Chinese in Singkawang also make the ceramics industry that has a characteristic that is traditionally in the process of making or burning ceramics using dragon stoves. In addition to ceramics, the industry also produces jars, jars, plates, bowls, flower pots, piggy banks, candle holders, incense burners, kettles and herbal stews (Ministry of Education and Culture, tt: 58). For ethnic Malays in Singkawang usually presents celebrations relating to the holidays of the Islamic religion such as the Muharram



New Year / Islamic New Year, the Prophet Muhammad's Maulud, Isra 'Mi'raj, Holy Month of Ramadhan, Eid Al-Fitr and Hari Raya Eid al-Adha. In the ethnic Malay religious celebrations, traditions are usually carried out such as the Torch Parade, Drum Band Festival and Carnival, Saprahan, and so on. Whereas the Dayaks in Singkawang have the tradition of Naik Dango and Dayak Gawai as a celebration of expressions of sara thanks to God for the success in harvesting rice (Rahmawati, 2004: 72-73).

From the various cultural traditions that exist in Singkawang, some of them can be explained such as Chinese New Year, Seprahan, and Dayak Gawai. These traditions are often carried out by people who inhabit the city of Singkawang as part of their cultural life.

a. Tradition of Chinese New Year Celebration

Chinese New Year is usually celebrated between January 21 and February 19 AD. In Singkawang generally the Chinese New Year celebration is always ended with the arrival of Cap Go Meh. The tradition that is usually done during Chinese New Year is that everyone congratulates and forgives each other. Houses are cleaned up and posted writings containing requests and hopes that in the new year all will run with an abundance of happiness and prosperity. Specially served foods are nian gao, a type of cake made from sticky rice.

In the ethnic Chinese Lunar tradition in Singkawang also make visits to his hometown or to his parents 'house or the place of his ancestors' ashes to pray. Chinese New Year celebrations are enlivened by Naga or Barongsai festival or games (Rahmawati, 2004: 77). Naga is a sacred creature in Chinese legend that can fly, without wings and is believed to be able to pour rain and wind on the world, capable of driving away evil spirits, avoiding havoc and rejecting reinforcements. While the Barongsai game, which means playing lions, is considered to be able to repel all evil and protect ordinary people. With various traditions that accompany the celebration of Chinese New Year can be an entertainment as well as a gathering of community members creating an atmosphere of intimacy and harmony across ethnicities in sharing joy and happiness (Asali, 2008: 15-25; Usman and Din, 2008: 46-47).

b. Saprahan Tradition

The Saprahan tradition is a Malay cultural custom. Derived from the word Saprah which means berhampar, namely the culture of eating along with sitting lesehan or cross-legged on the floor in groups consisting of six people in one group. If it's more, then the last person has to wait until six more people gather. The number six in the Saprahan tradition symbolizes the six pillars of faith that Muslims must believe. In eating Saprahan all food dishes are arranged regularly on Saprah cloth. While the equipment and equipment includes Saprahan cloth, dinner plates, cobbons along with napkins, rice bowls, side dishes, and drink glasses. For a menu of dishes including white rice or kebuli rice, meat stews, pineapple or eggplant, lettuce, pickled eggs, onion chili sauce, traditional cakes and so on. Then for the drinks served is red sherbet water. For the dishes served in Saprahan, there are five kinds which are the markers of



the pillars of Islam. Then there are two spoons to take side dishes as a symbol of the two sentences of creed.

In the tradition of Saprahan there are values of how to be polite when enjoying a dish or a food dish in an event that is men sitting cross-legged while women sit cross-legged. Saprahan tradition also implies sitting as low, standing high as a form of togetherness, hospitality, social solidarity, and brotherhood. The Saprahan tradition is carried out in various events such as banquets, marriages, commemoration of religious holidays by inviting various ethnic groups so that togetherness and appreciation can emerge at the Saprahan event. Through the Saprahan tradition a simplicity is created, namely by sitting together on the floor with side dishes, vegetables and rice, which is the same as not seeing people from various backgrounds, rich or poor, young or old, from diverse ethnicities so that togetherness and family are established is a culture of mutual acquaintance and friendship with each other (travel.kompas.com, 2016).

c. The Dayak Gawai Tradition

The Dayak Gawai tradition is often carried out by Dayak people who live in Singkawang. This tradition is usually carried out in Dayak Traditional Houses on Jalan Baru Singkawang. In the performance of this tradition, besides being enlivened by ethnic Dayaks themselves, they also invited figures from other ethnic groups. This traditional ceremony is not only an expression of gratitude to the Creator, but also as a momentum to be more productive in working in accordance with the professions of each (Pontianak.tribunnews.com, 05-27-2018). The tradition of the Dayak Naik Dango Gawai is an expression of gratitude for the Dayak people to God, where for one year there has been a blessing and abundance for harvesting rice in fields or fields. The series of activities such as the shield painting competition and the typical Dayak solo song competition for adolescents and adults, the pangkak gasing competition, mentas / ngatapel, the Dayak traditional cooking competition, the Dayak children's solo song competition and the selection of bujang and dara gawai, chopsticks, entertainment Jonggan, Naik Dango ritual, etc. (Antaranews.com, 05-21-2018). The celebration of tradition accompanied by various competitions and entertainment is intended as an added value to the tradition as well as being a spectacle and entertainment for the general public.

The tradition of the Dayak Gawai is a tradition carried out by ethnic Dayaks since a long time ago as a culture that reflects the lives of its people. This tradition is an expression of gratitude for abundant security, health, and yields, in addition to trying to find new breakthroughs as an effort to increase food crops. In the tradition of the Dayak Gawai there are symbols that are socially meaningful and useful for people's lives such as to practice life in mutual cooperation and thank God for the rice harvest. When viewed from the meaning of the word, what is meant by Gawai has several meanings, including Gawai, a traditional party held to honor the spirits of deceased ancestors. This honor is the reciprocation of the children and grandchildren to their



ancestors who have contributed to the place of life and livelihood of their children and grandchildren.

The implementation of the Gawai Dayak tradition is spiritually related to the Dayak ethnic life that lives in the agricultural sector. The Dayak Gawai tradition, as a form of ritual activity that functions as a religious value, spiritual protection, self-identity, or as a means of social interaction. This tradition was used as spiritual protection by the people, because after carrying out the Dayak Dance the supporters were free from guilt, indebtedness and anxiety. Besides having a spiritual function, the Gawai Dayak tradition also functions socially. In this case, the tradition of Gawai became a means of communication between Dayak people and people outside the Dayak, so that there was a social relationship between the community. The implementation of the Dayak Gawai tradition is unifying or functioning as a social media for fellow citizens. This can be seen when the tradition was held so that almost all Dayak people united and mutually worked together, so that communication and interaction were established before and during the implementation process (Rivasintha, 2017: 1-10).

From the presentation of cultural traditions held by ethnic Chinese, Malays, and Dayaks in Singkawang City, there are multicultural values that can be taken to be disseminated to students as the younger generation who will be the successors of the life of the people in Singkawang City who are expected to remain harmonious. As we know that etymologically, multicultural comes from the word multi, which means many / diverse and cultural, which means culture. So multicultural is cultural diversity ... this cultural diversity indicates that there are various kinds of cultures that have their own characteristics, which are different from each other and can be distinguished from one another. Whereas the notion of multiculturalism is called multiculturalism, which means a worldview which can then be translated into various cultural policies that emphasize acceptance of religious, plurality, and multicultural realities found in people's lives (Rustanto, 2016: 39-40). The concept of multiculturalism can produce a civil society that is a society that respects togetherness, respects diversity, lives mutual tolerance, and respects each other (Tilaar, 2004: 6-12).

Based on the explanation of the multicultural understanding above, there are several values that reflect a multicultural attitude as in the Chinese cultural tradition, the Saprahan tradition, and the Dayak Gawai tradition, among others, there is a value of tolerance, respect for differences and mutual respect. The value here according to Sapriya (2009) means a set of beliefs or principles of behavior that have been personal in a particular person or community group and revealed when thinking and acting. This is the basis for social ethics in the community (Permana, 2017: 23).

As the elaboration of the values that exist in the cultural traditions of Singkawang City is the value of tolerance means that attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others are different from theirs. respect for differences means respecting differences in religion, beliefs, culture and



others from others. Whereas mutual respect is respecting, upholding a situation in society that has many differences such as social values and norms in society (Purwanti, 2018: 2,24,25). Thus, in the various ethnic cultural traditions in Singkawang City have multicultural values such as tolerance, respect for differences, and mutual respect.

3.3 Planting multicultural values in social studies learning through visualization of cultural traditions in Singkawang City

The value planting approach is an approach that places emphasis on planting social values in students. The goal is two, namely the acceptance of certain social values by students and changes in the values of students who are not in accordance with the desired social values. Value education is used extensively in various societies, especially in the planting of religious values and cultural values (Elmubarok, 2013: 61-62). Value education can be used to plant multicultural values in social studies learning. Learning used can use visualization. In this case the visualization of cultural traditions in Singkawang City. As explained above, there are various cultural traditions such as Chinese New Year, Saprahan, and Dayak Gawai in Singkawang City which in its implementation contain multicultural values such as tolerance, respect for differences, and mutual respect.

Visual use learning is the use of two-dimensional material designed to convey messages to students. This is related to the term visual literacy, the ability to understand and use images, including the ability to think, learn, and express themselves about images. In other words visual literacy is the ability to understand, interpret, and evaluate visual messages. In the process the teacher only becomes a mediator of the relationship between students and the visualization activity (Yaumi, 2018: 131). Learning visualization of cultural traditions in the city of Singkawang displays images containing activities such as Imlek, Saprahan, and Gawai Dayak. The visualization can then be identified by teachers and students together about the multicultural values contained in the activities of cultural traditions such as values of tolerance, respect for differences, and mutual respect.

In the practice of learning, visualization of cultural traditions in Singkawang City in social studies learning can be combined with inquiry learning. Because the main emphasis in inquiry-based learning processes lies in the ability of students to understand, then identify carefully and thoroughly, then end by giving answers or solutions to the problems presented. In learning inquiry, students can be given the task of finding any multicultural values contained in cultural tradition activities in Singkawang City (Anam, 2017: 8). In the practice of learning, the teacher can divide students into groups that are heterogeneous members, then the teacher gives an introduction to the material of cultural traditions in Singkawang City which is adjusted to the curriculum in the school. Then the visualization activity can begin and students watch and observe the visualization. Then each group records the contents of the visualization along with the cultural values and multicultural values that exist. After that the teacher gives time to students to discuss both through group presentations and group representative presentations. By discussing, students are involved in experiences that develop equitable thinking, and encourage serious recognition and consideration from opposing points of view, respect different positions well, have sensitivity to similarities and cultural differences, and commitment to personal



and social responsibility Supardan, 2015: 58). After the discussion, an evaluation and conclusion were made. With this learning created an interesting combination between learning and visualizing cultural traditions along with inquiry learning.

IV. DISCUSSIONS AND RECOMMENDATIONS

Social studies learning through visualizing cultural traditions in Singkawang City to instill multicultural values is very good to do. Social studies learning through visualization can be categorized as a learning resource because visualization supports the learning process. Visualization that contains material or learning material can help the learning process in the classroom (Yaumi, 2018: 8). The use of visualization in learning is assessed as a technological development, especially in the field of information and communication. Because in the 21st century technology has been able to make information can be stored, processed, and disseminated quickly. This information can be sourced from documentation collection directly or obtained through the internet network. The use of visualization helps teachers prepare and present lesson material and make students active and interesting learning so that it is expected to eliminate the boredom in learning in the classroom.

By planting multicultural values in the visualization of cultural traditions and at the same time as a multicultural education. Multicultural education is a policy in the practice of education in recognizing, accepting, and affirming differences and human equality associated with gender, race and class. This education is also an educational strategy that utilizes the diversity of cultural backgrounds of students as one of the strengths to shape multicultural attitudes such as tolerance, respect for differences and mutual respect. This strategy is very beneficial for all parties, especially schools as educational institutions that form a shared understanding of the concept of culture, cultural differences, balance and democracy in the broadest sense (Hakim, 2018: 2). In this case the school as an educational institution has an influence in forming attitudes because schools can lay the foundation for understanding and moral concepts in individuals. So that through visualization of cultural traditions can shape the character of students in multicultural values because tradition, habits, culture and level of education influence the formation of students' attitudes (Elmubarok, 2013: 47-49).

Multicultural education is not a separation from the part of learning or separation from the education system, but is a comprehensive representation of what will be developed for the future life of students (Hakim, 2018: 3). Students who behave according to the customs and culture of the nation can be regarded as civilized citizens. Because civilization is always associated with kindness, truth, nobility, attitudes and behavior of citizens in all aspects of life (Pramono, 2013: 139-140). With students knowing, understanding and having multicultural values, the people of Singkawang City will be harmonious towards mutual prosperity.

From this study, the recommendations were: (1) the need to further develop visualization of cultural traditions in Singkawang City in terms of contents, namely all activities of ethnic cultural traditions in Singkawang City must be included in the content of visualization to be more known, understood, and owned by multicultural values among the younger generation; (2) the need to develop more strategies and learning models that are combined with visualization activities of



cultural traditions in Singkawang City in addition to the method of inquiry; (3) the need for support from the community and the government of the City of Singkawang to continue to preserve cultural traditions in Singkawang City.

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