

FOSTERING MULTICULTURALISM IN INDONESIAN SCHOOLS: A CASE STUDY AT SMKS DIRGANTARA PUTRA BANGSA, YOGYAKARTA

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Abstract

This case study explores the implementation of multiculturalism at SMKS Dirgantara Putra Bangsa, a vocational school in Yogyakarta, Indonesia. Given Indonesia's rich cultural diversity, educational institutions are vital in fostering intercultural understanding and promoting inclusive values, yet vocational schools often struggle to build genuine cross-cultural understanding among students from diverse backgrounds. Using a qualitative approach, data from interviews with the principal, vice principal of student affairs, and students from outside Java revealed the school employs various socio-cultural communication strategies to aid cultural adaptation and foster mutual respect. These strategies include integrating Javanese cultural practices into daily routines, consistently promoting character values like honesty and discipline, and incorporating cultural arts into the curriculum. The school also encourages student participation in cultural performances and implements the "5S" behavioral initiative—Smile, Greet, Greet Back, Politeness, and Courtesy—collectively nurturing a welcoming and respectful school environment. This study contributes to the growing literature on multicultural education in Southeast Asia and provides a practical model for other schools seeking to create culturally responsive and harmonious learning environments.

Keywords: Cultural Adaptation, Inclusive Learning Environment, Intercultural Communication, Multicultural Education, Vocational School.



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INTRODUCTION

The country of Indonesia is an archipelago that stretches from Sabang to Merauke. Indonesia has a variety of ethnic groups, religions, languages, customs and so on (Goma et al., 2024). The diversity that exists is guaranteed in the daily lives of Indonesian society. Indonesia ideologically applies the values and principles of Pancasila in daily life. This diversity (Jayadi et al., 2022), while enriching, presents challenges in fostering national unity and intercultural harmony. Education plays a central role in addressing these challenges, particularly by instilling multicultural values among youth. The ideology of Pancasila “Bhineka Tunggal Ika” (Mariyono et al., 2024) is the noble hope of the Indonesian nation that needs to be realized in the conditions of pluralistic society (Atmaja et al., 2020). From the various differences that exist in Indonesia can be easily recognized so that it is relatively easy to distinguish. The concept of a culture was built by the predecessors of the Indonesian nation which refers to values that can be understood, adopted, and guided together by the Indonesian nation.

Yogyakarta as a student city is greatly influenced by the symbols of education in this city. Yogyakarta has been seen as a center of struggle, a center of education, and a center of culture (Hunduma & Seyoum, 2024). Culture is a socially constructed reality in which language and social practices exist to construct meaning. (Wilczewski & Alon, 2023). Reporting from existing data, currently there are at least 100 state and private educational institutions in Yogyakarta (Adryamarthanino Verelladevanka, 2023). Yogyakarta is nicknamed as a student city, allegedly derived from the many educational centers that have been established. And various educational centers have indirectly attracted the interest of students from other regions to study. As a form of physical and social reality that exists, it can be seen from the many educational centers in Yogyakarta. Yogyakarta has become the city of choice for people to study and pursue education. As many as 70% of respondents chose Yogyakarta over other cities in Indonesia. In this survey from Goodsats, Jogja’s predicate as a city of education is getting stronger with the top position. According to data from BAPPEDA DIY. As of October 25, 2023, the number of students in DIY was 640,658 people. Aspects in choosing the best city to pursue education can be seen from the affordability of tuition fees, ease of access to transportation, and others.



Figure 1. Distribution of Students and College Students in Indonesia by Province
Data visualization is processed based on information from the Directorate General of Higher Education, Research, and Technology. (2023). Indonesian Higher Education Statistics: Student Distribution by Province. Retrieved from https://www.instagram.com/p/CyfwIwMPILq/?img_index=3 on January 20, 2025.

Based on data from the Directorate General of Higher Education, Research and Technology displayed on the distribution map of students and female students in Indonesia, the

Special Region of Yogyakarta (DIY) ranks eighth as the province with the largest number of students. There are 55,478 male students and 74,377 female students studying higher education in this region. This figure shows that Yogyakarta, as a city of education, remains a favorite destination for students from various regions. In addition, the higher number of female students compared to male students reflects a national trend that shows increasing female participation in higher education, especially in areas known as academic and cultural centers such as Yogyakarta. With the rapid development of technology, it helps in the exchange of information and socio-cultural (Gruber et al., 2023) values from various regions in Indonesia. Culture is basically the values that exist in each individual. Communication and culture are a unity that will continue to run side by side, because the existing culture has existed since ancient times (Fuentes-Vilugrón et al., 2023). Communication is an activity that is always done by everyone wherever they are, because communication is one of the needs for humans as social beings. This communication will strengthen the relationship between certain groups and create a more balanced society. Barriers in communication arise due to cultural differences (Zubaidah & Arsih, 2021). Mass media and technology have a very important role in spreading various cultures widely to society. Intercultural communication is communication that occurs between people who have different cultures such as race, ethnicity, or socioeconomic or a combination of these.

Intercultural communication plays a very important role in the various differences that exist due to diverse cultural backgrounds. Cultural diversity is a factor in forming dynamic social interactions (Dauber & Spencer-Oatey, 2023). In a multicultural society, cultural diversity can be a strength to realize harmonious and sustainable social integration. Challenges in existing cultural differences (Kalmijn, 2023) such as obstacles in the process of social integration, as well as threats to cultural identity that cause these cultural differences to cause misunderstandings that lead to social tensions in community life. A multicultural society has a very valuable value because of the potential for diverse cultural contributions in various aspects of life (Tsakaloudi & Palaiologou, 2022). These contributions can be seen in the fields of art, music, culinary, language, knowledge, philosophy, and various forms (Holmes & Peña Dix, 2022) of thought and other cultural expressions that continue to develop over time (Aziz, 2024). Effective communication and mutual respect are the main keys to building a society that can live side by side peacefully despite having different cultural backgrounds. Diversity is no longer a challenge to be avoided, but an opportunity to build a more advanced and civilized civilization.

Edward T. Hall argues that “Culture is communication and communication is culture” which means culture is communication and communication is culture. Culture and communication have a close relationship and cannot be separated from each other in human life. Culture and communication cannot be separated from each other, because both influence each other and form patterns of social interaction in society. There is no culture without communication (Hartono et al., 2020), because communication can be a means to spread and form culture from one generation to the next. Likewise, communication cannot take place without culture (Rahmadani, 2023) as a context that underlies the way individuals communicate, understand the meaning of messages, and form norms and values in society (Afrianto et al., 2024). Intercultural communication is communication that can occur interpersonally or between groups and is carried out by people who have different cultures. Therefore, cultural differences are an important factor so that each individual can adapt (Genkova & Schaefer, 2023), avoid misunderstandings, and create effective and harmonious communication in a multicultural society.

Indonesian society is a pluralistic society consisting of various ethnic groups with different cultural backgrounds, (Barbosa & Bugel, 2024) having various beliefs and religions, and various everyday languages (Pangalila & Rumbay, 2024). A multicultural country is a country that has cultural groups that live harmoniously, characterized by openness, tolerance,

and the ability to coexist and interact with other cultures without losing their respective cultural identities. Multiculturalism is an affirmation of democratic values, cultural understanding, social justice, as well as personality and intellectuality (Qondias et al., 2022). A multicultural society is a society consisting of several cultural communities that have similarities and differences in the way they view the world, the history they inherit, the traditions they maintain, and the cultural practices they carry out in their daily lives (Kunto & Bras, 2019). Diversity arises as a natural consequence of living together in a society consisting of individuals with different cultural backgrounds, so that an attitude of mutual respect and tolerance is needed in order to create a harmonious social life.

Referring to various previous studies, barriers in intercultural communication are still a frequent problem, especially when individuals from different cultural backgrounds interact in one social space (Turner-Adams & Rubie-Davies, 2023). Differences in language, values, and cultural norms often lead to misunderstandings in the communication process. In the context of education, schools are one of the places prone to intercultural friction, especially in environments that have students with diverse ethnic (Sadiah et al., 2024), religious and cultural backgrounds. This shows that understanding and intercultural communication skills are important aspects that need to be considered in an effort to create an inclusive and harmonious learning environment. Based on this, this research focuses on the socio-cultural dynamics in the school environment, using SMK Dirgantara Putra Bangsa as a case study. This school was chosen because it has a diversity of students that reflect multicultural conditions. This research aims to explore how intercultural communication takes place in the school, what challenges are faced by students and educators, and how strategies are applied to build interactions that respect differences. Thus, this research is expected to provide a clearer picture of the practice of multiculturalism in the context of education, and contribute to the development of effective communication models in a multicultural school environment.

RESEARCH METHOD

This study uses a qualitative approach method. Qualitative research is a research method that aims to gain an understanding of reality through an inductive thinking process. This research is involved in all real situations and all events in it and finds phenomena from this research. Moleong (2008:5) said that “qualitative research is research that utilizes open interviews to study and understand the attitudes, views, feelings and behavior of individuals or groups of people”. This research uses a qualitative case study approach method which will observe a case of multiculturalism. Case studies are defined by Creswell as an exploitation of related systems (bounded systems) or cases (Dr. J.R. Raco, M.E., 2018). Case studies are made by dividing into three stages of data collection, compiling the data obtained, and final writing in narrative form to make it easier for researchers.

A qualitative case study approach is considered appropriate to explore in depth the dynamics of multiculturalism in an educational environment, especially in the context of SMK Dirgantara Putra Bangsa, which has a diversity of student backgrounds. Through this approach, researchers can gain a comprehensive understanding of how intercultural interactions are formed, the communication challenges that arise, and the strategies used by the school and students in building social harmony. This research not only focuses on observing communication behaviors and patterns, but also considers the social, cultural and institutional factors that influence these dynamics. By focusing on a single case, the exploration of complex social realities becomes more in-depth, so that the research results can present a contextual picture that is intact, relevant and contributes to the development of more inclusive multicultural education practices.

Data collection by studying from various sources, as well as reading and recording research materials. The data collection technique used by the author is interviews.. This study

used 5 informants consisting of the Principal, Deputy Head of Department and Student Affairs, and 3 students from outside Java. The process of collecting data on informants was carried out through in-depth interviews. Interviews were audio-recorded, transcribed, and anonymized to protect participant confidentiality. Ethical clearance was obtained from the institutional review board, and informed consent was secured from all participants. Data were analyzed using thematic analysis (Braun, V., & Clarke, 2006), involving initial coding, theme identification, and synthesis. The analysis focused on identifying strategies used by the school to support multicultural education, students' adaptation experiences, and the perceived outcomes of these practices. The duration of this study lasted approximately 3 months which took place at SMKS Dirgantara Putra Bangsa.

RESULTS AND DISCUSSION

School Profile: Vision, Mission, Goals

SMKS Dirgantara Putra Bangsa has a clear educational direction and orientation, as reflected in the formulation of the school's vision, mission and objectives. The school's vision is "moving forward to realize the quality of tourism human resources and being able to compete in the global era based on noble ethics." This vision reflects the spirit of the school in preparing students to become tourism human resources who excel in competence and have a strong foundation of character in facing the challenges of globalization. The vision is elaborated through four main missions. First, to educate and train students to become pious and noble human beings. Second, to organize education and training based on life skills, in line with the needs of the World of Business and Industry (DUDI) in the tourism service sector. Third, improve the competence of human resources and build cooperation with various parties to support the achievement of quality education. Fourth, empowering and developing information and communication technology as part of strengthening school capacity in tourism services.

Furthermore, the educational objectives set by SMKS Dirgantara Putra Bangsa emphasize strengthening the religious and noble character of students, creating a superior and competitive character-based work culture to face national and international labor market competition, and producing graduates who are ready to work, both as independent entrepreneurs and professionals in the field of travel. In addition, the school also strives to improve the quality of human resources, including educators, education personnel, and students, so that they become professional resources that are able to answer the needs of the business and industrial labor market. Strategic partnerships with the community as well as the business world and industry are also prioritized in supporting a contextual and applicable learning process. In the long term, students are also equipped with knowledge, skills and mastery of technology in order to be able to develop their potential in a sustainable manner, either independently or through higher education.

In the era of globalization, which accelerates intercultural interactions, education has an important role in shaping students' characters to be able to adapt to cultural diversity. Education no longer only functions as a means of transferring knowledge, but also a vehicle for the formation of values of diversity and empathy between individuals. Therefore, schools as formal educational institutions have a great responsibility in instilling cross-cultural understanding from an early age. One school that pays great attention to strengthening socio-cultural communication is SMKS Dirgantara Putra Bangsa. Established in 2013, this school has shown a strong commitment to producing graduates who are not only academically proficient, but also have high social intelligence.

SMKS Dirgantara Putra Bangsa not only focuses on academic mastery and vocational skills, but also builds socio-cultural awareness for students who come from various regions in Indonesia. The diversity of student backgrounds is an important asset in creating interactions

that are rich in cultural values. In this context, the school implements various socio-cultural communication strategies that aim to create an inclusive and tolerant learning environment. Through extracurricular activities, thematic learning, and local and national culture introduction programs, the school encourages students to understand and appreciate differences. With this approach, students are expected not only to become competent individuals but also agents of change who uphold human values and unity.

Interviews with the school principal, Drs. M. Nadjumuddin M. Par, and the vice principal for student affairs, Aditya Dito Aji Dharmawan, revealed the various efforts that have been made to instill social and cultural values in the school environment. The school leaders explained that the approaches used cover various aspects, ranging from character-based learning to activities that encourage cross-cultural student interactions. They also emphasized the importance of role models from teachers and school staff in reinforcing values such as tolerance, mutual cooperation and respect amidst different backgrounds. This approach is believed to create an educational environment that not only encourages academic achievement, but also the formation of an inclusive personality.

In addition, interviews with some students showed how they experienced and felt the process of adaptation in the multicultural environment at the school. Many of them revealed that daily interactions inside and outside the classroom gave them a broader understanding of the importance of respecting differences. The students also shared that school activities such as group discussions, celebrating holidays from different cultures and working together on social projects were helpful in building a sense of community. They felt that the supportive and open atmosphere of the school made them more confident and able to express their cultural identities without fear or exclusion. This experience is clear evidence that the social and cultural values instilled by the school can shape students' overall character.

Social and Cultural Communication Strategy at SMKS Dirgantara Putra Bangsa

One of the main steps applied in building socio-cultural communication at SMKS Dirgantara Putra Bangsa is introducing Javanese culture to all students, including those from outside the region. This approach is taken as an effort to instill local wisdom values that can strengthen mutual respect and togetherness among students who come from various cultural backgrounds. By introducing Javanese culture - from language, manners, to traditions - the school tries to create an environment that respects differences but still has a strong cultural identity. This activity is also an educational tool to broaden students' horizons about cultural diversity in Indonesia.

The Principal, Drs. M. Nadjumuddin M. Par, explains that every morning, teachers stand in front of the school entrance to welcome students with a greeting and handshake. This tradition is not only a form of welcome, but also reflects the values of courtesy and emotional closeness that characterize Javanese culture. This habit is considered capable of building a warm relationship between teachers and students, as well as instilling the value of discipline and respect from the start of the day. Moreover, the brief interaction every morning creates a positive and inclusive school atmosphere, as well as symbolizing the school's commitment to implementing socio-cultural communication consistently in daily activities. "So those who are not from Jogja, we introduce them to Jogja culture. Then, we train them every day (on certain days) to use Jogja Javanese (always like that). So, in the morning, teachers, including me, before the bell rings at half past 6, are usually in front of the class, greeting the children while also introducing the Javanese language" (Interview with Drs. M. Nadjumuddin M. Par on October 21, 2024)


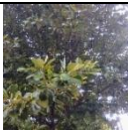

This tradition aims to create a sense of togetherness and instill the values of politeness from an early age. This effort also strengthens the habit of mutual respect and builds good communication between students and teachers. In addition, values such as honesty, discipline, and good behavior are an important part of the communication patterns applied in this school.

The school believes that building strong character will help students in facing socio-cultural dynamics outside the school environment. These values are introduced consistently through various approaches, both formally in learning and informally in daily interactions. Another approach applied in building socio-cultural communication is through arts and culture subjects. Arts and culture teachers play an important role in introducing and teaching Indonesian culture to students. Not only Javanese culture, but also cultures from various other regions in Indonesia. Thus, students have a broader understanding of the diversity that exists in the country and can more easily appreciate differences.

In addition to routine school activities, there are also incidental and collaborative activities carried out together with other schools, especially in the form of cultural arts performances. Art performances, commemorations of big days, and collaborative activities between schools are part of the strategy to broaden students' cultural insights. These activities provide opportunities for students to showcase the culture of their home regions and interact with friends from different backgrounds. Even though it does not yet have a written policy regarding socio-cultural communication, the school still applies rules verbally and based on morality. "There is nothing in writing, but we convey it verbally, every teacher must convey this." (Interview with Aditya Dito Aji Dharmawan on October 21, 2024) This reflects a flexible approach that places greater emphasis on social norms and ethics in building a harmonious environment.

Implementation in School Activities

Socio-cultural communication is not only applied in direct interaction between teachers and students, but also in various school activities. The school integrates moral education into both formal and informal learning. Values such as honesty, discipline, and empathy are emphasized throughout school activities. Teachers model these values during interactions, and students are encouraged to practice them in daily life. Although these practices are not codified in a formal multicultural policy, they reflect elements of culturally responsive teaching (Gay, 2010). This organic, values-based approach has enabled students from diverse backgrounds to feel accepted and respected. One concrete example that is done is through planting five types of plants with symbolic meaning in the school environment. These plants have a cultural philosophy that contains moral messages for students, including:

Plant	Meaning
 Kepal	Symbolizes unity and togetherness in diversity.
 Sawo Kecik	Represents the principle of doing good to others.
 Asem	Describes comfort in social interactions.



 Beringin	Symbolizes calm and protection.
 Gayam	Contains the meaning of protecting and nurturing others.

Table 1.1 Plants with symbolic meaning at SMKS Dirgantara Putra Bangsa

In addition, the 5S program (Smile, Greet, Greeting, Polite, Courteous) is part of character education that is applied consistently. This habit helps students to more easily establish good communication with each other, creating a more harmonious and inclusive school atmosphere. Routine activities such as Clean and Healthy Friday are also one way for schools to strengthen social relations between students and teachers. In this activity, all students work together to maintain the cleanliness of the school, which indirectly instills the values of mutual cooperation and social responsibility. A unique aspect is the planting of symbolic trees on campus, each representing a cultural value (e.g., banyan for protection, sapodilla for kindness). While not rooted in formal pedagogy, such practices reinforce cultural values and environmental stewardship.

In addition, to support broader socio-cultural communication, the school also conducts mapping of students’ interests after graduation, whether they want to continue their studies to college or work directly. This mapping is done through a personal approach and observation of each student’s potential and interests. In this way, the school can provide more targeted guidance, whether through career counseling, skills training, or information about scholarships and the world of work. This approach shows that socio-cultural communication at SMKS Dirgantara Putra Bangsa does not only occur in the daily context of the school environment, but also includes concern for the future of individual students, according to their backgrounds and aspirations.

Impact on Students

The diversity of students’ backgrounds at SMKS Dirgantara Putra Bangsa creates a dynamic and culturally rich environment. Based on interviews with several students from outside Java, such as Wasiatur Nurjanah (Jambi), Dyeca Dya Bana (South Sumatra), and Salwa Anggun Nur Aprilia (South Kalimantan), they revealed that the adaptation process at this school was quite easy because of the inclusive environment. Although they come from different cultures, the use of language, socializing, and daily interactions allow them to understand Javanese culture naturally. For example, Wasiatur Nurjanah stated that she felt fluent in communicating because in her hometown, Jambi, where many residents also have a Javanese cultural background.

“In class, I was quiet, silent and my friends, it’s not that I’m fierce, but if someone is quiet, it’s like they don’t dare to tease or bully me.” (Interview with Wasiatur Nurjanah on October 21, 2024). Dyeca Dya Bana emphasized that the diversity in this school is very high, so she can interact with friends from various regions more easily. “The difference is quite big compared to where I am, at most, for example, communicating in Javanese, only a few of me can do it like now, in the past we really couldn’t, so we weren’t used to it.” (Interview with Dyeca Dya Bana on October 21, 2024). Meanwhile, Salwa Anggun Nur Aprilia feels that socializing with friends from different cultural backgrounds helps her to better understand the

values of tolerance. “Getting closer to friends from Yogyakarta and learning more Javanese.” (Interview with Salwa Anggun Nur Aprilia on October 21, 2024).

In some cases, cultural adaptation is also influenced by social factors and language communication. Students who come from areas with different cultural and linguistic backgrounds often experience challenges at the beginning of their schooling. However, over time and through constant social interaction, most of them claimed to be able to adjust to and understand the new culture they encountered. This adaptation process happened naturally through daily conversations, cooperation in group tasks and participation in school activities. This shows that intense social interaction in the school environment not only builds relationships between students, but also strengthens intercultural understanding, empathy and tolerance. In other words, schools are effective spaces for bridging cultural differences through positive and sustainable social practices.

SMKS Dirgantara Putra Bangsa has successfully implemented socio-cultural communication effectively through various strategies that touch on both formal and non-formal aspects. The tradition of greeting teachers in the morning, teaching local arts and culture, and collaborative activities with other schools are clear examples of the implementation of socio-cultural values in school life. Although this school does not yet have a written policy that specifically regulates cross-cultural communication, the application of a values-based approach to civility, direct interaction and character learning has been quite effective in creating a harmonious and inclusive learning environment. This atmosphere allows students from different regional backgrounds to feel accepted, valued and able to develop together without feeling alienated by the cultural differences they bring.

The impact of this approach is seen from the ease with which students adapt and establish relationships with friends who have different cultural backgrounds. The cultural diversity in this school is actually an asset in building an attitude of tolerance and respect for differences. In the future, with the increasing development of cultural interaction in the world of education, the socio-cultural communication model as implemented in SMKS Dirgantara Putra Bangsa can be a reference for other schools in creating a more inclusive and harmonious environment. SMKS Dirgantara Putra Bangsa has presented educational practices that not only focus on achieving vocational competencies, but also consistently instill socio-cultural values that are relevant in community life. The school’s vision and mission are translated into various strategies that shape students’ characters to be able to adapt in a multicultural environment while being ready to compete in the world of work. Through an approach based on the value of politeness, respect for diversity, and strengthening cross-cultural communication, this school reflects how education can be a strategic space in shaping a generation that is not only intellectually intelligent, but also socially and emotionally empowered. Thus, the model applied by SMKS Dirgantara Putra Bangsa should be an example in designing education that is holistic, humanist and contextual.

The effectiveness of this strategy is inseparable from the participatory approach that involves all elements of the school in creating an open and respectful communication space. This strategy allows the process of intercultural meaning exchange to occur naturally in students’ daily lives. However, challenges still arise, including differences in cultural perceptions, prejudice, and language barriers that often become obstacles in the initial adaptation process. Nevertheless, the students’ real-life experiences show that sustained interaction and constructive dialog can reduce cultural tensions and strengthen social cohesion in the school environment. The findings empirically enrich the understanding of multiculturalism practices in educational institutions and indicate the importance of cross-cultural communication strategies in shaping an inclusive and equitable school community.

CONCLUSION

Intercultural communication is essential in a multicultural society like Indonesia, where diverse cultural backgrounds can cause communication barriers. Mass media and technology play an important role in disseminating various cultures to the community. SMKS Dirgantara Putra Bangsa implements various socio-cultural communication strategies to create an inclusive and tolerant learning environment. Introducing Javanese culture, teaching values such as honesty, discipline, and good behavior, and offering arts and culture subjects are some of the approaches used by the school. Informal activities, such as art performances and celebrations, providing opportunities for students to showcase their local culture and interact with peers from different backgrounds. The school's flexible approach to socio-cultural communication is based on social norms and ethics, ensuring a harmonious environment. This study examined the implementation of multicultural education at SMKS Dirgantara Putra Bangsa and found that inclusive practices are embedded in daily routines, values-based teaching, and student activities. Even without formal policies, the school has cultivated a harmonious environment where students from diverse regions coexist respectfully.

The school's socio-cultural communication strategy extends to school activities, such as planting symbolic plants and implementing the 5S program. These initiatives help students build good communication, create a more inclusive atmosphere, and instill the values of mutual cooperation and social responsibility. Students from various regions, such as Wasiatur Nurjanah (Jambi), Dyeca Dya Bana (South Sumatra), and Salwa Anggun Nur Aprilia (South Kalimantan), find it easy to adapt to the inclusive school environment. They appreciate the diversity at SMKS Dirgantara Putra Bangsa, which helps them understand the values of tolerance and broadens their cultural horizons.

Key strategies include cultural orientation, character education, student-centered communication, and inclusive extracurriculars. These findings contribute to the discourse on multicultural education in vocational settings, a relatively under-researched area in Indonesian education. Limitations include the study's single-site focus and limited sample size. Future research should examine comparative models across different school types and regions. Policymakers are encouraged to support multicultural education in vocational schools through formal guidelines, teacher training, and culturally responsive curricula.

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