ORIGINAL CONTRIBUTION
The Role of Multicultural Education Toward Students' Creative Thinking Skills (Case Study on Kaki Dian Emas Foundation, Indonesia)

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Abstract— The aim of this study is to investigate the relationship between multicultural education and students' creative thinking skills. The link between education and multiculturalism is a solution to diverse cultural realities as a process of developing all potential that respects plurality as well as heterogeneity as a consequence of cultural diversity. Previously scholars have investigated and found that multicultural education can predict better performance in steps of creative thinking skills. The Kaki Dian Emas Foundation with its From Lawang to Sentul (FLaTS) program places multicultural education as a training curriculum where through appreciation of differences can enhance creative thinking skills during the training process. In another study, through socio-cultural theories proves that multicultural interactions can enhance creative thinking skills and the role of cognitive flexibility rather than multicultural exposures. The research objective to be achieved is to find out and analyze the role of multicultural education on students' creative thinking skills. In the implementation, this study took primary data using questionnaires. Secondary data is obtained from the Foundation Secretariat. The type of research used is using quantitative research with explanatory methods. The number of respondents was 46 students of FLaTS Batch XXXII. Primary data obtained by using questionnaires. The analysis technique used is using the Moderated Regression Analysis (MRA) or interaction test. Based on the results of the analysis and discussion, the conclusions of the study are: Multicultural interactions in which there are values of appreciation and are open to each other to differences will provide a significant relationship to the dimensions in creative thinking skills. The form of in-depth multicultural education in FLaTS accommodates repeated interactions in a continuous time so that it expands the creative thinking process of students.
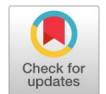
Introduction

Hard skills are one part that is mostly still applied by the current tertiary education curriculum. However, soft skills also seem to be emphasized further so that students can learn the importance of soft skills at the beginning of their academic program before starting a business career. Many studies have been conducted on the importance of soft skills in the world of work. One study found that 75% of long-term work success depends on the skills of people who are soft skills, while only 25% depend on technical knowledge or hard skills (Klaus, 2010). Other research shows that hard skills only contribute 15% to one's success, while 85% of their success is caused by soft skills (John, 2009). Currently employment providers are increasingly looking for employees who are mature and adapt themselves well. Therefore, they assess soft skills as number one or the most important for the success of a beginner in the job. In fact, the development of soft skills was supposed to have been given even long before entering the university bench so that at the student level there was no need to "push" for entrepreneurship, but such determination had been planted and shaped first.

Before entering college, in Indonesia there have been several non-formal institutions that provide tutoring and preparation before a student enters the expected college. There is one very interesting institution to study in this study, the FlaTS training which is managed by the Kaki Dian Emas Foundation, based in Surabaya, East Java. It is said that it is interesting because this institution prepares students to be equipped with soft skills in the form of Creative Thinking Skills that are expected to help graduates when entering the world of lectures and ultimately to employment.

With resources coming from various cultural backgrounds from all corners of Indonesia, FLaTS instills or "indoctrinates" its students a sense of unity and unity and a sense of nationalism so that there is an awareness of pluralism above each individual. Therefore, FlaTS implements in its education a multicultural value where the goal is to blend in with respect for all differences so that they can achieve the training objectives. Multiculturalism is more interpreted as a cultural diversity that comes from the diversity of one's background in social life (Altwaian, 2019; Suparlan, 2002). Through multicultural education, FLaTS can shape its students to not look at social status, gender, ethnicity, race, and all differences, but rather provide opportunities to see equality in education even other aspects. Researchers are very interested in raising this institution because of the FLaTS data collected since 2010 as seen in Table I below:

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Table I
Data on FLaTS participants of batch XXXIII to XLI (2010 to 2017)

Batch	Participants	Universities			
		Public	Total	Private	Total
XXXIII	5	-	-	Universitas Dr. Soetomo	4
				IKIP PGRI Jember	1
XXXIV	9	Universitas Padjajaran	1	Universitas Dr. Soetomo	5
				Universitas Taman Siswa	2
				IKIP PGRI Jember	1
		Universitas Airlangga	1	Institut Manajemen Koperasi Indonesia	1
XXXV	10	Universitas Padjajaran	2	Universitas Dr. Soetomo	1
		Universitas Negeri Surabaya	1		
		Universitas Negeri Malang	4		
XXXVI	10	Universitas Negeri Surabaya	2	Universitas 17 Agustus 1945 Surabaya	1
		Universitas Negeri Malang	2	Institut Manajemen Koperasi Indonesia	3
		Universitas Negeri Makassar	1	Universitas Kanjuruhan	1
XXXVII	12	Universitas Airlangga	1	Universitas Surabaya	1
		Institut Teknologi Sepuluh November	1	Universitas 17 Agustus 1945 Surabaya	2
		Universitas Diponegoro	2		
		Universitas Sebelas Maret	1		
		Universitas Sumatera Utara	1		
		Universitas Negeri Surabaya	2		
		Politeknik Elektronika Negeri Surabaya	1		
XXXVIII	29	Universitas Brawijaya	4	Institut Manajemen Koperasi Indonesia	1
		UPN Veteran Jatim	4	Unika Widya Mandala Madiun	1
		Universitas Sumatera Utara	1	STIPAK Malang	1
		Universitas Negeri Surabaya	15		
		Universitas Negeri Malang	2		
XXXIX	46	Universitas Indonesia	2	Universitas Jenderal Achmad Yani	2
		Universitas Airlangga	5	Universitas 17 Agustus 1945 Semarang	1
		Institut Teknologi Sepuluh November	1	Universitas Merdeka Surabaya	1
		Universitas Brawijaya	10		
		Universitas Pendidikan Indonesia	1		
		UPN Veteran Jatim	1		
		Universitas Negeri Surabaya	19		
		Universitas Negeri Malang	3		
XL	53	Universitas Airlangga	1	Universitas 17 Agustus 1945 Surabaya	1
		Universitas Padjajaran	3	Institut Manajemen Koperasi Indonesia	2
		Universitas Diponegoro	6	Universitas Komputer Indonesia	1
		Universitas Brawijaya	2	Universitas Jenderal Achmad Yani	1
		Universitas Pendidikan Indonesia	4	Universitas PGRI Adi Buana	1
		Universitas Negeri Surabaya	20	Universitas Merdeka Surabaya	3
		Universitas Negeri Malang	6		
		Universitas Negeri Semarang	2		
XLI	40	Universitas Indonesia	1	Institut Manajemen Koperasi Indonesia	3
		Universitas Airlangga	2	Universitas Ciputra	2
		Institut Teknologi Sepuluh November	1	Universitas Kristen Satya Wacana	4
		Universitas Padjajaran	1	Universitas PGRI Adi Buana	1
		Universitas Diponegoro	1	Universitas Kristen Surakarta	5
		Universitas Brawijaya	1	Universitas 17 Agustus 1945 Semarang	2
		Universitas Pendidikan Indonesia	1	Universitas Widya Kartika	2
		UPN Veteran Jatim	4		
		Universitas Negeri Surabaya	5		
		Universitas Negeri Malang	4		

It shows that FLaTS graduates are able to enter the best public universities. Then, until now, after graduating from college, there were 88% graduates working in creative industries found in several places in Indonesia. From the data of the Secretariat of the Kaki Dian Emas Foundation, which was compiled since 2010 (214 FLaTS students; 40 have worked and 174 are still students), indicating that FLaTS graduates are able to work in various creative industry sectors. Data collected from 40 FLaTS graduates who graduated from college, there were 35 graduates (87.5%) who worked in the creative industry sector in several places in Indonesia. Of the 214 students who studied, there was an improvement from 2010 where only students were able to enter private universities, until 2017 they were able to enter their students on average at the best state campus in Indonesia.

The need for education that is able to accommodate and provide learning to be able to create a new culture and be tolerant of other cultures is very important or in other words education that has a multicultural basis will be one solution in developing human resources that have strong and tolerant character towards culture other. The connection between Education and Multiculturalism is a solution to diverse cultural realities as a process of developing all potential that respects plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and sectarian diversity or religion (Maslikhah, 2007).

By using a multicultural education curriculum, FLaTS contributes to doing what is being done by the government in an effort to advance Indonesian national culture as mandated in Article 32 paragraph (1) of the 1945 Constitution. The government has even issued a more concrete legal umbrella through Law Number 5 of 2017 concerning the Advancement

of Culture. In this Law, the state is truly committed to advancing regional culture as wealth and national identity amid the dynamics of the development of globalization today. Multicultural education interrupts rigid thinking and actually expands cultural schemes and boundaries, and provides access to various options that act as inputs to the creative process (Maddux & Galinsky, 2009). In addition, experience with foreign cultures increases preparedness psychological to accept and recruit schemes from foreign sources, facilitate a combination of ideas (Hor, 2016; Schooler & Melcher, 1995) and conceptual expansion (Leung, 2008; Phyoe, 2015; Ward et al., 1994).

There have been previous empirical studies that support the relationship between multicultural education and creative thinking skills. Creative thinking according to Simonton (1997) who conducted research on immigrants or immigrants to America found that creativity was found at a higher level in the first and second generation than non-migrants. This is reinforced by Maddux & Galinsky (2009) which shows that an individual who is a migrant classified as having bicultural characteristics (own culture and local culture) shows higher creative performance than monocultural individuals. Therefore, according to Simonton and Maddux it can be concluded that multicultural education can predict better performance in different steps of creative thinking. Based on this, it is very interesting to further prove empirically the role of multicultural education toward creative thinking skills at the FLaTS training institution, Kaki Dian Emas Foundation, Indonesia.

Literature Review
Multicultural education

The word multicultural root is culture. Understanding of culture according to experts is very diverse, but in this context culture is seen in the perspective of its function as a guide for human life. In the context of these cultural perspectives, multiculturalism is an ideology that can be a tool or vehicle to improve human dignity and humanity (Suparlan, 2002). Multicultural according to Suparlan (2002) recognizes and glorifies differences in equality both individually and culturally. Will (1999) argues, multiculturalism is an acknowledgment, appreciation and justice for ethnic minorities both concerning universal rights inherent in the rights of individuals and their communities that are collective in expressing their culture.

One effort that can be done to fight for multiculturalism is through multicultural education. The definition of multicultural education shows diversity in terms of the term. Banks (1993) states that the notion of multicultural education as education for people of color. This understanding is in line with the notion expressed by Burnett (1994) that multicultural education is a set of processes carried out by schools to oppose oppressive groups. These understandings are not in accordance with the education context in Indonesia because Indonesia has a different cultural context from the United States even though both have a multi-cultural nation.

Andersen & Cusher (1994) say that multicultural education is education about cultural diversity. This definition is broader than what was stated above. Nevertheless, the position of culture is still the same as what is stated in the definition above, namely diversity of culture becomes something that is learned and status as the object of study. In other words, cultural diversity is a subject matter that must be considered by curriculum developers.

The series of words of education and multicultural gives a meaning terminologically is the process of developing all human potential that respects its plurality and heterogeneity as a consequence of cultural, ethnic, ethnic and religious diversity. Baidhawi (2005) defines multicultural education as a way to teach diversity (teaching diversity). Yaqin (2005) understands multicultural education as an educational strategy that is applied to all

types of subjects by using cultural differences that exist in students such as ethnic differences, religion, language, gender, social class, race, ability and age so that the learning process become easy. Santrock (2007) defines multicultural education as education that respects diversity and accommodates perspectives from various cultural groups on a regular basis.

From the above definitions, there are three key words that mark the existence of multicultural education, namely; first, the process of developing attitudes and behavior, second, respects cultural diversity and diversity. Third, respect for other cultures.

The purpose of multicultural-based education can be identified (Skeel, 1995):

a. To function the role of the school in looking at students' diverse presence;

b. To help students build positive treatment of cultural, racial, ethnic, religious, and religious differences;

c. Provide resilience for students by teaching them in making their decisions and social skills;

d. To help students build cross-cultural dependence and give them a positive picture of group differences.

Conceptually multicultural education has the following objectives and principles (Maksum and Ruhendi, 2004):

a. Every student has the opportunity to develop their achievements;

b. Students learn how to study and think critically;

c. Encourage students to take an active role in education, by presenting their experiences in the context of learning;

d. Accommodate all student learning styles;

e. Appreciate the contributions of different groups;

f. Develop a positive attitude towards groups that have different backgrounds;

g. To be a citizen both in school and in the community;

h. Learn how to assess knowledge from a different perspective;

i. To develop ethnic, national and global identity;

j. Develop skills to make decisions and analysis critically so students can make better choices in everyday life.

From the descriptions of multicultural education it can be understood that the purpose of multicultural education according to the researchers is intended to create a harmonious life in a pluralistic society.

Multicultural education has five interrelated dimensions and can help teachers in implementing several programs that are able to respond to student differences Banks (1984), namely:

a. Dimensions of content integration: This dimension is used by the teacher to provide information with "key points" of learning by reflecting on different material. In particular, the teachers combine the content of learning material into the curriculum with several diverse perspectives. One common approach is to acknowledge its contribution, namely that teachers work into their curriculum by limiting facts about the spirit of heroism from various groups. In addition, the learning design and learning unit are not changed. With a number of approaches, the teacher adds several units or topics specifically related to multicultural material.

b. The dimension of knowledge construction: A dimension where teachers help students to understand some perspectives and form conclusions that are influenced by the knowledge discipline they have. This dimension also relates to students' understanding of changes in knowledge that exist in themselves.

c. Dimension of prejudice reduction: The teacher makes many efforts to help students develop positive behaviors about group differences. For

example, when children enter school with negative behaviors and have different racial or ethnic misunderstandings and other ethnic groups, education can help students develop more positive intergroup behaviors, providing established and definite conditions. The two conditions in question are learning materials that have a positive image about group differences and use the learning material consistently and continuously. Research shows that students who come to schools with a lot of stereotypes tend to behave negatively and do a lot of misunderstanding of ethnic groups and races from outside their groups. Research also shows that the use of multicultural textbooks or other teaching materials and cooperative learning strategies can help students to develop more positive behavioral and racial perceptions. The types of strategies and materials can produce students' choices to be more friendly with outside races, ethnic groups and other cultural groups.

d. The dimensions of equitable pedagogy: This dimension takes into account the ways in changing learning facilities so as to facilitate the achievement of learning outcomes in a number of students from various groups. Learning strategies and activities that can be used as an effort to treat education fairly, including cooperation (cooperative learning), and not in competitive learning. This dimension also concerns education that is designed to shape the school environment, into many types of groups, including ethnic groups, women, and students with special needs who will provide educational experiences of equal rights and equality in obtaining learning opportunities.

e. Dimension of empowering school culture and social structure: This dimension is important in empowering the culture of students who are brought to schools from different groups. In addition, it can be used to compile social structures (schools) that utilize the diverse cultural potential of students as a characteristic of the local school structure, for example with regard to group practice, social climate, exercises, extracurricular participation and staff appreciation in responding to various differences. at school.

Creative thinking skills

The word "Creative" is a word that comes from English To Create, which stands for: *Combine* - merging a thing with something else *Reverse* (reversing) - returns a number of parts or *Eliminate* processes - removes some of the *Alternative* parts (possibility) - using methods, with others. *Twist* - plays something with an *Elaborate bond* (detailing) - details or adds something. According to Munandar (1999) explained that creativity is a process or ability that reflects fluency, flexibility, and originality in thinking, and the ability to elaborate (develop, enrich, detail), an idea. This definition emphasizes aspects of the change process (innovation and variation).

According to (Sternberg, in Afifah, 2007) someone who is creative is a person who can think synthetically meaning that he can see relationships where other people are unable to see him who has the ability to analyze his own ideas and evaluate the value or quality of his personal work, able to translate theories and abstract things into practical ideas, so that the individual is able to convince others about the ideas he will do.

According to Hurlock (1978) creativity is the ability of a person to produce compositions, products, or any ideas that are basically new, and previously unknown to the making. It can be an imaginative activity or synthesis of thought whose results are not just summaries. It may include the formation of new patterns and the combination of information obtained from previous experience and transplanting old relationships into new situations may include the formation of new correlations. He must have the intended purpose, not mere fantasy, even though it is a perfect and complete result. It may be in the form of art products, literature, scientific products, or may be procedural or methodological.

Creative is the ability of a person to give birth to something new, both in the form of ideas and real works, both in the form of new works and combinations with things that already exist, which have never existed before by emphasizing the ability that is related to the ability to combine, solve or answer the problem, and reflect the operational capabilities of creative children. Creative is often regarded as something that is based on natural talent, where only those who are gifted can be creative, this assumption is not entirely true, although in fact it seems that certain people have the ability to create new ideas quickly and diverse.

Creative thinking as a general ability to create something new, as the ability to provide new ideas that can be applied in problem solving, or as the ability to see new relationships between pre-existing elements (Munandar, 1999). Creative thinking is an expression (expression) of the uniqueness of individuals in interaction with their environment. This creative expression reflects the originality of the individual. From unique personal expressions, new ideas and innovative products can be expected and characteristics such as: being able to direct oneself to a particular object, being able to specify an idea, being able to analyze ideas and the quality of personal work, able to create a new ideas in problem solving (Keong et al., 2017; Munandar, 1999).

Creative thinking is the ability of individuals to think about what everyone has thought, so that the individual is able to do what everyone has never done. Sometimes creative thinking lies in innovation that helps yourself to do old things in new ways. But basically, is to see the world through enough new eyes so that new solutions arise, that's what always adds value. based on the description above it can be concluded that the notion of creative thinking is a person's ability to create new ideas or ideas that make him feel able to be able to achieve various goals in his life (Maxwell, 2004).

According to Guilford (1968), there are 4 (four) indicators to measure the ability to think creatively, namely:

1. Fluency is the ability to build many ideas. With indicators, among others:
   - Asking many questions
   - Answering with a number of answers if there are questions
   - Smooth expressing ideas
   - Working faster and doing more than others
   - Can quickly see errors or lack of an object or situation

2. Flexibility is the ability to build diverse ideas, namely the ability to try various approaches to solving problems. With indicators, among others:
   - Provide various interpretations (interpretations) of an image, story or problem
   - Apply a concept or principle in different ways
   - Give consideration to different situations than those given by other people
   - In discussing or discussing a situation always has a different or conflicting position from the majority of groups
   - If a problem is given, usually think of different ways to solve it
   - Classify things according to division (categories that different)
   - Able to change the direction of thinking

3. Originality is the ability to produce extraordinary ideas that are not common. With indicators, among others:
   - Thinking of problems or things that are not thought of by others
   - Questioning old ways and trying to think of new ways
   - Having information asymmetry; information that is more or better than the other party
   - Choosing other ways of thinking than others

- Thinking outside stereotypes; judge someone/prejudice based on the perception of where the person is located
- After reading or hearing ideas, work to find a new solution

4. Elaboration (elaboration) is the ability to cut, develop or affix ideas or products. With indicators, among others:
    - Looking for deeper meanings for answers or problem solving by carrying out detailed steps
    - Developing or enriching other people's ideas
    - Trying or testing the details to see the direction to be taken
    - Having a strong sense of beauty that is not satisfied with an empty or simple appearance

Previous studies about multicultural education and creative thinking skills

There are differences between previous studies and research currently being investigated by researchers. There are several previous studies that researchers have found, including: The first study by Saad et al. (2012) with the title "Multiculturalism and Creativity: Effects of Cultural Context, Bicultural Identity, and Ideational Fluency" in Social Psychological and Personality Science from California, USA in 2012 and the second study by Aytug et al. (2018) with the title "A Socio-Cultural Approach to Multicultural Experience: Don't Interaction Matter for Creative Thinking But Exposures" in The International Journal of Intercultural Relations from Fairfield, Connecticut, USA in 2018 suggest that creativity can be influenced by a bicultural identity or multicultural experience.

Saad et al. (2012) in its quantitative study with a sample of 177 Chinese-Americans as participants showed that the combination of experiences of two cultures can increase creativity in a wider arena. This shows that the combination of culture (especially for Chinese-American respondents or often called American Born Chinese (ABC) as a personal identity can provide value for added creativity. In the second study that the authors adopted, Aytug et al. (2018) using socio-cultural theory they tested that multicultural interactions can enhance creative thinking skills and the role of cognitive flexibility rather than multicultural exposures.

Having experience with different cultures will allow people to recognize that behavior can have different functions and implications (Leung, 2008). In this way, multicultural education interrupts rigid thinking and broadens cultural schemes and boundaries, and provides access to various options that act as inputs to the creative process (Maddux & Galinsky, 2009). In addition, experience with foreign cultures increases psychological readiness to accept and recruit schemes from foreign sources, facilitating a combination of ideas (Schooler & Melcher, 1995) and conceptual expansion (Leung, 2008; Ward et al., 1994).

Research found that empirically supported the relationship between multicultural education and the ability to think creatively. Creative thinking according to Simonton (1997) who conducted research on immigrants or immigrants to America found that creativity was found at a higher level in the first and second generation than non-migrants. This is reinforced by the opinion of Maddux & Galinsky (2009) which shows that an indi-

vidual who is a migrant classified as having bi-cultural characteristics (own culture and local culture) shows higher creative performance than mono-cultural individuals. Therefore, according to Simonton (1997) and Maddux & Galinsky (2009) it can be concluded that multicultural education can predict better performance in different steps of creative thinking.

Although the above theory provides strong support for a positive relationship between multicultural education and creativity, it needs to be more specific in determining the type of multicultural education which is more conducive to creative thinking. Multicultural education is used in many literatures today, such as being bicultural or a situation where individuals or groups of people live abroad, and the scale of multicultural education that exists, combining experiences and attitudes of multicultural openness (Aytug et al., 2018). In particular, this seems to confuse different multicultural experiences such as with regard to foreign art, experiences of making friends with strangers, or enjoying foreign cuisine (Leung, 2008; Maddux & Galinsky, 2009), and attitudes, such as the desire to learn new languages or respect cultural traditions (Narvaez & Hill, 2010).

Aytug et al. (2018) divides multicultural education discourse in relation to creative thinking into two things. First, a mild multicultural education, such as a single exposure to foreign culture in a laboratory experiment or a week spent on a holiday abroad), and second, a more in-depth form of multicultural education (such as repeated social interactions with people from different cultures; (Maddux & Galinsky, 2009)). In this research discourse, it can be seen later that the intended form of multicultural education is deep multicultural education.

Methodology

It is a quantitative research. It adopted explanatory method to derive results for the current study. Explanatory methods are used to explain the relationship of one variable to another variable and therefore this type of research aims to find an explanation of why an event or symptom ocurs. The final result of this research is a escription of causality, so that this method uses samples and hypothesis. Statistical tests were used to test hypothesis (Sugiyono, 2008). The samples of this study were all FlaTS training participants at the Kaki Dian Emas Foundation Batch 42 in the July 2018 period to June 2019 as many as 46 people (total sampling) consisting of 22 men with percentage of 47.83%, while female sex numbered 24 people with a percentage of 52.17%. Based on regional origin, participants consisted of Sumatra = 5 men, 9 women (30.43%); Java = 7 men, 6 women (28.27). Then, West Papua-Papua = 4 men, 4 women (17.39%), then from Bali-East Nusa Tenggara = 3 men, 4 women (15.21%). Finally, students from Kalimantan and Sulawesi (Kalimantan = 1 male, 1 female; Sulawesi = 2 males, 0 females with a percentage of 4.35%).

Results

From the recapitulation of questionnaire answers divided, it can be seen the average of the students' answers to each variable as shown in Table II below:

Table II
Recapitulation of student answers by region

Student Origin	Participans	X		Y	
		Total Answer	Average (%)	Total Answer	Average (%)
Sumatera	14	909	64.93	865	61.79
Kalimantan	2	132	66	115	57.5
Java	13	853	65.62	832	64
Sulawesi	2	127	63.50	122	61
Bali-East Nusa Tenggara	7	453	64.71	418	59.71
Papua-Papua Barat	8	520	65	466	58.25

The mean scale is used to provide an assessment in answering the alternatives in the questionnaire. The scale range can be seen where the average value of each respondent's answer to each variable is questioned. This can be seen in Table III.

Table III
Mean interval score

Mean Interval	Variable Assessment
4.24 < a ≤ 5.4	Strongly agree
3.43 < a ≤ 4.23	Agree
2.62 < a ≤ 3.42	Neutral
1.81 < a ≤ 2.61	Disagree
1.00 < a ≤ 1.80	Strongly Disagree

Multicultural Education variable is an important factor in this study to be tested whether it will affect creative thinking skills. As explained in the definition of Multicultural Education which is an independent variable (X), it can be seen in Table IV.

Table IV
Description of findings of variables in multicultural education

Dimention	Mean
Content Integration	4.47
Knowledge Construction	4.57
Prejudice Reduction	4.70
Equitable Pedagogy	4.24
Empowering School Culture and Social Structure	4.19
Average Variable	4.44

Based on the table above shows that the content integration dimension produces a mean of 4.47 which falls into the strongly agree category. This indicates that FLaTS students at Kaki Dian Emas Foundation strongly agree that the instructors in the Foundation on several occasions teach to add several units or topics specifically related to multicultural material.

The Knowledge Construction dimension produces a mean of 4.57 where the category strongly agree. This indicates that students strongly agree that the instructor in teaching helps students to understand several perspectives on multiculturalism and formulates an action that is influenced by the knowledge discipline that the teacher has.

The Prejudice Reduction dimension produces a mean of 4.70 which is categorized strongly agree. This indicates that students strongly agree if the teacher does a lot of effort to help students develop positive behaviors about differences in groups.

The Equitable Dimension of Pedagogy produces a mean of 4.24 in which the categories strongly agree. This indicates that students strongly agree that education at the Kaki Dian Emas Foundation is designed to form an environment where there are various types of groups which will provide educational experiences, equal rights and equality in obtaining learning opportunities.

Then, the Empowering School Culture and Social Structure dimension produces a mean of 4.19 which belongs to the agreed category. This indicates that students agree that the Kaki Dian Emas Foundation composes a social structure that utilizes the diverse cultural potential of students as a characteristic of the local training structure.

Overall from the Multicultural Education Variables it produces a mean of 4.44 which is categorized as very agree. This indicates that students strongly agree if the Foundation provides multicultural education where there is a process of developing attitudes and behavior to respect diversity and cultural diversity and respect for other cultures.

Variable Creative Thinking Skills is a result of a training or education process which can be measured as a standard level of success. The findings of the variables of Creative Thinking Skills are dependent variables (Y), can be seen in Table V.

Table V
Description of findings of variables creative thinking skills

Dimention	Mean
Fluency	3.60
Flexibility	3.64
Originality	3.88
Elaboration	3.63
Average Variable	3.69

The Fluency Dimension produces a mean of 3.60 which belongs to the agreed category. This indicates that FLaTS students at the Kaki Dian Emas Foundation agree that they have the ability to generate many ideas.

Flexibility dimensions produce a mean of 3.64 which belongs to the agreed category. This indicates that students agree that they have the ability to build diverse ideas, namely the ability to try various approaches to solving problems. Originality dimensions (authenticity) produce a mean of 3.88 which is included in the agreed category. This indicates that students agree on the ability to produce extraordinary and unusual ideas.

Dimensions Elaboration results in a mean of 3.63 which belongs to the agreed category. This indicates that students agree that they have the ability to cut, develop, or affix to an idea or idea that has been observed or received information.

Overall, the Creative Thinking Skills variable produces a mean of 3.69 or falls into the agreed category. This indicates that students agree on the creative thinking skills as the output produced by training.

The findings of the researchers' analysis of the role of Multicultural Education (X) on Creative Thinking Abilities (Y) produce determinant coefficients (Adjudted R Square) are as shown in Table VI.

Table VI
Findings of analysis on the role of multicultural education (X) on creative thinking skills (Y)

Model	R	R Square	Adjusted R Square	Std. Error of Estimate
1	.692a	.479	.468	.29890

Based on TableVI, where is the regression result between the independent variables namely Multicultural Education (X) with the dependent variable namely Creative Thinking Skills (Y) which produces the determinant coefficient R Square 0.479 or 47.9%. This shows that the variable Multicultural Education (X) influences the Variables of Creative Thinking Skills of 47.9%. The remaining 52.1% is influenced by other variables outside the model.

Discussion

Based on the findings above, it can be concluded that Multicultural Education (X) has a direct role in Creative Thinking Skills (Y) at Kaki Dian Emas Foundation. This is in line with previous research that the authors quoted i.e., (Saad et al., 2012). In their study said that:

"...Biculturals who better integrate their cultural identities exhibit more creativity, but this only occurs in situations that make both cultures salient. More highly blended biculturals may experience greater ideational fluency in bicultural contexts, and this accounts for their enhanced creativity in these contexts. In contrast to highly blended biculturals in bicultural contexts, less blended biculturals as well as biculturals in monocultural contexts may exhibit less ideational fluency and thus, less creative originality. One's cultural identity dynamics interact with cultural context to influence the processes involved in creative thinking."(Saad et al., 2012).

In the results of his research, the more mixed culture will increasingly produce ideational fluency which relates to creative thinking.

Then, the second study also strengthens the results of research by researchers in this discourse. Aytug et al. (2018), in his study said that: "*... our results are generally supported our socio-cultural approach and revealed that multicultural interactions have significant associations with fluency and flexibility*".

In his socio-cultural approach, Aytug et al. (2018) found that with this approach, multicultural interactions in which there are values of appreciation and openness to differences will provide a significant relationship to fluency and flexibility in creative thinking.

However, before analyzing the regression findings, the researcher was very interested in observing the recapitulation of students' answers based on the origin of their area. From Table I above, it can be seen that in the Multicultural Education Variable (X), the highest average is in students from the Kalimantan region. They assume that the values of multicultural education that are manifested in the proposed dimensions are 66%. A number that can be said is still lacking, considering the average from other regions also shows a difference in numbers that are not significantly different. This means that the Kaki Dian Emas Foundation is still not maximal to apply Multicultural Education to its students.

In the Creative Thinking Skills Variables (Y), the highest average is for students from the Java region with an average of 64%. Similar to the Multicultural Education Variable (X), this figure is still minimal. If you pay attention to the mean of other regions, you can find 3 (three) areas that are below 60%, namely, Kalimantan (57.5%), Bali-East Nusa Tenggara (59.71%), and Papua-West Papua (58.25%). This indicates that the Kaki Dian Emas Foundation is still not optimal in improving students' creative thinking skills. According to researchers, it is likely because the data taken is in the first 3 (three) months of training. It will be interesting to take samples in the final period of training.

Multicultural education in schools according to Banks (1997) must be done comprehensively, not only a fair attitude among students of different religions, races, ethnicities and cultures, but also must be supported by a curriculum both written and covert curriculum, integrative evaluation and teachers who have productive understanding, attitudes and actions in providing multicultural education services to their students. In order to provide the best service for the entire school client, the school must design, plan and control all elements of the school that can support the multicultural education process well. Schools must plan learning processes that can foster multicultural attitudes of students so that they can become members of a democratic, respecting human rights and justice community. Schools must design the learning process, prepare curriculum and evaluation designs, and prepare teachers who have multicultural perceptions, attitudes and behaviors, so that they become part of a positive contribution to fostering the multicultural attitude of their students.

Multicultural learning, whether through civic education (or through other subjects), is a process of fostering and forming a life attitude that requires a knowledge base and planting values in each student, to become religious citizens but inclusive and pluralist without sacrificing the religious basis he adhered to. Multicultural education is not fostering knowledge skills for students, namely education programs are not directed at forming experts in the field of multicultural education, but educating students to become inclusive, pluralist citizens, respect for human rights and justice, democratic without sacrificing fostering religious attitudes and behaviour (Rosyada, 2014).

Thus, learning orientation is fostering student attitudes and behaviors, which will not be achieved only with a comprehensive curriculum design/planning that is very appreciative of the chronological age of students, but also relevant approaches, methods, and learning techniques to shape the ideal attitude. Learning that can fulfill a sense of justice for students, according to Banks (1997) are learning strategies that can facilitate students to learn, can explore sources of information, can interpret and make conclusions they need to develop appropriate attitudes and behavior with the paradigm of a multicultural society that is democratic, just and respects human rights. Therefore, in fostering and developing a multicultural attitude, the teacher must enlarge the involvement of students in the process of seeking information, discuss various issues related to these information, and reflect on the values they obtain in the learning process.

The existence of FLaTS as a training institution that prepares the next generation of the nation is very harmonious with what is today a burden in educational discourse. A good training institution is a training institution that not only reaches the training objectives as the purpose of its existence, but also pays attention to the people in it. 'Raw materials' contained in FLaTS are sourced from students with different ethnic backgrounds, languages, customs and traditions. Of course this is a very deep consideration for the Kaki Dian Foundation which houses FLaTS to provide optimal training.

It is important to instill a sense of nationality amid the hustle and bustle of globalization that is aware or not has greatly eroded the spirit of nationalism today. In addition, it is not denied that local cultures as the assets of the nation on the one hand need to be given an injection of inoculation from the erosion of time by modernization on all sides. FLaTS strongly supports the mandate of the constitution and its enactment in Law No. 5 of 2017 concerning the Advancement of Culture. Therefore, in the training curriculum, FLaTS anticipates using cultural differences to achieve a strategy of achieving a sense of appreciation and awareness of cultural pluralism so that the learning process becomes effective and easy (Yaqin, 2005).

In its curriculum, FLaTS creates a business conscious or aware of multiculturalism among students, so that students can uphold their human values among others by respecting equality that will foster a tolerant attitude towards ethnic groups with different cultural backgrounds. By starting a change from the FLaTS training environment and extending to a community environment where students can interact directly with the community, students as agents of change must instill values, attitudes, habits, and skills so that they can become "candles" even though they are getting smaller a lot, then the light can provide a more advanced nation change.

Through multicultural education at the FLaTS training institution, it will provide an approach to students and equal opportunities to each student regardless of background. In students implanted lateral thinking, diversity and uniqueness that is worthy of respect or upholding. When students fall among their different backgrounds, they must learn from each other to interact, communicate, so that they can accept the differences between them as something that enriches them more. Each student is also asked to exchange languages and memorize greetings or sayings from other regional students. A sense of appreciation will increase for students from one area if people from other regions say greetings in their native language.

This is in line with Hernandez (2001), that through multicultural education it will produce a process in which individuals will develop ways of perceiving, evaluating behavior within a cultural system that is different from the culture system itself. Education must be a cultural transmission agent where there is no respect for one's own culture but also the culture of other regions so that students are able to live later in the frame of diversity.

Hamengkubuwono (2004) also revealed that the teacher or lecturer must be the first pattern or example to implement as existing in multicultural values, so that students will follow it. The mentors at FLaTS also play a role in how the implementation of multicultural education runs regularly. Hamengkubuwono (2004) also added that if you want to be a good teacher or lecturer, you should be able to be an example that can respect differences, be tolerant, love peace and respect each other to their

students.

Although the above theory provides strong support for a positive relationship between multicultural education and creativity, it needs to be more specific in determining the type of multicultural education that is more conducive to creative thinking. Multicultural education is used in many of the current literature, such as being bicultural or a situation in which individuals or groups of people live abroad, and the scale of existing multicultural education, combining experiences and attitudes of multicultural openness. In particular, this seems confusing experience different multicultural practices such as with regard to foreign art, experiences of making friends with strangers, or enjoying foreign cuisine (Leung, 2008; Maddux & Galinsky, 2009) and attitudes, such as the desire to learn a new language or respect cultural traditions (Narvaez & Hill, 2010).

Aytug et al. (2018) divides the multicultural education discourse in relation to creative thinking into two things. First, a mild multicultural education, such as a single exposure to foreign culture in a laboratory experiment or one week of spending a holiday abroad), and second, a more in-depth form of multicultural education. Like repeated social interactions with people from different cultures (Maddux & Galinsky, 2009). In this research discourse, it can be seen that the form of multicultural education is intended is a deep multicultural education. The form of multicultural education in FLaTS is a form of in-depth multicultural education in which there are repeated interactions in a continuous time with other people from different cultures. It is this interaction that expands the process of creative thinking of students that is much higher before entering the FLaTS training institution.

Limitations and Future Research Directions

Like the proverb that is often heard especially for Indonesians and Malays in general: "there is no ivory that is not cracked", the researcher simply cites the proverb to state that this research is not separated from "cracks" or limitations and weaknesses. This is expected to encourage research that continues the findings of researchers. The limitations and recommendations found in this study are:

1. This research is limited to one object of a non-formal education legal entity, namely a Foundation with a small scope. Its work nationally is still not seen too much. Therefore, this research still cannot be generalized and further research is needed to strengthen the results so that they can be implemented.
2. This research is limited by the use of questionnaires so that it can seem biased on the results of the research because respondents gave less detailed and in-depth answers. The facts cannot be raised to the surface because they are limited by answers to scale, so further research needs to be done using qualitative methods through interviews and Focus Group Discussions (FGD) so that it is expected to find new empirical facts given the relationship between multicultural education and the ability Creative thinking and Self awareness with the ability to think creatively need to be elaborated deeper.
3. Fill out the questionnaire at night because there is very little time available. This could give the tendency of students to fill out questionnaires carelessly and not read in advance the details of each question.

Conclusion

Multicultural Education has a direct role toward Creative thinking skills. Multicultural interactions where there are values of appreciation and are open to each other to differences will provide a significant relationship to the dimensions of creative thinking skills. The form of in-depth multicultural education in FLaTS embodies the repeated interactions in

time with other people from different cultures. It is this interaction that extends the process of students' creative thinking skills which is far better than before entering FLaTS training.

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