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INTERTEXTUALITY POEMS *CHATEDRALE DE CHARTRES* WITH *PANTS CREED* IN MULTICULTURAL EDUCATION

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Abstract

Intertext research was carried out to find the connection between the *Chatedrale de Chartres* poem by Sitor Situmorang and the *Pants Creed* poem by Joko Pinurbo. The relationship is related to the similarities and conflicts. This is due to the diversity of the Indonesian people because of differences in ethnicity, race, religion, and intergroups that require conflict so that this intertextual needs to be studied as teaching material in multicultural education. This research is a qualitative descriptive study with content analysis method. The research data is the *Chatedrale de Chartres* poem and the *Pants Creed* poem. Data processing techniques with literature studies, see, and notes are done by comparing the two poems using a heuristic and hermeneutic reading model to explain the interquality relationship between poems, both from the conversation that proves it. To discuss the validity of this study was used a triangulation model, namely data triangulation, theory triangulation, and expert triangulation. The results of the study are (1) intertextual relationships found in *Chatedrale de Chartres* and *Pants Creed* poems in heuristic and hermeneutic readings. (2) The results of this intertextual study are very important to be applied in multicultural education in Indonesia and the important role of government, contributions to the curriculum, and educators (teachers) in delivering intertextual material in the arts so that they are created in policy, interrelated, and between students in society multicultural.

Keywords: poem, intertextuality, and multicultural education

Literary work was created by the author as a response to the world and life. The author often creates literary works as a result of responding to previous events or works. In addition, when traced the notion of its essence, text means woven, merging, arrangement, braid (Ratna, 2013:172). Furthermore, according to Kristeva dalam (Raj 2015), each text must be read on the basis of the background of other texts. On The basis of the above reasons for this study will be to examine the intertextuality relationship between the *Chatedrale de Chartres* poem and the *Pants Creed* poem.

The charm of religion or magic such as *Chatedrale de Chartres* poem said by Klarer is the initial form of much national literature which is a primordial root of literature that the dimension of magical cults explicitly contributes to the preservation of texts in early cultural history (Klarer 2004). This is different from the *Pants Creed* poem. which is more modern and eliminates the magical impression even though there is religious charm in it. The intertextuality relationship between the two poems needs to be studied to capture the full meaning by capturing the relationship, both the similarities and differences.

The regional cultural treasures of Indonesia are very rich hypograms in the context of intertext research, especially modern Indonesian literature. In the intertext there is a continuous search for meaning. Searching for meaning is done outside of individual work, not limited by space and time. The speaker is a subject with a subject, as a text subject, not a factual author. Therefore, intertextuality is basically intersubjectivity (Ratna, 2013:176). Because the study of intertext is basically a study of plural cultures, it is necessary to link it in multicultural education. Thus it is necessary to development intertextuality teaching materials in multicultural education in Indonesia so that students form a critical attitude in understanding a text that is interrelated with one another not as a form of plagiarism, but as a form of author's creativity.

Given the fact that there is a situation of pluralism today, it makes sense to offer an introduction to modern criticism theories and practices that explore diversity (Selden 2006), one of which is intertextuality. Intertext is a network of relationships between one text and another. Production of meaning occurs in the intertext, namely through opposition, permutation, and transformation. Kristeva (in Raj 2015), coined the term intertextuality. Intertextuality, although it appears as a poststructuralist concept, emerges as a universal phenomenon that explains communicative interconnection between text and others and text and context.

Intertext research is done by finding meaningful relationships between two or more texts. Texts encapsulated in the intertext are not limited to genre similarities, the intertext provides the widest possible possibility for researchers to find a hypogram. Intertext can be done between novels with novels, novels with poetry, novels with myths (Ratna, 2013: 173). Furthermore, according to Barthes (in Ratna, 2013: 173), pluralism of meaning in the intertext is not a result of ambiguity, but as the nature of the weaving. Furthermore, (Shakib 2013), said intertextuality, any text condition, of course cannot be reduced to a source or problem of influence. Interteks is a common anonymous formula field whose origin can hardly be found. According to (Larsen 2018), in his article entitled *An Intertextual Approach to Reading Literary Text in English in Teacher Education* said increasing awareness among students about intertextuality phenomena is important when developing strategies for reading narrative literary texts. Therefore, according to Hutcheon (in Ratna, 2013: 173) says that there is no text without intertext.

An important concept in intertext theory is a hypogram, put forward by Michael Riffaterre (1978: 11-13) which has actually been used in the Saussuren tradition. According to Riffaterre the hypogram is the structure of the preceks, which is considered the poetic energy of the text. The function of the hypogram is an indication of the intertext relationship that is used by the reader, not the writer, so as to enable the development of meaning. According to intertext theory, successful reading is a reading based on previous works. This is in accordance with the poststructuralist view which holds that the reader is no longer a consumer, but a producer. According to (Juvan 2008), in his article entitled *Towards a History of Intertextuality in Literary and Culture Studies* said that intertextuality in literature and culture provokes the emergence of polycentric and pluralistic influences and other inter-literary discursive forces. It makes the central contact interactive, dialogical or two levels between literary texts and literary or non-literary contexts whose national framework is not clearer.

In a multicultural society, such as Indonesia, literary teaching material must be able to provide a contribution to form students to be critical, mutual respect and tolerance. The results of literary studies of intertextuality that seek to interpret literature with their relation to other non-literary literary contexts sometimes cause a clash between students. The teaching of intertextuality must be able to bridge the differences in interpretation between students in a multicultural society. All teaching material in schools can be directed in the development of multicultural education. However, in reality Indonesia has not implemented this. This was revealed in Raihani's research which said (Raihani 2018), in fact, multicultural education to date has not been manifested in

education in Indonesia, or is still vague. In fact, multicultural education has been applied significantly in educational curricula in other countries, such as Japan and the UK in the form of general civil education (CGE) or global citizenship education programs in the college curriculum.

METHOD

This research is a qualitative descriptive study with content analysis method. The primary data sources in this study were the *Chatedrale de Chartes* by Sitor Situmorang and the *Pants Creed* rhymes by Joko Pinurbo. The object of this research is the intertextuality relationship in the two poems and their implications in multicultural education in Indonesia. Data analysis techniques in this study are literature studies, see, and note. To test the validity of the data in this study, a triangulation model was used, namely data triangulation, theory triangulation, and expert triangulation.

The research steps are as follows. First, to gather understanding of intertext theory. Second, careful reading of the two poems is carried out. Third, the two poetry texts are heuristic readings to find similarities and differences in their linguistic level. Fourth, the hermeneutic reading is used to capture the meaning and find its similarities and differences. Fifth, it implies the results of the intertext study in multicultural teaching. Sixth, conclude the results of the research and present it in the research report.

RESULTS AND DISCUSSION

To find out the intertextuality relationship is done by comparing the poem *Chatedrale de Chartes* and the *Pants Creed* poem through heuristic and hermeneutic readings.

Chatedrale de Chartes by Sitor Situmorang

Will talk to him on a quiet night
When the snow falls and the birds are white and white
Every now and then I want to give up my heart
In clean historical protection

Ah, God, we can't meet again
In prayer with a group of people
I bring love to my lover's eyes
There is no separate life and apocalypse

Crying he sobbed on Easter
When we pilgrimage in Chartes in the church
Her prayer is dull in the color of wet glass
Christ has been crucified by human words

When that night before the chicken crows
And the inhabitants of Chartes left the Sea
He sobbed in the night fall leaves
Wandering memories in drizzle forests

In mothers, wives, children and Isa
The heart is opened between adultery and faithfulness
My love one my Lord one
Life and doomsday united

Such is our love story
Which starts at flower week
In the early morning around Notre Dame de Paris
In the spring and dim eyes
Such is the story of the story of Easter
When all nature is fretted
By teasing, adultery, love and the city
Because of him, me and my faithful wife
So that night in the lodging bed
Carrying chastity singing the silent church of trust
United God's curse of lust and grace
A wave of loyal love and a hug of women

... so
... Easter story
... when the soil is wet
... tears are restless
... and flowers bloom
... on French soil
... on a sweet earth
... when Christ was crucified

1953
Pants Creed by Joko Pinurbo
Jesus who is sexy and kind,
I found your torn jeans
A flea market
With the money left in my wallet
I grabbed it mine.

There is a blood stain in his knee,
And I remember your message:
"Who dares to wear my pants
Will taste my blood. "
Taste your blood? No need to worry!
I often bleed,
Even though my blood isn't as bad as your blood.

Who has sold your pants?
Thieves are starving,
sir, teacher who has a lot of debt,
or authors who are persecuted by poverty?
I have no idea. What is certain is your pants
Never used a variety of people.

Jesus is sexy and generous,
Tonight I will read poetry
In a theater

And I'll wear your pants
Which has a rather faded color.
You may be stylish sometimes.

(2007)

Readings of the Heuristic the *Pants Creed* poem with the Verse of the *Chatedrale de Chartes* poem

Equality of *Pants Creed* poem with the Verse of *Chatedrale de Chartes* on Heuristic Readings

The equation of the two poems lies in the theme and anthropomorphism. The two poems have the same theme, which is about Easter. Easter is the story of the passion, death, and resurrection of Jesus Christ. Jesus Christ was crucified because he wanted to atone for human sins. However, He rose again on the third day and reached glory.

The same theme in both poems can be seen in the use of vocabulary which is a keyword that has the same domain that shows the atmosphere of Easter. In the *Chatedrale de Chartes* poem, the author directly refers to the words Easter, crucified, and crowed chicken which are found in the following quotation of the verse: Crying he sobbed on Easter day / Christ had been crucified by mankind / When that night before the rooster crowed / Rooster crows reminds us of the betrayal of Simon Peter, a disciple of Jesus, when Jesus was tried, Simon Peter was asked by the court whether he knew Jesus, but Simon Peter said he did not know him. A form of betrayal of a student to his teacher, in fact the betrayal had already been said by Jesus himself at the supper last night, that before the rooster crowed three times you (Simon Peter) would deny Me (Jesus).

In the *Pants Creed* poem, Joko Pinurbo also raises the same theme, namely about Easter. The use of blood stains and bitter blood in the following lines: There is a blood stain in his knee / "Who dares to wear my pants / will taste my blood." The words used in Joko Pinurbo's poem indirectly remind us of the atmosphere of Easter. We can see this in the event of the Last Night's Super before Jesus suffered misery and finally died on the cross, Jesus said to the twelve disciples "this is my body and my blood, eat and drink this bread and wine to remember me."

In addition to the same theme, the two poems have anthropomorphism, namely the perception that God has the same form and attitude as humans. In the lines of the *Chatedrale de Chartes* poem, God is described as follows: Will speak of Him on a quiet night / Ah God we can no longer meet / Wander memories in drizzling rain / In mothers, wives, children and Isa. God is depicted as having human forms and characteristics that can be invited to speak, meet, and always remember. In the *Pants Creed* poem, Joko Pinurbo describes God as follows: Jesus is sexy and kind / I found your torn jeans / There are blood stains on his knee / And I remember your words: / "Who dares to wear my pants / Will taste my blood . // Who has sold your pants? / And I'll wear your pants /.

Differences in the *Pants Creed* poem with *Chatedrale de Chartes* poem in the Heuristic Readings

The difference between the two poems is in the use of rows, rhymes, vocabulary, and majas. In the *Chatedrale de Chartes* poem, the author uses the number of lines of each poem dominantly relatively the same, namely four lines in each and the last twelve stanzas and eight stanzas as the closing poems so as to give the impression of regularity in the poem. The poem pattern is 4-4-4-4-12-8. However, in the *Pants Creed* poem, the authors use the number of rows for each verse more varied. The rhyme pattern is 5-7-6-6. The use of a variety of rhymes lines gives the impression that the poem is more free.

The difference in the use of rhymes is also found in the two poems. In the *Chatedrale de Chartes* poem, the use of the final rhyme is very dominant even though it varies. The first to the fourth verse well has the same final rhyme pattern, namely *abab*, while the fifth verse *aabb*, the sixth verse and

the seventh rima is free. In addition to the dominant final rhyme, there is also the use of deep rhymes as in the following rhyme line: My love is one, my Lord is one / Life and doomsday are united / When the whole universe is anxious. Rima in the lines as a result of repeating the same word or the same sound. The use of the dominant rhyme, both the final rhyme and the inner rhyme, in the poem has a rhythmic and interesting effect. In the rhyme of the *Pants Creed* poem, Joko Pinurbo does not use rhyme as the dominant poetic element. This does not mean that the *Crede* rhyme does not have rhymes. In this poem the final rhyme is found, which is to find your jeans that are torn / at a flea market /. The final rhyme is also in the second stanza of the third and fourth rows below: "Who dares to wear my pants / will taste my blood //

Both authors expressed Easter with very different vocabulary choices. Sitor Situmorang prefers the use of more official Indonesian vocabulary compared to Joko Pinurbo with dominant slang. The official use of standard words can be seen in the quotation of the following one verse: Will speak of Him on a quiet night / When the snow falls and the birds are white / Occasionally want to give up the heart / Under the protection of clean prayer //. These words were deliberately chosen by Sitor to describe the atmosphere of his respect for his Lord and describe the sacred atmosphere. Joko Pinurbo in the *Pants Creed* poem prefers slang words in expressing Easter. This can be seen in the following verse verse verse: There is a blood stain on his knee / And I remember your words: / "Who dares to wear my pants / Will taste my blood bitterly." / Taste your blood? Who is scared! / I often bleed, / even though my blood is not as bad as your blood. // The slang used in the verse of the poem wants to show a relaxed and familiar atmosphere to the reader. In the *Chatedrale de Chartes* poem, Sitor wrote the name of the Lord Jesus and the substitute word using capital letters followed the rules in the standard language, while Joko Pinurbo in lowercase letters.

The difference between the two poems can also be seen in the use of majas. The *Chatedrale de Chartes* poem uses a very dominant antithesis. This can be seen in the lines of the following poem quotations: There is no separate life and apocalypse / This I bring love to my lover's eyes between adultery and faithful / in the flower season and dim eyes and / united curse of lust and mercy of God /. The use of the antithesis is very effective in describing the atmosphere of chastity in Easter with the heart of the poet who is restless. In addition to the use of antithesis, *Chatedrale de Chartes* poem also uses the dominant personification style. The following line of poetry describes the personification stage, which is when all nature is fretted / The wave of faithful love and curses of women / Tears are restless / and / on sweet earth /.

In the *Pants Creed* poem, Joko Pinurbo uses a lot of repetition and rhetorical questions. The repetition line is a repetition of the rhyme line in the first verse with the last stanza with a slight change of words. In the first verse Jesus is described as sexy and kind, repeated to be a sexy and generous Jesus. Rhetorical questions are found in the third and fourth verses, namely / Taste your blood? No need to worry! / I've been bleeding a lot, / even though my blood isn't as bloody as yours. // In the fourth verse there is a rhetorical question followed by answers, namely Who has sold your pants? / Or the author who was persecuted by poverty? The use of repetition and rhetorical questions serves to intensify the depiction and contemplation of Jesus' jeans that have been worn out 'abandoned'.

Reading of the Hermeneutic Verse of *Chatedrale de Chartes* poem with the *Pants Creed* poem Equality of Verse *Chatedrale de Chartes* poem with the *Pants Creed* poem in the Hermeneutic Readings

The equation of the two poems is 1) the recognition of the existence of a vertical relationship between man and God and 2) human weakness which causes sin. Recognition of the existence of a vertical human relationship with God in the *Chatedrale de Chartes* poem is shown in the following lines of poetry: Ah, God we can no longer meet / In prayer with a group of people / Love me one,

my Lord one. The word prayer means meeting humans with God. There is a relationship between man and his God in the form of prayer and acknowledgment of the oneness of God. In the *Pants Creed* poem, human relations with God appear in the following line of poetry: And I remember your word: /. There is a clear connection between human attachment and God described in the form of words or words. Words can be interpreted as words (for God, prophets, kings, etc.). From the explanation above shows the similarity of recognition of the existence of human relations with God even though the depiction is slightly different in the two poems.

In addition to acknowledging the existence of human relations with God, these two poems also have similarities about human weaknesses which cause sin. In *Chatedrale de Chartes* poem, this is shown in the following line of poetry: / Christ has been crucified by man / word. In the line of the poem, we can interpret the human being as helpless because of the sin he committed. Because of human sins, Jesus Christ was crucified. Christ was crucified to atone for human sins. While in the *Pants Creed* poem, the weakness of man causing sin is shown in just the following line: Who has lost your pants? A form of question about infidelity or betrayal of Jesus Christ that gives rise to sin in humans.

Differences in *Chatedrale de Chartes* poem with the Rhymes of the *Pants Creed* poem in Hermeneutic Readings

The difference between the two poems is the *Chatedrale de Chartes* poem showing the meaning of Easter that the author responded to with pessimism because of the betrayal or sin that I have committed, while the *Pants Creed* poem shows an optimistic attitude to remain a follower of Christ even though I see many people who leave Him. The *Chatedrale de Chartes* poem tells of sadness or feeling of sin when attending a prayer service at the *Chatedrale de Chartes* Church. Feeling of sin because I had betrayed his wife by having a new lover. This clearly violates church law which only allows one person to marry once, except death. Only death can separate the life of husband and wife. The feeling of me was messed up when I prayed at church. Chaos because of his new lover while I was married. The confusion of my feelings can be seen in the following quotations: Heart revealed between adultery and faithful / Because of him, I and a faithful wife / Unite the curse of lust and grace of God. The betrayal that I did reminded him of the supper event last night when Jesus was betrayed by his student, Simon Petrus / When that night before the rooster crowed / And the residents of Chartes left their kermis / sobbing in the night fall leaves / Wandering memories in drizzle. Because of human sins, Jesus was crucified. The chaos of my mind because of the betrayal of his wife made him doubt whether God would forgive his sins / Will speak He was on a quiet night / When the snow fell and the birds were white / Ah, Lord, we could no longer meet / In prayer with the group people. The lines of the poem above show the doubts and skepticism of the character of me whether he is still able and worthy of praying to God at the holy and holy Easter celebration.

However, in the *Pants Creed* poem, the attitude of the author who was represented in the lyrics was the opposite. The poem begins with the attitude of the I who with all his ability to accept the sexy and kind Jesus Christ / Jesus, / find your jeans that are torn / in a flea market / With the money left in my wallet / I grab it he is mine //. A very simple meeting between me and Jesus. Ripped jeans, flea markets, and money left over are very intense describing this simple atmosphere. Next, I also saw a blood stain in the knee of the jeans he bought. The blood in this poem represents a form of suffering and sacrifice. This is confirmed by the description of the following line of poetry: / And I remember your words: / "Who dares to wear my pants / will taste my blood." It can be interpreted that whoever acknowledges Jesus as his Lord, he will feel the same suffering in his life. Or in other words, followers of Jesus must dare to carry his cross. The word of the Lord Jesus was responded with optimism by me on the poem line: Taste your blood? Who is scared! / I often bleed, / even though my blood isn't as bad as your blood //. The I consider the suffering offered by Jesus as a

suffering commonly felt by me even though I realized that his suffering was nothing compared to the suffering of Jesus. In the next verse, I question who has sold your pants? This line of poetry provides a form of introspection to the reader that many followers of Jesus are due to various sufferings and the lure of the lucrative world and then leave Him. The question in the poem line was answered with an answer that described the unpleasant conditions so that people betrayed Jesus, like Simon Peter. This is illustrated in the following lines of poetry: starving thieves, / pack teachers who are beaten by debt, / or authors who are persecuted by poverty? What is certain is your trousers / have been used by various people. Many followers of Jesus, both bad people and good people who have left Him. However, it is different from the attitude of the person I am more optimistic about and will continue to use attributes as followers of Jesus Christ. This can be seen in the last verse of the poem, which is // Jesus is sexy and generous, / Tonight I will read poetry / In a theater / And I will wear your pants / Which is already slightly faded / May be once in a while I look stylish //. The poem is an expression of optimism and loyalty as followers of Christ. Besides that, the poem also describes the brave attitude of the author of the form of recognizing Jesus as His Lord in his life.

Thus, the two poems describe the two attitudes of different authors in interpreting the Passover in his poem. The *Chatedrale de Chartes* poem is more characteristic, sad, and doubtful, while the *Pants Creed* poem is more optimistic, loyal, and courageous in responding to life as a consequence of following Jesus Christ.

From the results of the heuristic and hermeneutic readings it can be said that there is an intertextuality relationship between the two poems. The *Chatedrale de Chartes* poem is a hypogram of the *Pants Creed* poem.

Implications of Intertextuality Studies Verses of *Chatedrale de Chartes* and Verses of *Pants Creed* in Multicultural Education

The results of intertextuality studies of literary works, both prose and poetry, allow for the occurrence of plural texts, and thus are the main indicators of cultural pluralism. In addition, in traditional literary theory, especially in philological research, the relationship shown through equations is called imitation, plagiarism, even as plagiarism. However, now, in contemporary literary theory, as long as within the limits of originality, this imitation includes krestivitas (Ratna, 2013: 173). With the existence of cultural pluralism and suspicion of plagiarism on the literary works, this does not rule out the possibility of misunderstanding. For this reason, this research needs to be linked to multicultural teaching in order to create a form of tolerance and mutual respect among students.

Importance of Multicultural Education in Literature Teaching in Indonesia

Indonesia is a country with a variety of ethnicities, religions, races, languages and so on. With this diversity, it is appropriate if Indonesia becomes a multicultural country. Education in Indonesia must be able to facilitate multiculturalism, including in the teaching of literature. In the view of intertextuality, understanding the full meaning of literary works must be associated with other works. Thus literary works are interrelated with one another, both in terms of equality and opposition. In these conditions it often raises a conflict between students in responding to intertextual works which ultimately lead to clashes. This is where the role of multicultural education in teaching literature.

According to (Nakaya 2018) to test the effectiveness of multicultural education given after ethnic conflict (1996-2001) in West Kalimantan, Indonesia. Research includes analysis of textbooks, practical observations, interviews with teachers and NGOs, and surveys of social identity of junior high school students. Multicultural education was found to help students understand the past and understand the current multicultural situation. However, two problems were identified: stakeholder trauma and anxiety regarding negative teaching and weakness of critical thinking, especially in

terms of (re) generating prejudice and conflict. Based on an analysis of social identity, this study recommends that multicultural education should be carried out under transformative citizenship education. Where as according to (Dervin 2012), multicultural education applied to Finnish society brought the nation's progress. Furthermore, (Kumar 2018), said that given the changing age of the US school age it is very important that tertiary education must prepare prospective teachers to work effectively with students from various backgrounds. Because diversity is a small part of the curriculum in many teacher education programs, it is very important to incorporate that diversity into the subjects they teach. In this article it is told how a teacher at a white-dominated institution in Southeast America explained how he introduced culturally relevant pedagogy and connected it with content, activities, and judgments included in the course. (Lawyer 2018), in his article highlights the practical dangers of eliminating social justice from multicultural education.

The various views of the experts above show the importance of the application of literary teaching, especially intertextual, in multicultural education in Indonesia in order to create students who are able to think critically in capturing various meanings in interrelated literary works that do not rule out different cultural perceptions. Furthermore, this can form students who have noble personalities, mutual respect, and tolerance.

The Role of Government and Teachers in the Application of Intertextuality Studies in Literature in Multicultural Education

In applying the results of intertextual studies in multicultural teaching the role of government and teacher elements is very necessary. The government in its curriculum policy needs to make cultural pluralism, which is part of the intertextual study, an alternative in multicultural education. This is in accordance with the opinion (Renganathan & Kral 2018). According to him, the government needs to conduct education policies, including language. Education and language policies for indigenous peoples must recognize the importance of differences.

Furthermore, in the article (Childs 2017), it is said the importance of understanding the role of multiculturalism in the classroom to teach different cultures and the need to dig deeper to make multicultural perspectives and contributions a part of the curriculum and classroom environment every day. The research findings are because the demographics of rapidly changing student populations are a must to discuss concepts such as underrepresented cultural inclusion and ethnic background in curriculum material, educator preparation, and diversification of teacher educators.

In addition to the government, the teacher figure is the spearhead in teaching cultural pluralism in multicultural education. A teacher is not only required to have the competence to teach language and literature, but is also required to bridge the differences between students of different cultures. This is as said (Cousik 2015), in his research. According to him, there is a need for systemic efforts that encourage ongoing debate over cultural and functional diversity, increase teachers' knowledge in the field of best practices in teaching children from diverse cultural and functional backgrounds that foster collaboration between schools and families. Teachers must familiarize themselves with teaching good communication to their students. Furthermore, it is said (Lim 2012), the importance of the application of pedagogical modes of communication involved in recontextualization, and how teachers and students negotiate and even reject certain meanings.

In intertextual studies of literary works do not rule out the possibility of cultural relations with one another collide with each other as a result of the horizon of expectations of different authors. An author from a particular culture responds to his hypogram literary work from the perspective of the author's previous culture, both in the form of similarities and contradictions that might be contradictory. In *Chatedrale de Chartes*, Jesus is portrayed as a holy and sacred person with Jesus, Jesus Christ, and his pronoun, he, which is written in capital letters, while in the *Pants Creed*, Jesus is portrayed as a person who is not sacred, even inclined "disrespectful" as Jesus is sexy and kind.

The portrayal of the different figure of Jesus in the two poems can lead to disappointment of the Christian followers, but a teacher must be able to provide students with an understanding of the reason for the literary creativity and its influence in the meaning of literary works. The disclosure of a sexy and kind Jesus is not an insult to a particular religion, but has the effect of closeness and naturalization that Jesus is among us, he is in every one of our lives.

Thus, the results of intertextual studies of literary works can be used in multicultural education as teaching materials that discuss cultural pluralism. In multicultural education there is a need for cooperation between the government and teachers to facilitate students in multicultural education so that it will create an attitude of tolerance and mutual respect. As opinion (Bamford 2016) and (Scollo 2011) about the importance of student resilience in the implementation of multicultural education, namely involvement and communication for students.

Intertextuality is the study of relations between literary works, both similarities and differences, to express meaning in a literary text. The *Chatedrale de Chartes* poem and the *Pants Creed* have intertextuality relations, both the similarities and differences. The equation on the heuristic readings of the two poems is found on themes and anthropomorphism. The two poems raise the same theme, namely Easter. In addition, the two poems have anthropomorphism, namely the perception that God has the same form and attitude as humans. The difference between the two poems at the level of heuristic reading is the use of the number of rows, rhymes, vocabulary, and majas.

The *Chatedrale de Chartes* poem and the *Pants Creed* have intertextual relationships, both similarities and differences, when viewed through reading hermeneutic. The equation of the two poems is 1) the recognition of the existence of a vertical relationship between man and God and 2) human weakness which causes sin. On the other hand there are differences in the hermeneutic reading of the two poems, namely the attitude of the author in *Chatedrale de Chartes* to be pessimistic in interpreting Easter, while the attitude of the author in the *Pants Creed* is more optimistic.

CONCLUSION

The results of intertextual studies need to be implicated in multicultural education, especially in teaching materials. In essence, in intertextuality there is cultural pluralism that does not rule out the possibility of an intercultural friction. For this reason, the role of education or teaching is needed, especially the government and teachers, in order to be able to bridge the cultural pluralism in order to create a critical culture, tolerance, and mutual respect among students in a multicultural society.

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