Model of Multi-Cultural Communication and Learning Development Through Nationalism Perspective for Students

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Abstract. Yogyakarta is a province which has been well known as tourism destination and center of study for undergraduate and graduate so that degree of social mobility in Yogyakarta is always changing and very dynamic. Although Yogyakarta is located in Javanese Island, in fact, all ethnics who derived throughout Indonesia stay and live in here. The problem is how do they adapt to Yogyakarta situations which has Javanese Culture. The King of Yogyakarta himself always ever persuades them to adapt the situation and respect to local culture and tradition as well as respect to rules of government which held by the King of Yogyakarta. Failure in adaptation toward Javanese culture in Yogyakarta freqeuntly takes place. Many friction brings about in Yogyakarta cause some of new comers failed to adapt and adopt norms and values which prevail in Yogyakarta. Based on these phenomena, multiculturalism education is crucial which can be developed toward any level of schools in Yogyakarta. The result, an empowering school culture and social structure were needed to manage the system as multiculturalism education.

Keywords: multiculturalism, multicultural communication, learning development

1 Introduction

Indonesia is big country which has a variety of ethnic and traditions. Indonesia Statistic Bureau mentioned that there are 1.128 ethnics with 746 local languages [1]. These spread out throughout in Indonesia such as Javanese, Sundanese, Balinese, Acehnese, Papua, Bugis, Batak, Madura, and so on. Each of them were used to local language, definitely manner which differentiate the others as well as traditions.

Indonesia population itself is approximately 278 million people [2]. All were tighten by Pancasila, Negara Kesatuan Republik Indonesia (NKRI) and Bhinneka Tunggal Ika. These are three pillar which integrate the differences and plurality in Indonesia. Degree of social mobility also were dynamic especially to Jakarta as the Indonesia capital and other provinces which has strategic position like Yogyakarta Province as central of education.

Interaction dynamic and communication plays an important role in plurality society. Therefore, cultural communication studies, inter-faith communication or inter-cultrual communication are crucial in an understanding these problem. Differences and plurality on one hand are useful to integrate the power and resources, but on other hand, it also have potentialities for frictions even conflict.

For instances, Sambas riots and Sanggau Ledo were a conflict which took place because ethnic problem between Madura and Dayak [3]. Poso conflict triggered by religion sentiment,

and other cases which took victims and death [4]. Sampit conflict for example, had killed more 500 people and affected more 100.000 people lossing the houses for staying [5].

According to Novianti and Tripambudi [6], conflict among ethnics takes place cause of four factors: 1) ethnocentrism-supposed that their own ethnic is superior and felt higher than other ethnic; 2) prejudice among ethnic. It usually relates to political and economic access; 3) personal relationship which affect to ethnic conflict and contentious. These factors must be able to manage so that it can not increase the tension and conflict being explosion.

Yogyakarta is one of provinces which has highly differences and plurality [7]. As mentioned above, Yogyakarta is center of education so that most people throughout Indonesia came to Yogyakarta. They believe that in gaining the best education either undergraduate or graduate, could be obtained in Yogyakarta. Consequences of these situations, there are a lot of pattern and possibilities of interaction forms among ethnics. First, all new comer who derived from a variety of ethnics must adapt and interact to local. Many of them can succeed and adapt to local community, and the others need much time to be success in this process.

Secondly, interaction pattern among new comers who have a variety of ethnic. They have the same position as immigrant in Yogyakarta. Each of them has a definitely way to accept or reject one another. Sometimes they have insufficient time to know other ethnics. It depends on the interest which they have. They can spend much time together if they have the same as interest.

Unfortunately, many of immigrants who come in Yoyakarta were not merely studying and then leaving to his hometown when he finished the study, instead staying in Yogyakarta permanently. Gradually, it transformed Yogyakara being plural and heterogeneous society. Finally, Yogyakarta as province also faces the relationship problem among ethnics and manage Yogyakarta in order to peaceful.

Although Javanese language is still using in daily conversation and speech, but factually, local people tended to adapt to immigrants by using Indonesia as national language. Javanese nuances gradually blurred and disappeared by frequently sacrificing Javanese language onto Indonesia language. But the most important thing in a kind of interaction forms is to manage Yogyakarta as harmony province and comfortable location for life.

Learning and teaching togetherness is important thing in life in turn were functioned to educate people who live in the plurality. Both are variables which were used to make consciousness the heterogeneous of Yogyakarta. Ironically, learning and teaching were prioritized to make consciousness for togetherness and can be functioned as multicultural basis for education are still facing several constraints. First, there are still developing and increasing a kind of schools which were classified into religion and group of interests. Treatment and curriculum were referred single model and not accommodate the plurality.

Secondly, teachers and lecturers less oriented to other cultures so that they failed in understanding student's cultures which they belongs. On one hand, it should be teachers or lecturers enlighten to students for tolerance, heterogeneous, and empathy, on other hand, they should explain that Yogyakarta as province and society belong traditions, norms, rites, and law as well as custom. Students must conceive these so that they can behave suitable in anykind of conditions.

Cultural communication plays an important roles in shaping friendship, mutual understanding, empathy and sympathy, tolerance and cooperation. Cultural communication pertains to the process by which a community and its individuals collectively create, perform, and discuss a shared understanding of communicative behavior [8]. Cultural communication can bridge any kind of differences and heterogeneous among members of society. It also

envisions which one privacy or public matters. By understanding these, communication and interaction among ethnics can prevail well.

This research focuses on learning processes for togetherness in Yogyakarta. This topic is crucial and useful since Yogyakarta has been transforming into more plurality and heterogeneous which drive and have potent to conflict. Some of them had taken place which can be used as evidence that this matter is crucial and has a significant for Yogyakarta climate as whole.

Perspective of this research is to devote to cultural communication, learning processing, and to gain the model which functions for creating the harmony and social order in Yogyakarta. Learning processes were conceived as the best instrument to develop three aspect of individual cognitive system such as predisposition toward values, belief and formation of attitudes. Learning and education can be used to meet space and time among differences and plurality. It can include traditions, values, belief, norm, language and code of conduct.

Ethnic as a term refers to a group who affiliate to definitely ideology. According Bart and Zastrow [9], ethics are a set of group who have the same races, languages, religion/beliefs, or mix of those elements that binded into a system and culture. Liliweri [9] argued that ethnic can be divided into two: horisontal and vertical. Horisontal ethnic can be recognised by races, local language, traditions, religions and material culture. Othewise Vertical ethnic can be known by occupation, education, houses, organization and social economy and politic. Ethics also were perceived as identity which recognized by gender, sex, age,races, social class and economy activities.

There are several of approaches to conceive ethnics. Firstly, ethnic can be seen from history. This approach was viewed from genealogy of ethnic for instance archetype of ethnic or historic documents. This approach can gain an insight of ethnic and roots of ethnic elements. Secondly, seen from social and culture approach which explore ethnic and ethnicity based on occupation, roles, traditions, rites, and ceremonies as well as languages. Thirdly, viewed from situation. This approach sees ethnic based location and living system. One location can be used to identify that people have specific manner so that it can be perceived as social identity which related to ethnic. Fourth, psycho-dynamic approach which sees ethnic based on relation and inter-relation among ethnic groups.

An intertwined toward theoretical framework will be conceptualized as integrative explanation for providing bases in understanding these phenomena. As mentioned above, Yogyakarta is one of provinces which growing and developing into more divergent and more different. Degree of acceptance and rejection toward any kind of ethnic which blends in Yogyakarta have been crucial matters.

This research aims at to get a model that figure out any kind of best practices in learning processes and education system especially in curriculum design at schools in Yogyakarta in related to cultural and communication. Model which intended is learning and teaching that belong curriculum which contain cultural understanding among ethnics. These curriculum were suplemented in schools especially in Junior High School and Senior High School in Yogyakarta.

2   Research Method

Data collections were gained by several ways including focus group discussion, interviews, observation and participation. These procedures were taken to enrich and elaborate some sources who are available. Later, next steps which must do are to systematize, classify and figure

out the result. These processes present the data display and at the same time, between data display and data reduction are reversible ways. By doing like that, researcher can take accurate and systematically conclusion.

Selections toward group or ethnic were also conducted to represent kind of ethnicity which live in Yogyakarta. Interaction and inter-relation patterns in their daily life plays an important thing in gaining data.These patterns were needed to depict specific situation among them in any situation that are available. This proscess include an identification to capture the basic elements for model.

3   Result and Discussion

Multiculturalism education movement is actually an education reform. Until now, we need a consciousness model especially self consciousness toward cultural-society complexity. Multiculturalism education is a education model which guarantee and ensure that equality was implemented toward all members of institutions. According to Siti Irene Astuti as key informant said that some of teachers still presume that multiculturalism education just include ethnic lesson as subject matters in curriculum. Astuti said that it was not so simple alike that. Multiculturalism education must drive members of institution as a frame of thought, a form of attitudes and patterns of behavior. Many things which related to multiculturalism education should be integrated into a collecttively consciousness among educators, teachers, headmasters parents and students. Slogan and tagline "multiculturalism educations" should not just artificial symbolical which has no meaning in implementation.

Multiculturalism education is a form of social change which must be maintained and secure continuously. This is a transformation process which encompass many directions and many diversity of actors who involve and participate. Each of teachers who involve and have a duty at the school, must change her mindset and do self transformation first before she transforms her student changing and having self consciousness toward multiculturalism. Leaders must ensure policies and strategies which support the system. Government should launch regulations which guarantee this transformation success. An integration among students, school, society and government was needed because this process is a long terms transformation and formation of change. This process must develop and empower all diversity which will color the school's life.

There are four approaches in developing multiculturalism education at the school. These are:

3.1   Cohesive and inclusion curriculum

This approach pointed out that all mechanism in education system should integrate all material of lesson, attitudes and behavior which respect the diversity of culture, religion, ethnic and languages. These can be used in developing concepts, thoughts, frame of work, principles and generalization for education and learning processes.

3.2   Knowledge-building processes

Education and learning process are the closest activity among students and teachers. Therefore, these processes learn a new things and construct of knowledge. According to Bank

[10], teachers ought to assist students in exploring and revealing the community and cultural knowledge they bring to school, recognizing both its similarities and differences compared to school knowledge and the cultural insights of their peers. Furthermore, students should gain awareness of how their values form the foundation of their personal and community knowledge, influencing their perspectives on and interpretations of school knowledge.

Relations between a student and a teacher are co-creating expereinces, knowledges, assumption, postulates, axioms and rules. In turn, each of members can comprehend and conceive any kind of differences and diversity. They can capture these differences and make them having collectively consciousness at the same processes.

3.3 Prejudice mitigation

Differences and diversity of culture, ethnic, religion, black and white are factors which triggers stereotypes and prejudices. Multiculturalism education and learning process make all components and elements of school avoid prejudice [6]. Communication and dialogue can make them closer and more understand each other. Racist, sexist, blasphemy and agitation must be lessened by collaboration among them. The system which regulate it can be functioned effectively.

3.4 Equitable teaching practices

Each of processes provide the same an opportunity for students in developing and increasing their own capacities. Whatever they have background differences and origins, culture and religions, multiculturalism education and learning treat students in an equity pedagogy system. A teacher should facilitate all students without exception cause of differences. A crucial objective in teacher education [10] is to recognize candidates who can develop the necessary knowledge, skills, and perspectives to seamlessly integrate into the communities where they will be teaching.

To realize it, an empowering school culture and social structure were needed to manage the system as multiculturalism education. School management was intended to gain the best impact and effect for long term. This management should be monitored and evaluated by openness assessment system. The main objective is to create multiculturalism climate and in turn, school with multiculturalism formation.

The most important thing in multiculturalism is a capacity to accommodate toward differences and it is not to blend the differences. Social facts push us to conceive and understand the differences. There are a lot of differences: different group, different thinking and thought, different religion and so on. It is not matter to behave the same way and the same attitudes, but at the same time, we have consciousness that we live in differences itself.

4   Conclusion

Realizing muliculturalism education is not something simple. The multiculturalism education movement which is a form of reform in the field of education demands the awareness of all parties to understand this concept. The implementation of the mulyulturalism curriculum is not enough without being balanced by the framework of thinking, attitudes and behaviors of all stakeholders, such as principals, teachers, students, parents, and so on. Therefore, realizing

mulicultural education in schools is a long process. There are at least four approaches in developing multiculturalism education at the school are cohesive and inclusion curriculum, knowledge-building processes, prejudice mitigation, and equitable teaching practices. To achieve this, there was a requirement for an empowering school culture and social structure to effectively administer the system as a form of multicultural education.

Acknowledgments

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