

TECHNOLOGY FOR THE USE OF COMMUNICATION IN MULTICULTURALISM

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Abstract

Indonesia faces new challenges related to multiculturalism. It means that government as the main control should be able to hold the unity of Indonesian people who have different idea in many aspects of life. However, government needs people's support to develop this country. This reflects that people from various tribes with their tradition, norm, and value need a strategy as a tool of unity, especially to develop people nationalim. Nationalism itself can be increased whenever people are aware of their position through which they respect each other on terms of uniqueness of their tribe and commonalities. Nowadays, nationalism has been introduced to people since they were in school through Civic subject. Yet, this is not a guarantee that people behave good attitudes and personalities. The fact is that people find their identity from their surroundings. Civics does not give much interference on the growing of it. Besides, many racial conflicts have occurred in many areas during Indonesian's independence. These were mainly caused by a confrontation between people with different idea and different tribe. For instance, transmigration program increase the migration of people from Java to Kalimantan or Sumatera. It seemed that Javanese have taken Dayakese earth. If all people have known the positive perspective of this program, it must not be one of the causes of conflict. Therefore, the actual condition of Indonesia with multiethnics, multiracials, and multicultures can be developed as a main sources for Indonesian growth. Communication is highly needed to support this effort. Dealing with this need, people in different areas have to know and to be familiar with some inventions on high technology and its revolution and innovation in all fields. Thus, different ideas or perspective on government programs, for example, can be communicated and socialized through such technology. Science, knowledge and technology are combined to be a basic of people's thought to improve their positive perspective of multiculturalism in Indonesia. Finally, Bhineka Tunggal Ika keeps on Indonesian's spirit as a motive of the unity of various culture in Indonesia.

Key words: *technology, communication, education, multiculturalism*

INTRODUCTION

Indonesia is a very diverse country. This is because of many factors. First, there are more than 300 ethnic groups speak with more than 250 languages. Second, every ethnic is unique by means of its tradition, norms, and values brought inheritance from the ancestor. Third, many religious groups; Islam, Protestant, Catholic, Hindu, Buddhist, and other native beliefs, makes Indonesia more colorful in ideas and principles. Fourth is the existence of the development of civil rights and affirmative actions among groups in different setting, such as in educational, work, public housing, several service, and health care settings. Consequently, every environment has different ethical attitude, whether it is

established by interpersonal members of a group or assimilation of different ideas among them. Various customs and norms of life from a large number of tribes living in Indonesia, then, become meaningful assets of national unity. These four factors bring Indonesia as a multicultural country. However, this diversity urges the need of tolerance. The existence of “Bhineka Tunggal Ika” as the motto of “unity in diversity”, still keeps on Indonesian people, though the meaning cannot be described as fully spirit of nationalism.

Culture has broader meaning than what ordinary people known as traditional custom and art, or way of life. Culture is actually something that is shared and can be observed, including tradition or customs. It also engages reasons or rules for behaving that cannot be directly observed (Robinson, 1988:8-9). Here, culture is seen as social phenomenon in which behaviors and cultural products reflect the notion of ideas. Culture is also defined as complex attributes which involve “knowledge, belief, arts, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. It can be easily understood that culture is formed by ideas which rely on individual or group beliefs. That belief is on the basis of religion or ideology, which then, applied in a particular group of people within a society which are different from the rest of that society (Taylor, 1958 as cited in Kottak, 2009:27).

Culture is formed by patterns of behavior that acquired through interaction symbol which represents the unique achievement of group members. That pattern is in line with both traditional and historical ideas which attach important norm. From this, then, emerges a culture system as a product of action which is used in conditioning elements of culture (Kroeber and Kluckhohn (1952:180) cited in Brislin (1981:5). The elements of culture are divided into seven categories, namely language, knowledge, social organization, technology and devices, livelihoods, religious, and art (Koentjaraningrat, 1990 as cited in Purwasito, 2003:98). These seven elements are important parts that describe a unique cultural frame of an ethnic group in which the members share certain beliefs, values, habits, customs, and norms because of their similar background. This makes an ethnic group be special and different from others. As a result, the members of that ethnic group occupy their special differences as their identities or status by which they are loyal to and feeling part of.

The uniqueness of cultural frame is presented by the dynamic life of the members in their effort to preserve and develop their ways of life. This deals with the ways they implement their knowledge, social organization, and technology and devices based on their historical experience and geographic placement. All extend in line with the development of the society in the efforts of fulfilling their needs. For example, knowledge and technology are improved more quickly to facilitate their activities in making benefit of the nature when it is figured out from geographically aspect where a certain ethnic group has settled. Urban people are likely to choose job in business or factory setting, meanwhile rural preference is farming. But, rural people both modern and traditional are also different in getting more information of technology and equipment invention for cultivating land. This picture may be influenced by their perception and attitude towards globalization too.

Culture has three main levels, namely international culture, national culture, and subculture. The lowest level is subculture which derives from its origin in region, ethnic, language, religion, and historical background. This level comprises various ethnics in Indonesia as any other countries with multiethnic. When those subcultures share a common and general customs and belief in wider scope, they become national culture. It refers to the same beliefs, learned behavior patterns and values, and institutions that are shared by the citizens of the same nation. To the extent, international culture describes cultural traditions which extend beyond and across national boundaries. This shows that culture is transmitted through learning, in which people from different nation may share

their cultural trait in international scope. Olympiads, such sport and science, are of the international culture example (Kottax, 2009:43).

Nationally, there are also three main classes which differentiate an ethnic group or social group from others. Firstly, super-culture is cultural modes shaped by global interference. It is reflected through the quality and higher rank of the members. People in this society are consumptive oriented. Secondly, sub-culture is formed by local differences such as ethnics, traditions, and way of life in terms of methods of fulfilling the needs. This is a sort of Indonesian style though which it can enrich this country by various cultures. As a fundamental effort in keeping the unity of Indonesia, multicultural is nation assets used to increase nationalism among the citizens. Thirdly, micro-culture is a kind of intra group interaction which is based on the similarities of ages. It grows as peer-group that every member has the same view on the way how they must keep the friendship (Purwasito, 2003:95-102). In this case, every individual in the group endures their attitudes and behavior which have been shaped together.

A society is constructed by a group of individuals who work together because they have the same background, interest and purpose. These people live together in an organized way through which they can make decisions about how to do things and sharing the work that needs to be done. Such society has a certain system of communication as a device to control the relationship among the members, namely cultural norms. A *classroom*, for instance, is a kind of a society in small scope in which the members, the students, are classified by ages, and or the same level of ability. They stand together on the same purpose, to learn. However, they have different attitudes because they come from different family background, which actually have different view on purpose of schooling. Varied view, often, bring a little debate. Such little and unimportant debate may rise a conflict inter-member. This is only an illustration. Nevertheless, this little point may give great impact on multicultural communication in wider and varied context.

In line with this categorization, Indonesia goes to real paradigm that its culture changes. Some groups are in the track of globalization, some others are strict on their custom, and the rest go with their original system. This displays an illustration that a rich country with many different perspectives on cultures and beliefs often find difficulties in intergroup communication although the people actually have their cultural trait, whether it is in the scope of inter-ethnics or inter-nations. Frankly, it is to say that a little group like *classroom* which consists of several persons often face problem of communication, then, what happen in larger society must be larger problem must be taken into account. Such problem have encountered by Indonesia, especially our government, deals with multiculturalism.

Ironically speaking, what should we do as “a little man” in this “giant world”? A little man in a giant world seems no importance. But, as people said that a thousand will not be a thousand without a rupiah or a kilogram is not a kilogram if there is no a gram. It means that how little a person is, s/he has an important role in a society. If a man has brilliant ideas for the improvement of the society s/he will be a little giant man but full of contribution. An Indonesian proverb says “sedikit- sedikit lama-lama jadi bukit”. It implies that every great success comes from little but lot ongoing efforts. A great country is built by a man who lying his expectation together with others. Further, the way how to deal with multicultural problem is lying on the way how people interpret their differences, especially in ideas and belief.

Recognizing the problem on inter group communication, it is necessary to know the actual meaning of communication and its function in pluralistic setting. Communication holds main role of all social interaction in order to develop culture. It involves people as the source and receiver of the message transaction through certain channel which enable

arousing of effect and feedback. Samovar and Porter as cited in Purwasito (2003:114) stated four main characteristics of effective communication. First, it runs dynamically and continuously, though it will change its pattern, content or channel in other time. Second, communication is interactive process which includes more than two people or groups. Third, communication is irreversible. It means that the effect of sent message cannot be changed if such message is essentially wrong. Fourth, it happens in both physical and social context. However, a good communication is greatly influenced by people understanding on cultural background. Misunderstanding frequently happens because people or speakers are lack of cultural knowledge of other people. Shortly, in pluralistic setting, people should know that cultural background varies and affects more on people behavior.

There are some reasons for the difficulties in communicating with other people from different cultures. The actual unfamiliar behavior of people, as one of the product of culture, with whom a person interacts becomes the main cause. Unfamiliar can be in terms of physical characteristic such as different skin, language or ethnic heritage. On the other hand, it deals with mental characteristics including people behavior, ideas or values, which all can be revealed through his/her attitudes. Why cannot people get along with each other no matter what their background? High probable answer is that people hardly get comfortable with others. The same behavior which is considered desirable to people from one to another culture may not be "proper" or "the right way". Often, certain good behavior in one culture/group may distasteful to people from other. Difference ideas or views may become the main cause. In-group distinction is not far out-group. This distinction, then, allows an individual find his/her self identity as who s/he is.

Both in-group and out-group distinction are determined by some factors. First, history or background shows well established norm or relationship that refers to the cause of group or culture existence. This may be easily to adjust or follow, in order to minimize negative effect of being surprised. Second, individual factor refers to personality traits in the efforts of understanding others. Third, group factor involves a developed activities and affective ties concerned with each group feeling. Fourth, situational is rather difficult to conceptualize. It relies on individual experience on "culture shock", in which s/he faces a very contrast, unfavorable and inevitable circumstances. Fifth, task factor influences the way of group members prepare, perform and complete their work in contributing something for the group. Sixth, the last factor is organizational. It deals with the administrative management of the group including the effort to get recognized from other group through which the group existence is respected. These factors clarifies the uniqueness each group and culture which lead outsiders how to behave properly (Brislin, 1981:11-14).

Dealing with problems of effective communication in multicultural setting, every individual should recognize that s/he lives in multicultural society. Also, s/he should know that there are some factors make each group different. Unknown and inexperience individual often accepts the distinction as intolerance attitudes toward his/her own. In Indonesia setting, problem of communication may cause intra-group tension. This has proved by some action such as East Timor radicalism and efforts to secede from Indonesia, ethnic war in West and Central Kalimantan, and action of Aceh people in claiming their preference on Islamic law rather than civil one. All these indicate that our society is in the fragile period which mostly caused by the weaknesses of our democracy practice. The freedom of choosing and expressing different ideas is done in wrong way. Such attitude is far away from Indonesian philosophy, Pancasila, which is actually basic principle of nationalism. However, people who followed that violence less realize that those actions were very dangerous and raises bad effect on nationalism.

Thus, the need of communication basically depends on how far people need to come to a large society network, know other relatives (fellow countryman), and build nationalism to improve the beloved country. Additionally, this paradigm, when nationalism is going down, and threat of pluralism existed long ago and are likely to continue in the future, multicultural must not be a discourse. All elements including government, socialites, education practitioners, ethnographer and anthropologist recite the need of multicultural education. Sugiharto (2009) proposed an idea of multicultural education as one effort to minimize the increasing rate of violence against minority groups and the rise of radicalism among both youth and adults, such happened frequently in educational setting. However, this must be preceded by constructing teachers' world view of multiculturalism itself. This needs to support highly in an effort to neutralize growing radicalism in the country and to encourage a sense of completeness among young generation.

Considering that communication in multicultural society is important to avoid misconception and misunderstanding, this paper is intended to investigate the need of effective communication deals with the technology invention and education. The data collected through questionnaire and observation, then, are analyzed and organized by combining some comments from anthropologist deal with multiculturalism. This is expected that people, especially the youth, recognize the uniqueness among others, so that they are able to grow their self-sympathy and empathy since teenagers. Thus, in the future they are able to communicate with other people from different culture in Indonesia, even in the world.

DISCUSSION

The existence of various ethnics and of course cultures is definitely inclusiveness of Indonesia. From the data collected, it can be figured out that it is rarely found individual or group conflict because of ethnicity or tradition. The root of conflict is mostly caused by the economical and political reason. Conflict on ideas may switch violence because some people feel injustice on resource distribution, economical development, and discrimination on educational services. This relies on Kuper's idea (2006, cited in Kottax, 2009:151) that elements of culture are potentially source of the conflict. The more sense people express their devalued identity, the more conflict rises. However, those negative effects of cultural changes can be minimized through socialization by utilizing some media, printed or electronic, and education. Other response on resettlement program which bring newcomers from different ethnic to indigenous region of certain ethnic is not a big problem, because the minority, newcomers, must adapt the existed custom. It means that assimilation is not an essential requirement for colonists.

Regarding that most people have appreciated the existence of differences among ethnics and group, multicultural aspect can contribute great advantages for national growth, particularly in economic side related to natural resources, and art and tourism. Therefore, it requires meaningful attempt to nurture people's awareness to preserve this wealth. Socialization and education on multiculturalism emerges then to grow knowledge of multicultural perspectives and global issues, which impact on raising open, respectful, compassionate attitude to difference. Involvement of the society as the owner, creator or preserver of original culture is necessary.

Effective Communication in Multicultural Society

Communication will effectively work if it involves people with information or message brought to deliver. There are some principles which are important to take into account. Firstly, culture is learned although it is kind of symbol.

Secondly, culture is full of knowledge. Therefore, it gives meaning to reality. Thirdly, culture is closely related to nature, then, it is shared and integrated. Obviously, culture shows a system of shared beliefs, values, customs, and behaviors that members of group/society use them to cope with the world and with other member from the same or different group. This is transmitted from generation to generation through learning, not genetically (Kottax, 2009, 28-33; Bates and Plog, 1990:18-22). Nevertheless, controlled genetic comprises lower percentages in forming behavior than training or experiences provided by community. Considering that people live in cultural diversity background, these principles are necessary to establish an effective communication, through which people can or convey their intended meaning. Apparently, it relies on the way of transferring information openly and respectfully.

The choice of appropriate way is basically underlying on the purpose and the need of communication. Effective communication has proved in Indonesian communities, both rural and urban, by adaptation or assimilation since the migration process from one to another place, in terms of transmigration, urbanization or touring of duty. This practice has brought big impact on living. By knowing other cultures, certain patterned system, people or groups can learn, imitate and then adapt that to modify or enrich the existing pattern. Essentially, it is a sort way to develop living. For instance, how to cultivate land effectively, do agriculture or horticulture. In supporting this, Kottax (2009, 33-34) recommends that individual or group may recognize the adaptive features as something good for particular individuals, on the other hand, it may dangerous for the environment. This deals with the use of air conditioner and automobile which individually benefits, yet contribute global warming. Thus, the need of effective multicultural communication is really to avoid or decrease the raising opinion that newcomers or will not threaten the existed culture and to improve better living. All must be adjusted with the condition.

Communication can be done in two ways, direct and indirect. Both need media and or medium to transfer message as information required. Language is a part of culture, but essentially it is a primary means for communication. Language can be learned as a tool to express ideas, elaborate images, and share experiences. The process of learning it then is known as enculturation. Although language is only a slice of multiculturalism, it has big role in social interaction. Languages, both spoken and written forms, are the products of culture which can be directly observed. Besides, it is directly used to transmit message. Thus, communication involves individual skills on using language including speaking, listening, and observing through which an individual make use of his/her senses of sound, look, taste or feel to understand others.

Technology for Communication

In line with the necessity of language even gestures or facial expression with its universal meaning in direct interaction, people really need other media than language to communicate their diversity, mainly ideas. But, how does media and technology cope with multiculturalism problem? Formerly, it is necessary to bear in our mind that multiculturalism covers wide range of possibility. In Indonesian context, multiculturalism is considered as evidence of unity in diversity, so called *Bhineka Tunggal Ika*. However, it may come to a debate on distinctive views, opinion, values on social relationship which some may be irresolvable. Indeed, these distinctions are natural. Taylor (1958 cited in Kottax 2009:27-28) states that

people do not acquire culture, which involves knowledge, beliefs, arts, custom, and many other capabilities and behavior, through biological inheritance but by growing up in a particular society where they learn specific cultural tradition. This process, so called enculturation, shapes people mind set and plan of action in that society.

Recognizing that idea which is formed based on cultural learning are different among individuals, appropriate media usage are needed to familiarize them in order to avoid a raising tension. Being seen from its importance, technology do not limit on the recent and latest one, such as internet. Whatever properties that people invented for life usage, they are called technology. Both conventional and modern have the same function as far as they are really needed to facilitate people working.

Based on the interaction models, direct or indirect, there are two kinds of communication media. First is printed media, such as books, magazines, and newspaper. Second is electronic media, including television, radio, film, and internet, the newest one. It is possible, for instance, to have tele-conference for live discussion on particular issues among students, citizens and government in different places. Both printed and electronic have its strengths and weaknesses, particularly for cultural side. Therefore, all can be maximized in the usage of multicultural communication by considering the condition and background of the people as speakers or hearers.

1. *Books and magazines*, as printed media, are appropriate to describe particular cultures from particular places. For example, a local government of a province requires tourism, art and culture ministry to write a book consists of description of that region geographically and culturally. Specifically, it includes customs, traditions, arts, laws, and livelihoods. Such book will give detail and clear information if it is completed with history and some change during the recent years. Thus, continually revision makes the book illustrates all the accurate events in that region. The more respectable publishing book is one that supported by other institutions such National Board Statistics and Demography. *Newspaper* is also benefit at providing area for people express their objectives and opinion in written form though the process may be through journalist work.

2. Electronic media like radio and television remains alternatives solution for communicating different ideas to others. Interactive dialogs are commonly performed in television in order to lead people come up with the real condition. In line with the development of technology innovation, making use of Internet is rapidly developed nowadays. Similar to the books, Internet also provides a feature which can present texts and pictures, even videos, which illustrate culture in certain place or region more alive. *Web-sites or web-blogs* are important electronic media in which an institution publishes important information about culture and its development in line with change and globalization. As those in magazines or newspaper, Internet can be used as a medium for indirect communication in which people may have dialog by posting some comments concerning with the recent issues on culture or topic being figured out.

Upon these interactions through books, magazines, newspaper, radio, television even Internet, people and institution who feel obliged to respond many comments from others have to take an action to reform multicultural perception. Such respond needs to bring into account because people need important confirmation and further explanation on real accomplishment, particularly government because it affects on constructing positive image of a nation. In this

case, dialog is better way as long as all related sides are involved. It is far different from direct comments delivered through actions of demonstration, clash, damaging or defacing building and other apparatus. Such vandalism is so far being reflected Indonesian moral principle, Pancasila.

Actually, establishing Civics in schooling as compulsory subject leads students discuss about nation, and nationalism with basic principle of Pancasila and basic law UUD 1945. Further, this subject provides information on the way government works under many kinds of laws which basically underlying on UUD 1945 and people rights and duties as the citizen. However, those do not show great impact on students' behavior improvement. Other subject may present other culture such Bahasa Indonesia, yet it has less explanation. Therefore, dealing with technology usage, there are many ways to introduce and enhance nationalism in multiculturalism in educational setting.

Indonesia, actually, has a good media to develop nationalism in young generation, namely *Taman Mini Indonesia Indah*. There is a miniature of Indonesian's spreading islands. Besides, many traditional houses represent the building, cultural tradition, art, and enclosed history from which those traditional develop. However, most people all over Indonesia cannot benefit that means because of distance and fund problem. Moreover, it is rarely found an Indonesian encyclopedia in schools, offices, even houses.

Responding such condition, where most people cannot access various cultures in their nation, when radio, television, magazines or newspaper mostly highlight on advertisement, *Internet* brings significant advantages as a medium of exploring national issues on multicultural. It is supported by Weller's statement (2002) that Internet is one form of educational technology. The benefit is laid on the use of computer and interactivity matter as impact on learning. At the aim of introducing and developing multicultural understanding in order to build up positive attitudes toward differences, *schools' site or schools' blog* may offer an interesting link to communicate among students in different setting; place, level of advancement, and custom. Every school site or blog have their own profile with many kinds of school activities, both intra-curricular and extra-curricular. Articles on important issues are posting to get some comments from other schools. In this case, a school does not only introduce its profile means school's custom and tradition but also ideas. From such interaction, indirect one through Internet, students share their idea n knowledge. Shortly, they have learned and shared their culture. When they have known much information on each school culture, it expected that when they have direct interaction, face-to-face interaction, there will be no clash over the different argument or behavior. As well, totally effort in understanding other indirectly is different to that directly. This can be utilized for not only school setting but also organizations in society, moreover government and citizens.

The idea of implementing Internet as a medium for multicultural communication seems to be difficult, or impossible. Therefore, all will be different if such effort is linked to educational side, in which educators play their role to create a supporting atmosphere for learning. And, although multiculturalism does not really appear in many schools, it possible to begin with because students may have great expectation to be success people and may going everywhere finding many people from different cultural background. Language is only one parameter to know that there is a distinction. Thus, adaptation on particular society where a person stands, or lives is one prerequisite.

Education, Nationalism and Self Identities

Nationalism has deep meaning for people in the past because of their struggle over the independence. Nowadays, it is far different. Some people, mostly youth, have argued that nationalism is only a symbol of citizenship, where people were born, then dwell, and live in this country Indonesia. They adjust Merdeka, as slogan of nationalist movement, implies political independence. Most people ask for a concrete form of “Merdeka”, in which freedom must be defined as freedom from poverty, ignorance, political repression, and abuse of human rights. However, great efforts to achieve all are obviously needed. And logically, it needs a period of time through which both center and local government reinforce their work in better organization. This different perspective of meaning raises many different assumptions and opinions which later stimulate conflicts. It is reflected by some crucial events of argument fighting, conflict and clashes among groups which are mostly caused by the claim of some groups over the equality right.

Why should people have such behavior in modern society in which all differences can be socialized through discussion? Why do people think that demonstration is one of best way to ask for being considered by others, especially institution and government? Meanwhile, most people know that it does not solve certain problem directly. They, the protester, do not get their claim soon either.

Social phenomenon on inter-groups or ethnics conflicts is not recent anymore. In the last era, awareness on cultural diversity is considered as the main source of Indonesian growth. In the new era, it slumps down because discussion on SARA-ethnic, religion, race, and inter-relation group is considered to be taboo. In this case, government covers up the diversity for the sake of sovereignty, far from symbolization of Bhineka Tunggal Ika. However, reform era immediately changes as identity revolution in which those SARA’s come up and show their power to be recognized as one of Indonesian development base. From this, government then applies autonomy management that yet does not guarantee the practice of democracy is in right way. There is still a potential difference which triggers a clash. Vandalism among groups that support different parties falls into brutal behaviors. The strongly effect is ethnocentrism. This loses high values of certain ethnics or groups.

Connecting with those realities, *multicultural awareness* needs to be improved. Culture should be perceived that it is learned although it is inheritance acquired. Individual identity is formed not only by the ancestry through biological factor but also psychological and physiological requirements. The rest two are provided by the society where an individual live. They include the need for food, water, clothes, shelter, and feeling of acceptance by the community. It is simply illustrated by Bates and Plog (1990:19) that whatever a child learns such as walk, speak, feed from his/her parents, read, write, count in schooling then behave as a friend, woman or man in community, are experiences in order to shape his/her behaviors, attitudes, even expectation towards life. Perez (2009) as cited in Kottax (2009:16) supports this by stating that individual identity may change when s/he comes to another place with different custom. An individual will face different experiences, more “cultural shock”, in new situations which never heard before. Although an individual may be viewed as foreigner, however s/he will share and then adjust to do contextual behavior. This may influence an individual’s action because of majority’s effect. The process of adjusting other group custom is so called learning. As one of enculturation process, it eventually raises personal tolerance to the distinction.

In line with this process, education has its main role in engendering that important awareness among students, also people, particularly in multicultural setting. Self identity is important thing to describe and express an individual experience in familial or societal relationship as a mental entity. It is such self orientation by which a person deeply

understands his/herself, including ethnic, physical and mental characteristics. Customs, dispositions, and traits are formed underlying the similarities concepts of those caused by the descent and geographical factor.

In educational setting, diversity on self-identity becomes important assets in forming multicultural awareness. Those differences are established to be base of cultural socialization through which education provides a way to maintain human relationship dynamically, preserve cultures of ethnics or groups even religion. Schools and cultures turn into main facilities for cultural assimilation. In this case, education is **not** a means for cultural integration in which people should be in the similar ways of thinking, expressing idea, and accomplishing work or expectation. Assimilation does not fully mean that a minority groups or ethnics must cover or hide the existence custom, but they adopt patterns or norms of majority's culture. Assimilation is actually not inevitable. The adjustment may happen naturally when different ethnics are in contact. Barth (1968 cited in Kottax, 2009:149) stated that ethnics groups can interact with others over generations without assimilation and they can live peaceful in coexistence. For example, many students all over Indonesia are struggle for SMA Nusantara or Pondok Gontor. Therefore, they who come into such diverse condition should have a specific trait to interact with others. And, of course that trait is learned.

Shortly, education both formal and informal facilitates everyone to be cultured. When an individual has been able to tolerate and understand other, s/he has known her/his capability as civilized people. Either, s/he knows the real meaning of nationalism.

CONCLUSION

Considering the current social condition in Indonesia, strategic steps must be taken in managing multiculturalism. As educated people, at least we know meaning of "Burung Garuda" holds a ribbon says "Bhineka Tunggal Ika" with "Pancasila" on its chest. It symbolizes Indonesian dynamic life within cultural diversity of ethnics, religions, race, and inter-groups relationship. This shows us that harmony is reached on the basis of five principles covered in Pancasila which mainly focus on tolerance attitudes towards different religions and social strata, nationalism, democracy, and equality of socio-economic development. It is doubtful that every student fully understands the whole meaning, although Civics has covered the materials on nationalism, laws and those impacts on society and related issues on them.

However, it is not adequate enough to engender students' awareness of diversity, proved by actions on vandalisms both in education settings and societies. Intensives dialog must be conducted regularly, for example, schools, universities, and other education institutions should have a regular time table for teachers and headmaster to discuss important thing related to school program and students' improvement including problem encountered. In the society, there are usually kinds of association like youth, mothers association, and religious one. Besides, recent issues, education will integrate three main aspects in all subject matters. They are *character building*, *gender equality*, and *entrepreneurship*. This has been proven by the establishing International Standard Schools which obviously introduce global and multicultural citizenship in the curriculum in order to equip students with knowledge and skills for their active engagement in a diverse and globalized population. The teachers, as educators, must firstly improve their knowledge on multiculturalism deeply, and the parents as well.

Dealing with these purposes, education needs sophisticated knowledge and technology. It is really difficult effort regarding that Indonesian is a developed

country. Yet, if there is no challenge and strong power to try and treat our education with such technology as the Internet, Indonesia will go slowly. Internet is highly valuable as a means for communication and education as well in line with its capability in presenting many kinds of hypertext completing with virtual facilities such as conference board in which many people from all over the world can make use of it to be connected with others in distant places and time.

In learning practice, Collins and Moonen (2001) propose flexible application through the Internet. Flexible can be in location, program and activities, types of interaction, forms of communication, and learning materials. This gives a space for related institutions to take important steps to integrate multicultural not only in schooling but also wider scope, community. Many cultural history, tradition, and arts may compile into one cultural site so that people will be easily accessed and learn other people's customs, behaviors, so that they will be able to adjust everything when they interact to each other in face-to-face communication.

Through this media, both in education and demographic, government can also socialize every step it deals with Indonesian development. For example, local government state a clear policy on resettlement and economic which there is no compartment area for immigrants from indigenous, and offer similar opportunities to have better living in that area. Therefore there will be no resentment about equality, mainly because of property rights.

Finally, as the form of democracy in which there are houses of representatives, social and political dialogues should be considered as the most meaningful forum or mechanism for a regional dialogue in Indonesia. Then the Indonesian government – in the central or in the province and district – should take a chance to work together and open their mind that decentralization is obviously in the context of sharing and developing their community in all aspects of life, particularly in terms of power and resources in the plural society, Indonesia. Final expectation is that all people, whoever whatever they are, wherever they live, upon which they held a brief for, have equal rights and obligations. Thus, all must understand the meaning, the spirit of independence “Merdeka”, that to develop country is both government and citizens' responsibility.

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