

INITIATING MULTICULTURAL EDUCATION IN INDONESIAN COMMUNICATION STUDIES

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Abstract

The issue of multiculturalism into a time bomb that exploded after the 1998 reform. The various conflicts that contains multicultural sentiment as happened in Ambon, Poso and Sambas proof multicultural issues in Indonesia. In relation to communication, multicultural conflict is inseparable from the role of opinion leaders who communicate ideas and ideas on the audience and also how the mass media do multicultural framing the conflict that occurred. An important role of communication in the realm of multicultural issues is the position of higher education is becoming increasingly significant communication sciences. Communication studies in Indonesia is in the face of communication seen stuttering multicultural issues that occur. This bias was also not released from the state of higher education before the reform of science communication is dominated by a paradigm that was developed to emphasize the New Order developmental models. In the New Order era, multicultural issues covered by the government and if the emerging multicultural issues through the repressive military government officials and leading into the solution. This condition is different from the post-reform era, when transparency of information and communication occurs. Multicultural issues can no longer be solved by the approach of state power but should involve civil society. Involving civil society is an open communication opportunities for higher education to contribute in the insertion of multiculturalism in education. This paper attempts to examine how multiculturalism should insertion of communication in higher education in Indonesia, so the higher education of communication is able to produce graduates who are competent communication with multicultural perspective.

Keywords: *communication, multiculturalism, media*

INTRODUCTION

Indonesia before and after the year 1998 marked by various cultural conflict that occurred in various places. With a variety of background coloring, such as reasons of economic inequality, ethnicity and religious, cultural conflict the more obscure "*Bhinneka Tunggal Ika*" (united in diversity), which for decades interpreted together as a common cause of the people of Indonesia. The conflict in Maluku and Poso into communal conflicts with cultural

sentiments that stand out in a couple of years ago. Another cultural conflict, with a smaller scale but still deadly because it claimed the lives of the parties to the conflict occurred in various regions. In 2012, precisely in August, the background of communal conflict with religious disagreement between Sunni and Shia Islam sensible occurred in Sampang, Madura. Conflict fellow adherents of Islam but this understanding leads to two different lives been victims of conflicts that occur.

Hundreds of Shi'ite evacuated from their homes were burned by a mob.

Previously, repeated conflict between the followers of Ahmadiyah and community groups who regard them as heretical. Communal conflict that claimed the Ahmadiyah followers of Ahmadiyah has faced the fact that they are positioned as the enemy, the enemy is always perverted everywhere. This is evident from the attacks aimed against Ahmadiyah adherents are happening in various locations, mostly in the province of West Java.

In Bogor, a city where Indonesian President Susilo Bambang Yudhoyono living, communal conflicts with religious sentiment occurs between a Christian who want to use Yasmin Indonesian Christian Church with citizens. Some have said that the people who are attacking local residents, but others say that the attack was mobilized people from out of town. Out of nowhere a mass attack, but an attack on minorities and lack of protection from the government showed the extent of multicultural life in Indonesia.

In the New Order government's repressive policies led to the issue of multiculturalism becomes a time bomb exploded when the New Order government began declining legitimacy. The New Order has always used force to crack down on multiculturalism issues that arise. At the same time, economic development run by

the New Order government-oriented development paradigm that economic growth and equitable development neglect causes of wealth and development results only enjoyed by a handful of entrepreneurs. The average businessman who enjoy the fruits of development in the New Order is a businessman of Chinese descent close to the New Order government. However that does not mean totally indigenous entrepreneurs enjoy economic growth of the New Order. There are also indigenous entrepreneurs who enjoy the fruits of development, and the same with employers descendants, indigenous entrepreneurs who benefit from the construction of the New Order is a businessman who has a closeness to the Soeharto family, the New Order. Among indigenous entrepreneurs, most of them were Soeharto's children who enjoy the fruits of development to the various conglomerate they run. Strangely when the wave of protests occurred in 1998, the demonstrators were angry as a result of economic disparities that occur, to vent his anger by attacking ethnic Chinese were regarded as the most ethnically enjoy the wealth of development outcomes. Instead, the protesters did not attack the massive assets of indigenous entrepreneurs. Ethnic Chinese are not derived from the conglomerate affected by mass rioting going on. Prejudice against ethnic Chinese sentiment becomes a serious problem in the

multiculturalism of Indonesia in 1998. After 1998, various communal conflicts, accompanied by the issue of multiculturalism in the form of prejudice and ethnocentrism continue. Communal conflict in Sambas, Poso and Maluku shows a prejudice and ethnocentrism are still threatening multiculturalism in Indonesia.

In the New Order mass media in Indonesia has extremely strict pressure from the government. The voice is the voice of the government media. The mass media are prohibited from preaching the conflict issues related to multiculturalism, which is usually referred to as SARA, if the news is considered endangering national stability. National Stability is a priority in the New Order, the government does not want the voice of diversity in the news media made the mass media in matters of multiculturalism. Governments tend to beg the question of multiculturalism that is by covering the existing problems.

Post-1998, the mass media in Indonesia experienced the freedom that 32 years of the New Order was never enjoyed by the mass media. The mass media is no longer required to follow the government's voice in a variety of issues, including the issue of multiculturalism. Unfortunately, the mass media in Indonesia seems not ready to freedom received. In the communal conflict in Maluku, the mass media both at local and national level

accused the provocateur of multicultural conflicts that occur. The mass media tend to preach conflict provocative, vulgar and instructive (Sudiby, 2001:62). In this issue of accuracy and objectivity of the news worth to be discussed. This includes also the hope that the mass media contribute in providing alternative solutions to the conflict (Sudiby, 2001:63). The next discussion is how communication science in Indonesia are able to contribute in producing graduates, including the journalists, who are able to preach without a tendency of multicultural conflict provocative, vulgar and instructive.

DISCUSSION

Culture is the result of social construction, where people get the sense the surrounding environment that is intersubjective. The idea of the social construction of reality was expressed by philosopher Alfred Schutz in these words : “ The word of my daily life is by no means my private world, but it from the outset an intersubjective one, shared with my fellow men, experienced and interpreted by others : in brief, it is a word common to all of us. The unique biographical situation in which I find myself within the word at any moment of my existence is only to very small extent of my own making (Schutz in Littlejohn,1996:179). Our meaning and understandings, in short, arise from our

communication with others, a notion of reality deeply embedded in sociological thought (Littlejohn,1996:179).

Thus it is clear that communication can not be released to the interaction with others. The process of this interactional ways makes cultural issues facing humanity in the communication process is doing. It makes the communication competence becomes critical multiculturalism mastered by anyone, especially by practitioners working in the media domain. The journalists, the news coverage and the conflict must be able to master the competencies in the areas of multiculturalism that made for broadcast news to the public not to be counter productive. Experience in news Maluku conflict where the mass media actually cause conflicts more pro tracted should not happen again.

It is important to first understand what is meant by culture. The term of culture refers to complex collection of knowledge, folklore, language, rules, rituals, habits, lifestyles, attitudes, beliefs and customs that give and link a common identity to particular group of people at a specific point in time (Shement, 2002:206).

Communication and culture have a strong relationship. This also means that the relations between communication and culture is very complex and intimate one. First, culture are created through

communication; that is, communication is the means of human interactions through cultural characteristics – wheter customs, roles, rules, ritual, laws or other pattern – are created and shared (Shement, 2002:206).

Without communication and communication media, it would be impossible to preserve and pass along cultural characteristics from one place and time to another. One can say, therefore, that culture is created, shaped, transmitted and learned through communication. The reverse is also the case; that is, communication practices are largely created, shaped and transmitted by culture (Shement, 2002:206).

In fact that our meanings often seem mesh reasonably well with other's meaning is no accident. We learn from and with other people. We influenced through our participation in groups, organizations and as members society. Through this participation, we establish commonness of cultural experience with other people (Ruben,1998:77).

For that to be done in communication studies in Indonesia is the following. First, communication science students must acquire competence on multiculturalism in theory. Theories of multiculturalism in relationships between people, organizations, groups and communities should be taught to students so

that students master the theories that can be applied in the analysis.

Second, students must master competencies in analyzing the issue of multiculturalism that occurred in Indonesia with the theories they have learned previously. This includes an analysis of what lies behind the issue of multiculturalism and subsequent solutions to resolve the issue.

Third, students master the competencies related to communication by being able to apply multiculturalism in the work they produce in the practice of communications, such as media coverage, advertising works and so on.

Fourth, the need for additional study of multiculturalism by using local wisdom.

During this time, the existing theories related to communication, including multiculturalism, more comes from the “imported” theory. Though not necessarily theories are not derived from the culture of Indonesia to answer the question of multiculturalism that occurred in Indonesia.

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