MULTICULTURALISM IS A CHERISHED DREAM
TO HEAL THE WORLD:
AN ALTERNATIVE THOUGHT OF LOCAL TOWARDS GLOBAL
CULTURAL ACKNOWLEDGEMENT

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Abstract
This paper aims to discuss “Multiculturalism is a Cherished Dream to Heal the World: An Alternative Thought of Local towards Global Cultural Acknowledgement” as understandings of multiculturalism works as an ideological paradigm in bringing into reality on cultural maintenance. Methods of the study consist of qualitative design in explaining discourse, library research in collecting data, and philosophical approach in answering the problem statement that are the understandings what, why and how multiculturalism works as a today’s ideological paradigm in bringing into reality on cultural maintenance. Units of analysis cover the factors in the elements inspiring the multiculturalism as the product of phenomenal intellectuality. Multiculturalism is an ideology in aspects of cultural diversity, which is the variety of human societies or cultures in a specific region, or in the world as a whole. It emerges as a critic of ethnocentrism, which is the tendency to believe that one's ethnic or cultural group is centrally important, and that all other groups are measured in relation to one's own. The ethnocentric individual will judge other groups relative to his or her own particular ethnic group or culture, especially with concern to language, behaviour, customs, and religion. The term is also sometimes used to refer to monoculture (ism). The monoculture is a practice of actively preserving a culture to exclusion of external influences. This study examines Clyde Kluckhohn’s Cultural Universals saying that there are different types of cultures across the world and each culture has its unique essence. While defining the term ‘culture’, there are several elements that together constitute as the culture of a particular region or the culture of particular people.

Keywords: multiculturalism, local, global, ideological paradigm, cultural universals

A. INTRODUCTION

Human being is intrinsically besides as individual creature also represents as social creature. The human being is born in different condition of physical, psychological, geographical, sociological, and economic environment. From the differences, it emerges interdependency pushing human being to deal with others. This matter generates procedures, behavioural and life pattern in long term so that it will become common habits, from the habits, creating a culture. This paper will answer the problem statement that are the understandings what, why, and how multiculturalism
works as a today’s ideological paradigm in bringing into reality on cultural maintenance.

Countries have almost reached climax with respect to diversity. The diversity includes such issues as social background, culture, race, gender, and differences in ability and disability. These often coexist alongside one another in everyday life and may not interact. One of some countries, Indonesia categorized as one of Asian countries for instance, are the main centres of multicultural explosion. However, it is hoped in the multiple ethnic groups of Indonesian, they try to mix and interrelate with one another, and it is the job of individual and then ultimately, the government, to effectively manage and promote understanding so that each individual may successfully develop into a globally aware citizen. There will be a paradigm changes from local towards global point of view.

Indonesia is one of the Asian countries has some ethnic groups or tribes characterized by their own local cultures. The Indonesian local cultures indicate that the country consists of several local wisdoms that make up national culture. The division and classification of ethnic groups in Indonesia is based on indigenous tribal region. The Indonesian ethnic groups according to the (2010 census) are as follows: Javanese in East Java and Central Java, Sudanese in West Java, Badui in Banten, Betawi in Jakarta, Malay in Eastern coast Sumatra and West Kalimantan, Madurese in Madura islands, Batak in North Sumatra, Bugis in South Sulawesi, Minangkabau in West Sumatra, Banjarese in South and East Kalimantan, Acehnese in Nangro Aceh, Balinese in Bali, Sasak in West Nusa Tenggara, Makassares in South Sulawesi, Minahasa in North Sulawesi, Cirebonese in West and Central Java, Nuaulu; Manusela; Wamela in the Moluccas, and Dani; Asmat; Bauzi in Papua. Indonesia is one of the countries, the worlds’ largest multicultural archipelago. The truth of this statement can be seen from the socio-cultural-geographical aspect so diverse and widespread. The number of islands in the territory of the Unitary Republic of Indonesia is about 13,000 large and small islands. Its population is around more than 200,000 consisting at least 300 tribes that use nearly 200 different languages. In addition, they are also followers of various religion and beliefs such as Islam, Catholicism, Protestantism Christian, Hinduism, Buddhism, Confucianism, and various streams of trust. From this description, it can be seen that every ethnic group or tribe has its own local cultures that make up Indonesian national culture as stated in Indonesia national motto Bhinneka Tunggal Ika meaning Unity in Diversity.

B. METHODOLOGY

Methods of the study consist of qualitative design in explaining discourse, library research in collecting data, and philosophical approach in answering the problem statement that are the understandings what, why, and how multiculturalism works as a today’s ideological paradigm in bringing into reality on cultural maintenance. Units of analysis cover the factors in the elements inspiring the multiculturalism as the product of phenomenal intellectuality.

C. ANALYSIS

This paper is to discuss “Multiculturalism is a Cherished Dream to Heal the World as an Alternative Thought of Local towards Global Cultural Acknowledgement”
as understandings of multiculturalism works as an ideological paradigm in bringing into reality on cultural maintenance.

This study examines Kluckhohn’s Cultural Universals saying that there are different types of cultures across the world and each culture has its unique essence. While defining the term ‘culture’, there are several elements that together constitute as the culture of a particular region or the culture of particular people.

This study delivers what, why and how multiculturalism works as a today’s ideological paradigm in bringing into reality on cultural maintenance, from local to global level.

D. WHAT CULTURE, KLUCKHOHN’S CULTURAL UNIVERSALS, MULTICULTURALISM

1. Culture

It can be said that culture, defined in its broadest sense, is the totality of a society’s distinctive ideas, beliefs, values, and knowledge. It exhibits the ways humans interpret their environments. Culture is overall brainchild system and human work result in order to social life that human self by learn. Culture is a shared, learned, symbolic system of values, beliefs and attitudes that shapes and influences perception and behaviour (Koentjaraningrat, 2007: 80).

2. Kluckhohn’s Cultural Universals

According to Koentjaraningrat (2007:97), Clyde Kluckhohn in Universal Categories of Culture says that the elements of culture can be found in all groups of people. Those are not uniform, but universal. The elements can be assumed universal because they can be found in all cultures in every country around the globe. Those seven cultural universals are as the following.

1. Religion and Beliefs: The religion and the beliefs of the people in a civilization play an important role in shaping up of the culture as well.
2. Values: The social values of a particular civilization are also considered as an element of the culture. The values of a culture often refer to the things to be achieved or the things, which are considered of great worth or value in a particular culture.
3. Behavioral Norms: Every society or every civilization has a set of norms, which are an inseparable part, and an important element of the culture. This can include the folkways, mores, taboos and rituals in a culture.
4. Language: The various languages are essentially an important part of the culture.
5. Social Collectives: Social collectives refer to the social groups, organizations, communities, institutions, classes, and societies, which are considered as symbolic social constructions.
6. Statuses and Roles: A status or a social role is nothing but a slot or position within a group or society, which gives an overall idea of the social structure and hence is an important element of culture. This can also include traditional gender-based or age-based roles.
7. Cultural Integration: This includes the degree of harmony or integration within the various elements of culture. This can include elements like sub-cultures, local cultures and the difference between historical and cultural traditions.
Cultural universals are cultural traits that are shared by all of humanity collectively. Examples of such general traits are communicating with a verbal language, using age and gender to classify people, and raising children in some sort of family setting. No matter where people live in the world, they share these universal cultural traits. However, different cultures have developed their own specific ways of carrying out or expressing these general traits.

3. Multiculturalism

Peter in Goldberg states that the multicultural explosion becomes the public and academic discourse. Multiculturalism is an ideology in aspects of cultural diversity, which is the variety of human societies or cultures in a specific region, or in the world as a whole. These ethnic distinctions and sub-divisions serve to define each ethnicity's unique cultural identity. It emerges as a critic of ethnocentrism, which is the tendency to believe that one's ethnic or cultural group is centrally important, and that all other groups are measured in relation to one's own. The ethnocentric individual will judge other groups relative to his or her own particular ethnic group or culture, especially with concern to language, behaviour, customs, and religion.

Furthermore, Peter states that the term, ethnocentric, is also sometimes used to refer to monoculture (ism). The monoculture is a practice of actively preserving a culture to exclusion of external influences. In a political context, the term is used for a range of meanings, ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to. A common aspect of many such policies is that they avoid presenting any specific ethnic, religious, or cultural community values as central. Multiculturalism emphasizes the importance of confessing and appreciating on multiple diverse of cultures, and changes public policy for accommodating this multiple diverse to build harmony heterogenic society (2000: 371-387).

Andrew Heywood (2007: 313) distinguishes between two forms of multiculturalism, "the term ‘multiculturalism’ has been used in a variety of ways, both descriptive and normative. As a descriptive term, it has been taken to refer to cultural diversity … As a normative term, multiculturalism implies a positive endorsement, even celebration, of communal diversity, typically based on either the right of different groups to respect and recognition, or to the alleged benefits to the larger society of moral and cultural diversity”.

E. WHY MULTICULTURALISM HAS TO BE DEVELOPED IN INDONESIA

Based on the definition of three multiculturalisms above, it can be said that multiculturalism is about different cultures living together in respectful way consistent with respect for everyone’s human rights and citizenship. It is about shaping public life so that there is a shared identity and values as well as some recognition of the identities of all those who make up the nation, for instance the Indonesian national culture identity needs to take into account different tribal cultures. It is about saying that in private, family, local community life, there can be many different ways of living as citizens. At the public level we the people, as Indonesian citizens, need some agreement about how things are done and why; at the personal, family, or local community level. We can respond to the particular people and cultures that are actually present to the extent that
this does not erode basic human rights or public policy. Multiculturalism in Indonesia requires a commitment to agreed processes of government and citizenship obligation.

There is a phenomenon that the concept of multiculturalism is difficult to make fit with a multicultural society like Indonesia. Diversity of tribes in Indonesia often emerges intertribal war referring to, of course, different reasons. According to the data from Geographica’s Pocket: World References, the tribes in Indonesia are amount to 300 (412-414). At least there are more than 300 tribes in Indonesia. Suming up the hundreds of tribes in fact is true very vulnerable to conflict.

The diversity often generate the conflict of intertribes in Indonesia. Conflict is generated by cultural differences and the intertribal habits. The intertribal war even also cannot be avoided. Every single tribe of course has its own culture, custom, and immeasurable habit. The variety brings impact from social consequence for nation life. If there is not right management of multicultural society, the differences become the main factor of the war.

The intertribal war in Indonesia is a strong indicator that Indonesians representing all tribes in this country do not understand in fact that they live in the multicultural society. For instance, enlisting the intertribal war in Indonesia such as tragedy of Sampit, tragedy of Sambas, tragedy of Palangkaraya, tragedy of Sumba, tragedy of Poso, tragedy of Palu, tragedy in Island of Sapatama, Middle Moluccas, tragedy of Ambon in Popora village. The list of intertribal war indicates that Indonesian people who live in the multicultural country but they profess the concept of stereotype, primordialism, and ethnocentricism. These concepts reflect anti diversity in Indonesia.

Those parallel beliefs and attitudes can be inferred as the following. Stereotype is a popular belief about specific types of individuals. It can have a negative and positive impact on individual, social, and communal. Possible prejudicial effects of stereotypes are justification of ill-founded prejudices or ignorance, unwillingness to rethink one's attitudes and behavior towards stereotyped group, and preventing some people of stereotyped groups from entering or succeeding in activities or fields.

One consequence of the reality of a pluralistic society or a social differentiation is the occurrence primordialism, namely the views or ideologies that shows the attitude of clinging to things from the beginning attached to the individual, such as ethnicity, race, and religion. Primordialism as the identity of a class or social group is an important factor in strengthening the bond group or groups concerned in the face of threats from outside. However, along with that, primordialism can also arouse prejudice and hostility toward other classes or social groups. Primordialism may occur due to following factors. (a) The existence of something that is considered special by individuals within a group or social club, (b) The existence of an attitude to maintain the integrity of a group or social entity from outside threats, and (c) The existence of the values associated with belief systems, such as religious values and worldviews.

Primordialism excess will also generate a subjective view of the so-called ethnocentrism or ethnic fanaticism. Ethnocentrism is a cultural attitude of judging other people by using the measures in force in society. Therefore the measures used is the society, the person will always think culture has a value higher than the culture of another society. Ethnocentrism can inhibit intercultural relations or the nation. Ethnocentrism may also inhibit the process of assimilation and social integration. In fact, ethnocentrism can be a potential conflict between groups. Ethnocentrism also has
positive aspects as follows: (a) Maintain the integrity and stability of culture, (b) Heightens the spirit of patriotism and loyalty to the nation, and (c) Reinforce a sense of love for the culture or nation.

The beliefs and attitudes can drive social conflict above like domination, discrimination, and even slavery. Domination is such a authority relation between majority, the superiority class and minority, the inferiority class. The majority in every power relation is always dominant as elit group rather than the minority. Furthermore, those drive the tribes into social phenomena like domination between majority and minority, discrimination or segregation, and slavery that initiate a war, intertribal war. Discrimination is the prejudicial treatment of an individual based on their membership in a certain group or category. It involves the actual behaviors towards groups such as excluding or restricting members of one group from opportunities that are available to another group. Public perception of modern slavery is often confused with reports of workers in low-wage jobs or inhumane working conditions. However, modern-day slaves differ from these workers because they are forced to work under the threat of extreme violence. Slavery today explores some of the places where slavery is still common and takes a look at the fastest growing problem in modern slavery; trafficking people, for instance. This war indicates disunity in diversity in the multicultural country such Indonesia.

The list of intertribal war in Indonesia indicates that multiculturalism has not yet accepted as a sense of reciprocity and shared public space. Indonesians, the governments and citizens, are not yet maximizing respect and freedom for everyone. Indonesians still profess plural monoculturalism, which is about cultures existing side by side without a sense of reciprocity and shared citizenship or willingness to treat other people’s culture with the respect that one expects for one’s own culture and every other culture to do the same. In plural monoculturalism, one focuses on whether one’s own culture is one of those used.

It can be seen the following scheme of intertribal war indicating that Indonesian people who live in the multicultural country but they profess the concept of stereotype, primordialism, and ethnocentricism and these concepts reflect anti diversity in Indonesia.

![Scheme 1. The cause of intertribal war in Indonesia](image-url)

Source: the writer
This matter is our responsibility, personal, interpersonal, and communal responsibility as Indonesian citizen with different cultural background of tribes living in one country, Indonesia. All for one we proclaim to respect that the distinction is beautiful while stereotype has to be eliminated. It likely will become the best alternative method to avoid intertribal war in our country.

How to resolve the phenomena of the intertribal wars above is by delivering character building, no statement right or wrong, by pluralism, respect one another.

F. HOW MULTICULTURALISM IS SOCIALIZED IN INDONESIA


As accordance to Indonesian national motto Bhinekka Tunggal Ika, meaning “many but one”, the intertribal war is oughtn’t to happen. A lot of and variety of tribes in Indonesia are competent make the personal, interpersonal, communal, and national pride because of representing one of properties which Indonesia belongs to.

![Scheme 2. The alternative way to build peace and harmony in Indonesia](image)

Source: the writer
The alternative way to build peace and harmony Indonesians society is through character building in the aspects of cognitive, affective, and praxis to every single individual as member of society with the humanity values that prevent any conflicts on the behalf of religions and ethnics such as (1) recognizing, (2) being not expressive, (3) being tolerant, (4) being emphatic, and (5) being proud.

Intertribal conflict in Indonesia never happen if every single individual has the following attitudes. (1) Recognizing. By recognizing different tribes, especially which coexist, will minimize even prevent conflict of intertribal in Indonesia. Recognizing do not only know its name of tribe but also its habit involved. Thereby, when there is different matters with our custom, we can comprehend and accept them stubbornly, (2) Being not expressive. Acting expressively when there is something different from ours, sometimes generate the intertribal conflict. Actually, if we have recognized, the conflict will not happen. Therefore, when the other tribes act or comport unlike ours, even far different from, we do not surprise again. Thus, all of us will not be mockery each other or there will be no sides offended because of our expressive action, (3) Tolerance. Existence of esteem attitude to distinction makes the both parties can coexist although the both have different custom and habit. All party can conduct their cultural custom or habit freely, without being annoyed and bothered by other party, so that existing culture in the tribe is not totally disappeared, (4) Empathy. By positioning ourselves as the others, we will know how feel in position of the other party so that we will not disturb the other party conduct the certain ritual its tribe. As the other parties do, they will not be disturbed by our tribal ritual and habit, and (5) Being proud. A pride we must have is the pride as totalitarian of the Unitary Republic of Indonesia, not the pride as individual from the certain tribe. The pride of tribal diversity exist in Indonesia. The diversity that is representing this state asset so that intertribal conflict in Indonesia will never happen.

Adapting by character building education of the attitudes above as the humanity values, I am sure that multiculturalism works as an ideological paradigm in bringing into the reality on cultural maintenance.

G. CONCLUSION

In fact, Indonesia is one of the countries, the worlds’ largest multicultural archipelago. The truth of this statement can be seen from the socio-cultural-geographical aspect so diverse and widespread. The number of islands in the territory of the Unitary Republic of Indonesia is about 13,000 large and small islands. Its population is around more than 200,000 consisting at least 300 tribes that use nearly 200 different languages. In addition, they are also followers of various religion and beliefs such as Islam, Catholicism, Protestantism Christian, Hinduism, Buddhism, Confucianism, and various streams of trust. From this description, it can be seen that every ethnic group or tribe has its own local cultures that make up Indonesian national culture as stated in Indonesia national motto Bhinneka Tunggal Ika meaning Unity in Diversity.

The intertribal war in Indonesia is a strong indicator that Indonesians representing all tribes in this country do not understand in fact that they live in the multicultural society. For instance, Enlisting the intertribal war in Indonesia such as tragedy of Sampit, tragedy of Sambas, tragedy of Palangkaraya, tragedy of Sumba, tragedy of Poso, tragedy of Palu, tragedy in Island of Saparua, Middle Moluccas, tragedy of Ambon in Popora village. The list of intertribal war indicates that Indonesian
people who live in the multicultural country but they profess the concept of stereotype, primordialism, and ethnocentricism. These concepts reflect anti diversity in Indonesia.

The beliefs and attitudes of three parallel over stereotype, primordialism, and ethnocentricism can drive social conflict above like domination, discrimination, and even slavery. Domination is such a authority relation between majority, the superiority class and minority, the inferiority class. The majority in every power relation is always dominant as elit group rather than the minority. Furthermore, those drive the tribes into social phenomena like domination between majority and minority, discrimination or segregation, and slavery that initiate war, intertribal war. Discrimination is the prejudicial treatment of an individual based on their membership in a certain group or category. It involves the actual behaviors towards groups such as excluding or restricting members of one group from opportunities that are available to another group. Public perception of modern slavery is often confused with reports of workers in low-wage jobs or inhumane working conditions. However, modern-day slaves differ from these workers because they are forced to work under the threat of extreme violence. Slavery today explores some of the places where slavery is still common and takes a look at the fastest growing problem in modern slavery; trafficking people, for instance. This war indicates disunity in diversity in the multicultural country such Indonesia.

As accordance to Indonesian national motto Bhinekka Tunggal Ika, meaning “many but one”, the intertribal war is oughtn’t to happen. A lot of and variety of tribes in Indonesia are competent make the personal, interpersonal, communal, and national pride because of representing one of properties which Indonesia belongs to. The alternative way to build peace and harmony Indonesians society is through character building in the aspects of cognitive, affective, and praxis to every single individual as member of society with the humanity values that prevent any conflicts on the behalf of religions and ethnics such as (1) recognizing, (2) being not expressive, (3) being tolerant, (4) being emphatic, and (5) being proud. Adapting by character building education of the attitudes above as the humanity values, I am sure that multiculturalism works as an ideological paradigm in bringing into the reality on cultural maintenance. It is hoped in the multiple ethnic groups of Indonesian, they try to mix and interrelate with one another, and it is the job of individual and then ultimately, the government, to effectively manage and promote understanding so that each individual may successfully develop into a globally aware citizen. There will be a paradigm changes from local towards global point of view.
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