
PROCEEDINGS

**THE 4th INTERNATIONAL CONFERENCE
LANGUAGE, SOCIETY, AND CULTURE IN ASIAN
CONTEXTS (LSCAC 2016)
on “Cultivating and Casting Asian Diversities:
Empowering the Asians”**

Malang, May 24 – 25, 2016

Hotel Atria, Malang, East Java, Indonesia

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THE 4th INTERNATIONAL CONFERENCE “LANGUAGE, SOCIETY, AND CULTURE IN ASIAN CONTEXTS”

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Dr. Soe Marlar Lwin, Nanyang Technological University, Singapore

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SOCIAL CONSTRUCTION ON CULTURAL MULTICULTURALISM

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Abstract: This paper aims to disseminate the results of the study and get feedback about the "Social construction on Multiculturalism". Five years ago, Ahimsa Putra (2011) stated that Indonesia adopted pluralism without multiculturalism. Until now the issue of multiculturalism has become something that must be kept alive in an attempt to minimize the incidence of national disintegration. Winter (2015) tried to rethink multiculturalism by taking a lesson from Canada, where the people experienced setbacks in implementing the work program of multiculturalism. While Pakulski (2014) considered the implementation of multiculturalism policy program in Australia as a blur, Scuzzarello (2015), optimistically invited to care about multiculturalism and re power sharing on different communities. Gozdecka et al. (2014), in recent years after multiculturalism was declared, stated that it was a failure both in Europe and in Anglophone West. This study was conducted in Blitar, using a qualitative approach to data collection methods and also interviews with ten informants. The result showed that the community was concerned with the existence of multiculturalism; they considered themselves as 'brother'. In addition, they described that: (a) asserting one's cultural identity, studying and assessing the cultural heritage of a person is important; (b) respecting and having a desire to understand and learn about (and from) other cultures is useful; (c) being always delighted with the presence of different cultures in the community, and considering it as a positive thing to be respected and maintained is crucial. The harmony was found in everyday lives, especially in the Religious and National holidays, for example Eid Al-Fitr, Vesak, Christmas, and other religious holidays. Also, it could be seen during the Commemoration of National Holiday such as the Independence Day and the Youth Pledge Day.

Keywords: *social construction, pluralism, multiculturalism, Indonesia.*

INTRODUCTION

Five points (aspects) from reality typically can be summarized in terms of God, Nature, Logic, People and Always. The first is manifestation of religion, second is manifestation of science, reason, universalism and eternalism. The five points, by Zerubavel (2015), are regarded as five pillars in social construction a la Bergerian and Lukmannian. Partially, the phenomenon can be traced in society life as follow. Currently the society life and citizenship is slightly in chaos. There are groups of the citizens which fight against each other. A group of teenagers attack another one. In fact, the phenomenon resulted in miserable effects ranging from life victims, physical wound, agonized or psychological trauma and other effects.

A long time before regional head elections, there were conflicts caused by ethnicity, religion, race and parties. The fact is that the effect of president election in 2014 still can be felt till nowadays. Another



example is led Mubarak in Tolikara, Papua has been disturbed with turmoil which caused a man/woman died, and several victims injured because of shooting; also tens kiosks and a *musholla* in the area were burnt. So far, there is news from many sources which part of it seems in need of verification. Yet, unfortunately, because of lacking of information, it has “fired” the news to do provocation further and to drive the issue to become a conflict, which resulted in violence between Christian and Moslem – it is not only in Tolikara, but also Papua. Moreover its scope is widening to Indonesia, and maybe it also widened to discussion within Moslem-Christian in the world! Furthermore, the theorists call attentions to the need of being always resurrecting multicultural spirit. From this, the need to see and to resurrect the nature and the attitude of multiculturalism is significantly important. One effort to cultivate and to resurrect it is by doing a study on Society Construction on Multiculturalism Culture. The study roadmap has been specially shown in the method of the study.

In a brief explanation, Pierre L, van de Berghe (1969) showed that the characteristics of basic natures of the plural society (multicultural) are: 1) there is segmentation in the form of groups which often have different subculture from one another; 2) it has a social structure divided into non complementary institutions; 3) there is less developing consensus between the members toward basic values; 4) relatively, there are often conflicts between groups; 5) relatively, social integration grows on coercion and interdependent in economy; also 6) there is political domination by a group toward other groups (Nasikum, 2005: 40-41). How the reality of those characters manifested in society life becomes the focus of the present study.

Ghozdecka et al pointed out (2014) in his writing “From multiculturalism to post multiculturalism: Trends and paradoxes”. In the current years after multiculturalism was declared, it fails to carry out in Europe or in West Anglophone. This diagnose will be in line with the focus of cultural practice that culturally the society is varied, for instance: divorce, respecting murderer; the growth of political activity for anti-immigration and adopting stricter law regulation on immigration regions and the citizenship. This article is aimed to describe legally the social and political response on the failure of multiculturalism under postculturalism charter. In the longterm studies, it was also identified the general (major) form and the characteristics of multiculturalism and its implication was also discussed specifically on citizenship in Europe and its surrounding. Especially, it also analyzes the new form in current areas in immigrant rights or migration law and many disputes on citizenship policy in Europe that occurs in various societies and seems has enriched multiculturalism. This description is also directed through literature of neoliberal government. On the other hand, this article also shows paradox from post-multiculturalism and its implication on different culture.

Winter (2015) in “Rethinking Multiculturalism After its “Retreat: Lessons from Canada” said that since the beginning of the 21st century, in several countries until 1990, the implementation of multiculturalism policy declined. Winter also shows how multiculturalism as an idea and also normative framework is, how the immigration integration in Canada is, a country which initiates multiculturalism.



METHOD

The embryo of this writing had been initiated and dug in the many form of studies respectively: a study by Quarrel on the border of Blitar regency and Kediri regency (Sukamto, 2013), the identification of multiculturalism potency in Garum district, Blitar regency (Sukamto, 2014), the society social construction in Ngaringan village on Multiculturalism in Ngaringan, Gandusari Blitar regency (Sukamto, 2015), a Study on Social Construction of Multicultural in Blitar Regency and a society in the southern slope of Kelud Mountain ((Sukamto, Nyoman Ruja and Agus Purnomo (2016-2018)).

The chosen paradigm of the study is phenomenology with a descriptivequalitative approach. The data are obtained in several ways: observation, conventional interview and depth interview and documentation. Meanwhile, data analysis was conducted by manifesting four stages: data collection, data presentation, data reduction or interpretation and verification or deduction. As an attempt to strengthen the validity, triangulation is conducted in terms of the source, the theory and context and also by lengthening the participation in and within informants.

FINDINGS AND DISCUSSION

In the hemisphere, multiculturalism goes through various tidal situations. Winter (2015) presented the rethinking on multiculturalism after declining and get lesson from Canada. Meanwhile, Laegaard (2015) questioned the contextuality and multiculturalism, on how it is relevant with political theory. As he made his reference to Carens, Bikhu Parekh, James Tully describe contextual theories.

AhimSYa Putra (2011), said that Indonesia is a country with plural society, yet it is not multicultural. Afterward, Putra also stated that this reality should always be maintained and resurrected in every opportunities so that the society realizes how important to grow and maintain multiculturalism.

Pakulski (2014) in "Confusions about Multiculturalism" explains about multiculturalism of Australia, as the integrative strategic policy which is aimed to manage cultural difference – as adopted by Australian government in 1970s. This is originally; Australian multiculturalism contains classic, integrative, reciprocal, egalitarian and respectful social theory in majority. Somehow, it's confused with ethnic plurality and intermixture (meltingpot) simulation approach, while this confusion is clear in European and domestic critic lately. Pakulski explain the framework and multiculturalism principles of Australian, identify foundation theory, and it's clearly such popular confusions on meaning, focus, and objective.

Scuzzarello, Sarah. 2015. "Caring Multiculturalism: Power and Transformation in Diverse Societies". In her article, she explained or gave alternative approach on multiculturalism theory which she called as "Caring multiculturalism" or multiculturalism care. Her reason was that without good intention, reproduction rhetoric of multicultural theory constructed by a group as a main entity (substantive) that live in a small house and accommodating the change of power relation. Multiculturalism care describes ethic care; it is critic of phenomism group on multiculturalism and social psychology in discursive, except advocate group contextualization which claim the difference and country practice on multiculturalism.

As in discursive psychological framework, multiculturalism care is referred to individual identity or group as a relation, in political and negotiation, and it is not totally bias and it simply changed. In the same manner as feminism on multiculturalism which tries to analyze the change of gender power in full



asymmetric in intra and relation between groups through advocacy with full attention and responsive approach on the need and claim from minority group and individual in it. Scuzzarello was also framing main points on multiculturalism care through illustration from multicultural practice in three cities in Europe lands.

If this tendency cannot be controlled, it would cause not only disintegration of further social-cultural realms, but also political disintegration. As stated above, it is an undeniable reality that Indonesian state-nation consists of the huge numbers of ethnical groups, cultures, and religions, as summary, so Indonesian state-nation is simply regarded as “multicultural” society. Indonesian reality is suitable with Parekh (1997:167) definition that “just as society with several religions or languages is multi religious or multi lingual, a society containing several cultures is multicultural. Therefore, once more, as formulated by Parekh that multicultural society is the one that includes several cultural communities with their overlapping, but none the less distinct conceptions of the world, systems of meaning, values, forms of social organizations, histories, customs and practices. “

The definition of “multiculturalism” given by experts is diverse. As describe previously and also below, “multiculturalism” basically is world’s view that then can be translated in several cultural policies – that emphasize on the acceptance toward diversity reality, plurality, and multicultural reality in society life. Multiculturalism can also be understood as world view which acknowledge existing cultural existence, apart from the huge and the small; this view is then called as politics of recognition.

With variety of description and tendency in concept growth and multiculturalism practice, Parekh (1997:183-185) differentiate five kinds of multiculturalism. Of course, the division of these five multiculturalism forms is not “waterproof” (watertight), on the contrary, it can overlap in current sides.

Kind of “isolationism multiculturalism” refers to society where several cultural groups run autonomy life and involved in minimum interaction in each other. Examples of this group are like society in “millet” system in Turki Usmani or Amish society in US. This group accepts the diversity but in the same time tries to maintain their culture separately from other society, generally.

“Accommodative multiculturalism” model is plural society who has dominant culture which makes adjustment and current accommodation for cultural need of minority. Accommodative multiculturalism society formulates and implements regulations, law and sensitive stipulations in cultural, and give freedom to minority for maintaining and developing their culture; on the contrary, minority is not challenging dominant culture. This accommodative multiculturalism can be found in England, France, and several other Europe countries.

There is also “autonomic multiculturalism”, it is plural society where main cultural groups try to realize equality with dominant culture and desired an autonomy life in political framework which collectively can be accepted. Main concern of this last cultural group is to maintain their life which has the same right with dominant group; they challenge dominant cultural group and try to create a society where a group can be existed as equal partners. This kind of multiculturalism is supported, for instance, by Quebecois group in Canada, and immigrant Moslem groups in Europe which demanded to be able to implement syari’ah, educate their children in Islamic school and so on.



The variant of “critical” or “interactive multiculturalism” is plural society where cultural groups are not really concerned with autonomy of cultural life; yet, they are more demanding of collective cultural realization which reflects and confirms their distinctive perspectives. Dominant cultural groups, of course, tend to reject it. And moreover, they try hard to implement their dominant culture by sacrificing culture from minority groups. Therefore, minority groups challenge the dominant culture group, intellectually or politically in order to create a conducive climate for simultaneous creation of a new egalitarian collective culture genuinely. This kind of multiculturalism, for example, is hard fought by the Black in United States, England and others.

The last is “cosmopolitan multiculturalism”, who try to eliminate cultural borders for creating a society where each individual is not bound and committed to current culture and, on the contrary, independently involved in some intercultural experiments and also develop each cultural life. The supporter of this multiculturalism, mostly, is diaspora intellectual and liberal groups which has tendency of postmodernist that look at all cultures as resources can be chosen and taken freely.

CONCLUSIONS AND SUGGESTIONS

Construction of society on multiculturalism shows that society, in the southern slope of Kelud Mountain until those who live in mountains, shows high solidarity and harmony than those who live in lands. In fact, the tentative conclusion said that more they live to the mountains, the more solid and harmonious life they have, while the more they live to the lands, the less solid and indicated less harmony of life as the effect of more individuality life.

Events that can increase solidarity and harmony are their activities, for example those ritual of sanitizing village, some activities to celebrate the Independence Day, holidays of religions, led Mubarak, Christmas, Galungan and Kuningan and others. Solidarity and harmony need to be developed continuously, with an expectation that it can increase not only plural reality but also multiculturalism culture. There is interesting phenomenon that they also appreciate and respect what is known as the true brotherhood between society member that relatively different from religion, race or even culture.

A place where art and culture can grow and develop well also indicate that society that lived there can have high tolerance on plurality or multiculturalism. It means that ancient arts are needed to be managed and maybe it is needed to be developed.

The important suggestion is the political spark and or political interest ought to be minimized. From the premises, it is time to avoid the use of ethnic, religion, race and parties issues for the sake of fighting over political area and or political power.

Properly, elites in local platform always try to develop multicultural life. It is not only developed the plural reality but also multicultural reality should be developed.

It is needed to give facilities to resurrect art culture that nowadays has been dying, apparent death or has no supporters. Jaranan, reog, Human Puppet (*Wayang Orang*), puppet (*wayang kulit*) are necessarily needs to be developed.



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