

Multicultural Awareness of Students at the Aceh-Student Dormitories in Yogyakarta

Lailatul Hikmah¹, Suharno¹

¹ Pancasila and Civic Education Study Program, Universitas Negeri Yogyakarta, Sleman, Indonesia

ABSTRACT

Several provinces in Indonesia have regional dormitories in Yogyakarta. This allows each student from various regions to have awareness of their respective ethnic identities, even though this has the potential to create horizontal conflicts. This study aims to describe how Aceh dormitory students in the city of Yogyakarta interpret ethnic identity and how intercultural communication relationships with other ethnicities and the surrounding community and how their views are related to the disintegration of the nation. This research is qualitative research using data collection techniques through interviews. The results showed that Acehnese students were aware of the ethnic identity that was the basis of the hostel and they saw that ethnic identity was important. Aceh dormitory students also introduce culture in cultural events, through which intercultural communication with other ethnicities and the surrounding community can be established. They think that as sons and daughters of the region, they should be proud of their respective ethnicities, but still have to uphold an attitude of inter-ethnic tolerance, so that this awareness does not cause the nation's disintegration.

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Introduction

Indonesia is a country of pluralism, consisting of various races, tribes, religions, groups, communities, customs, traditions, and social statuses. The cultural variety of Indonesia is observable in the customs, norms, values, habits, and behaviors of the community. This diversity causes two possibilities. The first one is cultural diversity and ethnic diversity becomes the strength to develop the country. Secondly, the emerging difference without awareness to respect and acknowledge the diversity or difference will raise inter-cultural conflicts in social and national life.

Recently, many people witness the development of the caustic phenomenon due to ethnocentrism and primordialism. It shows a non-integrated national identity understanding correctly for all Indonesian citizens. The national identity should be understood via primordial and constructiveness approaches. The primordials perceive national identity as principles based on primordial connections, such as language, ethnicity, and relativeness. Therefore, national identity frequently indicates the existence of certain ethnic groups. For other parties, the constructivists, national identity is an invention of certain groups, based on their interests. Thus, the national culture does not always embody the products of primordial cultures (Kalidjernih, 2011).

Skilling (2015) explains that multiculturalism, interculturalism, and trans-culturalism with different cultures must receive acknowledgment. Thus, cultures do not ignore or eradicate differences and diversity but cooperate the differences and diversities into something

understandable, common, and neutral. The national identity is established and agreed upon by the citizens as the identity to live nationally. This matter is preceded by the tribal identity that has been formed previously. Tilaar (2007) explains national identity as an individual behavior in the community. It is observable from the daily activities and transmitted from the past. The identity is sensible as a shared matter so that internal conflict may last. For each ethnic, they use the tribal identity into their national identities.

The identity is summarized under the domination of a country. Thus, only the country can activate them. This matter exists due to ethnicity, race, background, gender, strata, relativism, religion, and class. Individual identity is a sign and becomes a signature to form an excellent behavior both personally and in community scope. In the middle of the change, both nationally and globally, people forget the essence of identity in national life (Mardotillah & Zein, 2017). Thus, the community sometimes does not understand that identity is a social construct created via a process and creates a developmental direction from the past to the future via self-adaptation, social interaction, and self-define of every individual with the socio-cultural world.

Every individual that goes along with identity, both ethnic identity or national identity, will do social interaction among them with the acknowledged language. Susena (2017) explains that language has the function as the main dimension. It provides a feature and organizes the communicative process to produce in a community. Without understanding the objective of language and the consequences of the uses within the social-interaction context, people will not understand the meaning. Thus, among different ethnicities, there will be different communication. The applied language also has differences, such as social interaction among the group members and community environment with the applied language at home. Thus, people need communicative skills to interact socially as the awareness realization toward the language variety. It becomes a feature of ethical identity.

The identical understanding of the tribes and the social interaction capability must be applied properly to avoid national disunity. Moreover, with these many horizontal conflicts in various regions, the tolerance and democratic process in Indonesia have not achieved the expected levels. They make religion and culture legitimization to take the influence, domination, and control upon economic sources. Therefore, it is important to provide multicultural awareness to minimize horizontal conflicts and strengthen the national identity of Indonesia. Many communities can make people raise their multicultural awareness. One of them is the tribal-based regional dormitory in Yogyakarta.

Many learners from outside of Yogyakarta need shelters and places to stay Yogyakarta. The learners are so many that they need shelters to stay. This matter is important to consider. These matters receive further attention from the regional government outside of the province. Learners and students that do not live with their families, relatives, and siblings in Yogyakarta, can use the facilities in the regional dormitories provided by each province, regency, or hometown. The existences of student dormitories for temporal shelters in Yogyakarta become places for students outside of Yogyakarta to live longer while they are going to campuses. It depends on the applied regulation by each dormitory or regional government (Purwaningsih et al., 2014).

One of the dormitories for students in Yogyakarta is the Aceh-student dormitory. From the interview, the dormitory was established to facilitate Aceh students to study in Yogyakarta. There are some Aceh-student dormitories in Yogyakarta for male and female students, for example, Cut Nyak Dien and Balee Gadeng, RA Kartini Street, Number. 1 A Sagan, Yogyakarta. The managing foundation of the dormitories is Cut Nyak Dhien foundation. The inhabitants of the dormitories are male and female undergraduate students from various Universities in Yogyakarta.

The existence of regional dormitories with various ethnic is findable in most Yogyakarta locations. Thus, conflicting issues among ethnicities cannot be avoided. The ethnicity attitudes are observable from some dormitories in Yogyakarta. However, most attitudes are symbolic and bring some influences. Various negative impacts can raise due to tribal-based student dormitories. One of them is primordial of the ethnicity of the students. This negative impact includes a strong perception that only his or her tribal culture is the correct one. The ethnic attitudes and the conflicts indicate two interactions of different ethnicities. This interaction shows the unbalanced portion. Communication among ethnicities also cannot flow smoothly. The differences of multicultural background that possibly trigger conflict need communication to create social interaction. This matter will raise tolerance among ethnicities and groups (Juditha, 2015). Trust affects peace, so policymakers need to cultivate trust and trust among individuals to maintain peace, and they must work to rebuild macroeconomic institutions to restore trust, to improve society, and to revitalize the economy after conflict (Trussell, 2021).

In Indonesia, many conflicts occur. The conflicts are also observable in Aceh as a province due to the emergence of separatism activities. The separatism movement refers to a movement to separate a region from a unity. It usually brings conflicts as the consequences and puts many people at disadvantage. One of them was *GAM*, Aceh Freedom Movement. Many parties' attentions focused on this conflict, both nationally and internationally. The conflict occurred between the government and the Aceh people (Pratiwi, 2019). This conflict potentially developed into national disintegration. Thus, further efforts to instill national identity and multicultural awareness for various levels of communities are important. One of them is for college students, especially those living in regional dormitories. They may develop exaggerating ethnicity superiority.

From the explanations, this article analyzed and described the multicultural awareness of students from Aceh-student dormitories in Yogyakarta. These students indirectly understood the condition of Aceh province that ever had a conflict and triggered national disintegration. The students, while they were staying in Yogyakarta, also encountered various ethnicities, cultures, and traditions to Aceh's ethnicity, culture, and tradition. Therefore, this article provides new perspectives and understanding about multicultural awareness formation from the students of Aceh-student dormitories to define their ethnic identity and the established communication at the dormitories. The article also provides the perceptions of Aceh students about national disintegration.

Method

This qualitative research explored and described the ethnic identity of students at the Aceh-student dormitories, how they communicated, and their perceptions about national disintegration. The research site was at Aceh-student dormitory on Kartini, Sagan Utara No.1A, Terban, District Gondokusuman, Yogyakarta, Special Region of Yogyakarta. This research used the purposive technique to select the subjects based on certain applied criteria (Berg & Lune, 2017) They were such as the chief of the dormitory, the vice chief of the dormitory, and the active inhabitants with active participation. The researchers collected the data via interview. The researchers determined the problems and prepared the questions to formulate the main problems. The questions encompassed how the ethnic identity of the Aceh-student dormitory is, how the inter-cultural communication of the Aceh students is, and how the perceptions of Aceh students at the dormitory about national disintegration is. The researchers analyzed the data with qualitative data analysis by collecting the data, reducing the data, presenting the data, and concluding the data (Creswell, 2012).

Results and Discussion

The Ethnicity Identity of Aceh Student Dormitories

The students at the Aceh-student dormitory understood and were aware that they were united into a union because they shared the same ethnicity. Some students at the dormitories were not natives of Aceh. Some of them were born and grew up in Aceh. The students perceived ethnicity as an important matter to be the identity that reflected the national characteristics. This matter was observable from various cultures although Indonesia has diverse and specific cultures of each region.

The students at Aceh-student dormitories were proud of their cultures. The students also ever demonstrated the cultures in an event. The students were also aware that they lived in ethnicity-based dormitories. They also kept preserving the original cultures of their hometown in Yogyakarta. Some students of the dormitories were also from different tribes, for example, Aceh Gayo and other tribes of Aceh. The tribal differences also influenced the communication process. Thus, they spoke the Indonesian language. They did it because each vernacular language of the Aceh ethnicity might have difficulties understanding.

Diverse Indonesia in terms of tribes and ethnicities has specific urgencies, for example how each tribe keeps the national identity rather than keeping the tribe or ethnic identities. From the interview, the students at Aceh-student dormitories stated that Aceh is a part of Indonesia. Aceh is the western gate of Indonesia, so Aceh ethnicity has a certain urgency in Indonesia, for example, the existing cultures and the developed natural potentials in Aceh.

Ethnicity is inseparable from the multiculturalism of Indonesian citizens. From the diversity, the people must accept and respect plurality. Marcia et al (1993) explain that identity refers to a notion about an individual to define himself. Identity also refers to the management of an individual's solid matter within the group idealization toward the individual. On the other hand, ethnicity refers to the sociological or anthropological features of a community or group. Members of a certain ethnicity have specific physical features. Thus, this ethnicity can be identified within a broader cultural environment via various manners (Ramsey et al., 2003).

Ethnicity refers to a group with specific and different cultures compared to other groups within a community. The specific and different cultures and their existence are acknowledged by each ethnic member. The specific signature of ethnic culture is reflected in the behavioral togetherness, the religious similarity, the language uniqueness, and the applied dress and tradition. A similar settlement also identifies an ethnicity due to the uniqueness and the members. The similarities with the ancestors and the origins may raise ethnic uniqueness. Thus, the shared experience and knowledge about the similar past and unique physical appearance also identify the uniqueness (Sibarani, 2013).

The same matter also goes for other nations, such as the United States of America, Great Britain, Australia, and Canada. They mention that multiculturalism is to acknowledge and accept cultural differences, plurality, and minor rights (Kim & So, 2018). Multiculturalism also deals with national identity to acknowledge cultural heterogeneity and diversity. Pakulski (2014) explains that *"'Multiculturalism' is an antonym of 'monoculturalism'. Its etymological meaning is identical to 'cultural pluralism' – a view that modern national cultures are composites of many ethno-specific cultures, regional, and generational subcultures"*.

Thus, multicultural refers to cultural diversity. The diversity differences do not discuss the cultural existence of a region toward other regions. Multicultural diversity context must be understood as horizontal social differentiation (Chotimah et al., 2018). This statement is in line with the notion that multiculturalism is an identical matter with "cultural pluralism". It refers to a perception that cultures or national identities are combinations of many tribal cultures and regional

subcultures. Thus, this matter comes from the ethnic identities of each region before being integrated. With understanding and awareness of the pluralism of Indonesian nations, the people will easily realize democratic and peaceful life. The citizens can start it from the smallest life scope around their environment until reaching the national level. Arteaga et al (2017) explains that peaceful culture refers to a culture of consolidation of new ways to see, understand, and live in the world. It is started individually, collectively, and horizontally to create a network, promote exchanges, and solve differences.

The Western citizens and non-Western citizens also state that diversity becomes the main feature. This feature does not only include self-perception and community description, but also the policymaker concerning the minor groups. Dietz (2019) explains that *"The resulting multicultural approaches toward the political, social and educational management of diversity certainly express a global trend away from class-based explanations of inequalities and towards a culture-based..."*. Then, Suyato (2020) explains that a multicultural community, such as Indonesia, needs high inter-cultural sensitivity for the citizens. This matter deals with the previous explanation about the multicultural approach as the production of political, social, and educational management aspects to express the global trends about inequality. Thus, the cultural sensitivity must include inter-ethnic attitude and inter-minor group attitude inculcations. The awareness of ethnic identity is important to develop along with the awareness of multicultural diversity society.

The Aceh students admitted that Aceh had special features in terms of ethnicity, compared to other ethnicities. One of them was the dominant religious believers, Muslims. The region also had a special privilege. However, the students at the Aceh-student dormitories found that the surrounding community respected them, including people outside of the community. It indicated that they could live together with other tribes, communities, or ethnicities. A student explained that tribes were only statuses. In Indonesia, the citizens had various ethnicities. In Yogyakarta, people could find many ethnicity-based dormitories. Thus, the student said that these matters were the indicators to live together, help each other, and avoid discrimination and disintegration.

As a multicultural country, the nationalism of ethnic groups has an important role for Indonesia. Indonesian citizens come from various backgrounds, including tribes, ethnicities, and cultures with a strong relationship among every individual and group. This condition also needs to meet nationalism attitude to realize proper equality as a citizen and to create domestic political stability (Pureklolon, 2017). With excellent nationalism, national identity will appear and people will have multicultural awareness as the key to living peacefully with other ethnicities and tribes from various regions.

Multiculturalism consists of three sub-values as the elements of a value set. They are: 1) asserting the individual cultural identity, learning and judging the individual cultural heritage, 2) respecting and having objectives to understand and learn about other cultures, and 3) judging and perceiving the existence of various cultural groups as a positive matter to raise happiness toward differences. Thus, they can appreciate cultures and keep the cultures.

The existence of the dormitories as the representation of region and ethnicity was to keep the existence of the original region. This matter was observable from the programs of each regional dormitory, both internal and external program activities. The strategic programs to socialize the fortunes of each ethnicity include art performances from each region held in Yogyakarta. This performance became the socialization place to develop multicultural awareness of many ethnicities in Yogyakarta (Salehudin, 2013). One of the programs at Aceh-student dormitories was - holding or joining events promoted by the dormitories, other dormitories, and government institutions. Thus, the inhabitants of the dormitories could alter ethnocentrism into a pride of being the whole of Indonesia's culture part.

The explanation shows the external program at Aceh dormitories. Then, the internal program included the harmony of kinship and identity empowerment of the students. The programs were systematic and realized into dormitory agendas. The media to develop solidarity and pride of the cultural tradition included collective exercises, weekly discussion, and art and culture training. Salehudin (2013) explains the importance of being aware of the internalization process of kinship and cultural compassion from the original ethnicity since it can trigger ethnocentrism. Ethnocentrism could trigger ethnic conflicts, including in Yogyakarta. The conflicts might have higher disruptive impact potentials. Ethnocentrism began to develop in Yogyakarta due to the existence of ethnicity-based dormitories. Thus, it was important to empower the multicultural and national identity awareness of the citizens, including the students in ethnicity-based dormitories.

The Inter-Cultural Communication of the Students at Aceh-Student Dormitories with Other Ethnicities

Communication is the basic activity of humans to connect in daily life. Communication allows people to interact with all human activities both individually, collectively, and institutionally. Communication has an important role in human life. In a communication interaction process, the message delivered by a communicator can reach the recipient properly. This smooth process indicates an effective communication of the recipient. Communication competencies include communication motivation, sensitivity, character, personal knowledge, and adjusted communication (Heryadi & Silvana, 2013).

One of the communications by the students was inter-cultural communication. This communication occurred with people with different cultural backgrounds. The communication occurred both directly and indirectly. Since every person has different perceptions, mindsets, and cultural identities, they must understand how they communicate properly among various ethnicities and cultures. The hindrances occurred when two people with significant differences and cultural backgrounds communicated. Thus, they had to be aware of effective communication by respecting the other cultural members with differences and respecting the other individual's right with a different cultural difference to act based on his will. It is important to learn to enjoy living together with people from different cultures (Heryadi & Silvana, 2013).

Social interaction is the beginning of a social relationship and social communication. Thus, the discussion about the inter-ethnicity relationship is not separable from the social interaction concept. Social life refers to complex interactive patterns among individuals. Social interaction is a process promoted by every individual to act within the relationship with other individuals (Liliweri, 2005). Social interaction occurs in Indonesian citizens with the possibility to trigger a larger inter-cultural communication process since each tribe has certain beliefs toward different systems of values, for example, excellent verbal and non-verbal communications. Thus, it is interesting to investigate the social interaction phenomena in society, especially within intercultural communication perspectives. For example, a case study about the interaction process of the regional-based dormitories of the inhabitants with other ethnicities.

Putra (2018) explains that ethnic and cultural diversities need an intercultural communication approach. Communication within social perspectives involves two interacting people with intention, motivation, and skill to develop cultural identity together. The student dormitories were the living and interacting places for the students with the same origins. They knew and got to know each other by interacting. The student dormitories were also useful to interact with the non-inhabitants. The inhabitants, the students, interacted with other dormitories' inhabitants, community, and speakers of other ethnicities invited or visited the dormitories.

From the interview, the perception of ethnicity in life for the Aceh students at the Aceh-student dormitory was similar. The students might also have different cultures and characters. The communication process could blend the ethnicity. The communication occurred in various cultural events with other ethnicities, for example when the dormitories held events that cooperated with Papua-student dormitories. The occurring interaction involved not only the Aceh-student dormitory inhabitants but also other students with different ethnicities in Yogyakarta. They had the same objectives, to complete their educations and to introduce their regional cultures via cultural events.

Heretofore, the dormitories also sheltered the students. The dormitories were also useful to hold some activities, such as regional organization activities, discussions, and cultural shows. The regional dormitories also participated actively in community communities, such as community services, night-shift watch, community meetings, and various activities. The activities became the media to interact for both the dormitory inhabitants and the surrounding community.

The importance of communication among ethnicities could create a peaceful and safe living. Communication among ethnicities could avoid problems due to incorrect interaction among ethnicities. Purbasari & Suharno (2019) explain that in multi-ethnic and multicultural communities, the problems mostly deal with communications. On the other hand, a relationship strongly depends on the community members' communications and the successful levels of communications. These matters determine the relationship realizations to create social harmony. Thus, excellent communication is important for the community, to create a balanced and strong relationship.

The definition of intercultural communication does not only include interaction among inter-individual and groups with different ethnic backgrounds. However, the process of inter-cultural communication could be influenced by various factors, such as habit differences, religions, ages, educational backgrounds, and gender and sex differences. Devito (2009) explains that communication among people with different cultures, beliefs, values, and behaviors is known as intercultural communication. The understanding of inter-culture can be also established and improved by encouraging people to interact with other people (Dovidio et al., 2003).

An interaction process could occur due to newcomers that live together with a community. Thus, they need some interactive processes, such as understanding, direct participation, and acknowledgment to interact. This direct participation after the process of understanding appears when they respect the interaction by directly participating. This matter encourages the regional students, especially Aceh students to communicate among ethnicities. Understanding the identity of their ethnicities or other ethnicities along with direct participation could develop respect and acknowledgment. With an interactive process, the regional inhabitants would be more inclusive, transparent, and dynamic. They can also socialize with the community. Thus, the interactive process series could be used as the initial milestone of multiculturalism (Purwaningsih et al., 2014).

The Students' Perceptions at Aceh-Student Dormitories toward National Disintegration

Multicultural awareness became the attention to establish a national identity. It was caused by various cultures and ethnicities in Indonesia. Then, if they were not realized and defined optimally, they could trigger various horizontal problems. Multiculturalism and national identity are inseparable from separatism issues. These issues once occurred in Indonesia. One of them was from the Aceh region, the Aceh Freedom Movement. This movement wanted to separate Aceh from Indonesia and stood as an independent country. It happened because Aceh people found the government treated Aceh unfairly. Irianto (2013) explains that national integration could occur due to collective intention and identity to create unity for the sake of the shared interest. When the government could not realize the fairness and prosperity for the community, a stereotyped attitude could occur. This attitude could trigger national disintegration because they thought the government would steal the

natural resources. Moreover, the policies did not get in line with the interests of the middle and lower society needs. The government focused on the needs of higher society needs.

The government acknowledges hundreds of ethnicities and religions as the diversity of Indonesia. Thus, Indonesia does not belong to a single ethnicity or major or minor religions. The founder of the nation also had thought the ethnicities, cultures, and religions could bring problems in the future. One of the pieces of evidence about this concern was the separation of Timor-Timor in 1999. The same thing occurred when Papua, Maluku, and Aceh wanted to separate from Indonesia. The intention made conflicts in Ambon and Sampit. The conflicts even turned into violence against tribal, religious, racial, inter-group problems (Sari, 2018). This matter indicates that ethnic and religious problems in Indonesia could be serious matters. Thus, the community must understand multiculturalism and nationalism identity to avoid national conflicts and disintegrations. Modood (2015) explains that multiculturalism includes acknowledgment toward minority identity without sacrificing the national identity.

The rebellion movement of Darul Islam (1953-1964) and Aceh Freedom Movement (1976-2005) became the two greatest conflicts happened between Aceh and the Government of the Republic of Indonesia. The disappointment toward the government's policies and regulations to provide authority for Aceh people to manage their area based on Islamic rules became the beginning of the conflicts. Then, a conflict also lasted since 1976. This conflict was promoted by Aceh Freedom Movement against the government of Indonesia. The conflicts brought many casualties, including Aceh citizens. They were intimidated and expelled from their houses. Many citizens became victims and the numbers were unpredictably huge (Ketaren & Nasution, 2018). Aceh is a province with a rich resource. However, this region is susceptible to conflicts. Aceh people, at that time, found that the government did not treat them proportionally. During the conflict in Aceh, many problems and conflicts dealt with landmark ownership, justice, and administrative authority. These problems were the sources of national disintegration among the leaders. This matter was developing during the colonization era.

About separatism issues and disintegration, during the interview, the interviewees explained that these problems were common matters. They thought so because the government did not pay attention to the needs of the remote regional needs. This matter made the remote regions want to separate from Indonesia. Moreover, Indonesia is so large. Thus, the government had difficulties handling problems. Aceh people perceived that Indonesia was Java. They thought so because the national development only occurred in Java.

The applied policies were poor and unfair for the Aceh people, such as natural resource management. Aceh people found that the natural resource management in the province was still poor. Many shop-houses were built in Aceh while some citizens used the landmarks to plant palm oils. The students at Aceh-student dormitories also explained that they were proud of their natural potentials, such as the natural tourism objects, the cultures, and the natural commodities. The interviewees explained that the natural management was held by the regional government excellently. However, some resources had not been managed properly. The students also found many people with different perceptions while encountering the applied policies. Some people accepted the policies, but other people did not. They had their reasons to judge the government's performance.

The students hoped that the Central Government or the president could invite all ethnicities. Thus, all ethnicities could experience and feel the developments the students also hoped the government to reconsider the applied policies if the policies triggered unfairness. By promoting this consideration, the government could prevent national disintegration and could develop better trust toward the government system in Indonesia. Ambarudin (2016) also explains the importance to

consider how a group lives together harmoniously with other groups and respecting pluralistic values. If the people do not respect and understand each other, they may trigger conflicts in all regions of Indonesia.

Salehudin (2013) states that regional dormitories have functions to actualize the concepts of certain regions shown in Yogyakarta. Regional dormitories became the symbols of the regional students in Yogyakarta. Regional dormitories had roles as a regional ambassador among the diverse communities. Yogyakarta is a region with significant developments of plurality that has been internalized and nurtured within the people. The development of the current era with all accessibility, communication, and transportation, indicated that the regional dormitory establishment became the symbol of existence to encourage the regional government's care toward the regional students in Yogyakarta.

The existence of regional dormitories in Yogyakarta became the diverse manifestations of Indonesia. The dormitories also facilitated the students to live while they were studying in Yogyakarta. This matter represented the diversity based on government, ethnic, cultural, and religious perspectives despite ethnocentrism phenomena (Salehudin, 2013). As the youths of regions, many Aceh students that graduated from the universities returned to their hometown. They attempted to develop and establish their hometowns by applying their experience from the dormitories, especially about ethnic diversity. It became the bridge to provide excellent influence in establishing national identity. Thus, it could prevent national disintegration.

This matter was strongly correlated with nationalism. This nationalism must be developed by all citizens. Nationalism requires tolerance and solidarity from different cultures to create a greater national state community (Lukum, 2011). Nationalism refers to the quality and integrity of awareness and national insight of the national citizens. National awareness refers to the quality and sincerity of humans as nations, as moral subjects, and as cultural and national subjects. Humans' positions, as an individual and a nation, naturally have dignity and national awareness. Then, from the shared awareness, human will perform their capacities, national integrities, human dignity, and national dignity.

Conclusion

The understandable multicultural awareness by the Aceh-student dormitory inhabitants in Yogyakarta was observable from how they could understand their ethnic identity that became the principle of the dormitories. They perceived ethnicity as an important and inseparable matter from the ethnic and cultures in Indonesia. They could also interact properly with various ethnicities and cultures. The multicultural awareness was also observable from intercultural communication among students from other regional dormitories and the surrounding community. The communication process could blend the ethnicity. The communication occurred in various cultural events with other ethnicities. The attitude to appreciate each other became the capital to strengthen the communication among cultures of the students in Yogyakarta. The communication gaps could be minimized so that the inter-ethnic conflict could be avoided.

The Aceh-student perception could assess the multicultural awareness toward the national disintegration. Concerning separatism issues that once occurred in Aceh province, the students of Aceh dormitories admitted that the intention was a common matter. It was due to the lack of government attention for remote areas. The community also found unfair treatment in terms of the government's policy. On the other hand, they realized that being tolerant among the subcultural systems would lead to inter-cultural tolerance. Then, it would raise the unity, diversity, and cooperation among cultural behaviors ethnicities.

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