Implementation of virtual multicultural community conferences for school-based young generation in Yogyakarta

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Abstract
This study examines virtual multicultural community encounters within Yogyakarta-based schools, focusing on their effects on the younger generation's comprehension of multiculturalism. Conducted in several schools, including SMAN 1 Wates and SMKN 2 Yogyakarta, using descriptive qualitative methods and purposive selection of Pancasila and Citizenship Education teachers, it gathered data through various means like interviews and focus group discussions. The research identified a significant impact of online encounters on participants' knowledge, awareness, understanding, and behavior towards multicultural communities, facilitated by virtual meetings aimed at fostering understanding and consensus. Crucial to this implementation was the influence of the majority-minority dynamic, with the predominance of Islam and Javanese culture being notable. The study underscores the value of these virtual encounters in promoting collaborative activities among diverse identities, highlighting a four-layered impact model. The research aims to both describe the practical implementation of these encounters and evaluate their substantive effects on young minds regarding multicultural understanding, suggesting a path forward for similar educational initiatives.

Keywords: multicultural encounter, multicultural education; virtual learning; multicultural community

Introduction

Exploring multiculturalism, plurality, and diversity in Indonesia presents a practical reflection of the nation's complex composition rooted in theoretical foundations. Esteemed scholars have acknowledged the objective nature of this phenomenon. Indonesia has a rich tapestry of various ethnicities, nationalities, and races (Lindsey & Pausacker, 2016). The philosophical underpinnings of this diversity serve as fundamental elements in constructing the nation-state. Notably, the embodiment of diversity is encapsulated in *Bhinneka Tunggal Ika*, a formal political consensus enshrined in the eternal Garuda Pancasila symbol.

The essence of a multicultural society lies in its ability to nurture and preserve diversity (Fuadi, 2020). Practical communication skills are integral to navigating the complexities

associated with diversity in society, fostering mutual understanding and interaction among individuals (Okonkwo et al., 2022). This mutual understanding is not just a goal, but a necessity for a harmonious society. Multiculturalism transcends mere coexistence; it entails appreciating, understanding, and actively engaging with the cultures and traditions of others (Winter, 2021). Furthermore, the discourse on multiculturalism delves deeper into the realms of race and ethnicity (Busbridge, 2020). Fundamentally, every society is predicated on the principle of harmonious cohabitation and equitable and civilized human doctrines. This cohabitation, often described in English as peaceful coexistence, underscores the ability to peacefully coexist and complement one another within the framework of diversity.

Regrettably, there have been instances of intolerance manifesting in cyberspace, perpetuated by certain extremist factions. Verkuyten et al. (2023) assert that society exhibits diminished tolerance towards actions perceived as transgressions of moral norms, whether by groups or individuals. The repercussions of societal intolerance are profound (Bosi et al., 2022). Heightened religious fervor and frequent displays of social responsibility can fuel intolerance towards specific ethnic groups (Hasangani, 2022). These circumstances have incited ideological tensions stemming from cultural, religious, and other sociocultural identities. Such tensions are often propagated through discourses, propaganda, hate speech, and other means (Aprilia, 2019).

Consequently, it is imperative to remain vigilant, considering Indonesia's history of traumatic events that demand specific interventions. From 1952 to 2000, the nation grappled with 12 diversity-related conflicts, including conflicts in West Kalimantan, Madura, and Dayak. Notable among these was the expulsion of the ethnic Chinese by the Dayak Tribe. Other conflicts involved clashes between the Madura and Dayak ethnicities in 1979 and subsequent years and the Sanggau Ledo conflict in 1997 and 1998. Additionally, there were clashes between the Malay and Madura ethnicities in Sambas and Pontianak in 2000. These tumultuous conflicts have become ingrained in the annals of inter-tribal struggle. However, over time, succeeding generations have come to appreciate the beauty in embracing diversity, an attitude underscored by tragic events rife with ethnic tensions. One such episode occurred in Sampit Kotawaringin Timur, involving the Madura and Dayak communities. The conflict resulted in a substantial loss of life, with thousands of Madurese residents perishing, leading to a surge in displaced individuals and an increase in refugees. Approximately 55,323 people were displaced, and 357 lost their lives. The aftermath also precipitated the spread of diseases and a lack of attention to local hygiene. Protracted psychological impacts such as fear, trauma, and the loss of property further compounded the plight of the affected communities. It is in these moments of crisis that the need for specific interventions becomes clear, giving us hope for a better future.

Undeniably, Indonesia grapples with multidimensional crises, many of which are underpinned by cultural issues rooted in the nation's diverse societal fabric (Masamah & Huda, 2016). The multitude of cultural frictions and ethnic and religious conflicts has invariably colored the dynamics of Indonesia's diversity from the Old Order era to the present (Firdaus et al., 2020).

In light of these multifaceted challenges, there is merit in bolstering the spirit of multiculturalism through multicultural conferences or encounters, with a heightened focus on prioritizing such efforts through online platforms, particularly within educational institutions, as Urch et al. (2020) affirmed. Recognizing and countering societal fears and cultivating tolerance for uncertainty are crucial factors that can influence societal progress (Gorka et al., 2018). Society's propensity towards intolerance is more pronounced in cases of moral diversity than demographic diversity, often leading to a preference for greater social and physical distance from individuals with differing moral perspectives.

Method

This study uses a qualitative narrative type, presenting the research data descriptively. The source data used in the study was primarily from interviews, observation, and documentation. Secondary data come from literature that follows the research objectives. The research subjects included teachers at the selected research locations: SMAN 1 Wates, SMKN 2 Yogyakarta, SMAN 1 Bantul, SMAN 2 Sleman, and SMKN 1 Ponjong. Research subjects were determined through a combination of purposive and snowball. Data analysis is grouped into two: desk study and field study. A field study includes maximum interviews (in-depth interviews), carrying out observations to obtain valid information by reviewing the object under study based on the reality in the field. In addition to these matters, there is a desk study to understand the literature review of techniques for utilizing secondary data and other written data related to the object under study, discussion, discussion with colleagues by strengthening construction analytic And theoretical results while in the form of analysis data, and Peer Discussion (PG) is a discussion with colleagues to strengthen the analytic and theoretical construction of temporary data analysis, and Focus Group Discussion (FGD), which is expected to be able to enrich the public test based on the analysis of interim results and the progress of the results studied. The goal is to strengthen multiculturalism and peaceful coexistence through cyberspace. In addition, a PG and FGD were conducted for intensive multicultural encounters. Diversity as a peaceful coexistence in policy development to encourage the strengthening of civic education teachers to increase peaceful coexistence and have the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity).

Result and Discussion

Implementing multicultural encounters, initially aimed at fostering understanding and respect among participants in the research location setting, has revealed a rich and diverse portrait of the multicultural community. This diversity, encompassing regionalism, ethnicity, religion, language, socio-economic background, and more, is a source of strength and enrichment. The study, guided by technical and academic considerations, focused on the aspects of regional, tribal, and religious diversity.

Based on the results of the interview with Rini Ekawati, which verified with secondary data, educators who teach Pancasila and Citizenship Education in SMAN 1 Wates seen in space class, there is multiculturalism because of differences in regional origin or other backgrounds. Regarding regional origin, most of the students taught by the informants came from the region Kulon Progo. However, they originated in Jakarta. Each aspect/side has its characteristics.

In contrast to SMKN 1 Yogyakarta, most students originate from various districts or cities in Yogyakarta. The background behind regional SMKN 1 Yogyakarta is very multicultural, at minimum more multicultural, compared to other locations, such as SMKN 1 Ponjong or SMAN 1 Wates. Apart from coming from all regencies/cities in the Special Region of Yogyakarta, several students also originate from other areas. According to an informant study By Niken Hendrawati, an educator who teaches Pancasila and Citizenship Education from SMKN 1 Yogyakarta, multiculturalism in aspect region Already builds tolerance among students, both in terms of language and culture. These conditions also encourage growth characters to appreciate and respect each other.

Portrait differences in SMA N 1 Bantul, related policy zoning from the central government, especially policies from the Ministry of Education and Culture (Kemendikbud) of the Republic of Indonesia. The review is due to the Zoning System; students come from the area around the school, except those following the move of their parents, who do not yet know, of course, there is. This is confirmed by Endang Sri Yuniasih, educators who teach Pancasila and Citizenship Education at SMAN 1 Bantul.

Another portrait took place at SMAN 2 Sleman. According to Ambar Pratitis, S.Pd, a teacher who teaches Pancasila and Citizenship Education at SMAN 2 Sleman, which

strengthened with data secondary, the portrait of Multiculturalism in terms of regional origin is not very visible because the majority of students at SMA Negeri 2 Sleman come from Sleman.

Meliana Kartika Sudhayati, S.Pd., M.Pd., an educator who teaches Pancasila and Citizenship Education in SMK N 1 Ponjong, also conveyed the same thing, that the majority of students from the same area, namely approx Regency Gunung Kidul. Only several originate from areas other than Palembang. According to informants, the person concerned can adapt with his friends, most of whom originate from Gunung Kidul. Regarding ethnicity, most students are in locations that study ethnicity in Java. At the SMAN 1 Wates, there is only one student in the class whom an informant from the Sunda Ethnic teaches. In addition, in SMKN 2 Yogyakarta, one student is ethnic Papuan, and the other two are Malays from Lampung and Palembang.

The multiculturalism of students in classes taught by informants from a religious point of view, the majority of them are Muslims (80%, some of whom are Christians and Catholics, such as schools at SMAN 1 Wates, SMKN 2 Yogyakarta, SMAN 1 Bantul, And SMK Country 1 Ponjong. By looking closely at the portrait of multiculturalism, participants were educated on three aspects, namely regionalism, ethnicity, and religion, and it appears that there is a majority-minority relationship that will determine. How process and quality interaction are multicultural among students in the five schools that became the location of this study. The majority, or even the super-majority, becomes a prominent portrait in nearly all schools, Where Islam and Java become religion and ethnic group origin areas that dominate almost all research locations. Meeting rooms multiculturalism becomes fascinating to watch, especially from the aspect of how minorities are represented in importance and kindness through an ordered life, peaceful, and comprehensive.

Learning practice of Pancasila and Citizenship Education, especially during the pandemic and post-pandemic moments study held part big meetings between students are carried out virtually, using virtual meetings through several platforms, incredibly Zoom, Google Classroom, and Google Meet. Informants at SMK N 2 Yogyakarta also intensified the meeting through the class Whatsapp group. While at SMK 1, Ponjong Gunung Kidul used the Moodle platform.

The implication of limited meeting space is caused by the fact that part of prominent encounter cross identity done in a manner online then identifies tensions or frictions or conflicts between identities also become limited (Nuga, 2018), including management experience and experience. However, tension is not absent, for example, in the experience of one of the informants at SMKN 2 Yogyakarta, where multiculturalism is relatively high, in virtual interactions despite student conflicts. When matters arise, the informant sits with both parties and holds negotiations and deliberations for consensus on the best way out. Similar experiences also occurred at SMAN 1 Bantul and SMAN 2 Sleman, where conflict happens between different identities, and informants use an approach that is almost the same: discussion and dialog. In addition, an agenda is also used to rectify the root of the problem that occurred and realize the importance of unity.

The online learning process, multicultural encounter design among students in the class taught by the informants, was carried out with education for all. In learning, there is differentiating. Way to go: Students are given tasks in a group regardless of ethnic and religious background, so there is interaction from students with different backgrounds. Ideally, the learning process in the classroom should accommodate this diversity, both from the perspective of students and teachers. According to the diversity perspective, a learning process that considers individual diversity will be the basis for the growth of multicultural awareness. The teacher plays a vital role in the growth of the cultural academic climate in the classroom (Setiyowati et al., 2018).

From the exposure of the results of this study, it can be analyzed that the portrait of the relationship majority-minority in almost the whole location study shows the super-majority

phenomenon, where Islam is the dominant religion, and Java is the dominant region and ethnic group. A super-majority phenomenon, this has the potential to make attention to the super-minority become unnecessary too big. Thus, the narrative about tolerance that develops concerning such majorities is a narrative of acceptance or adaptation of group super-minor to values, norms, and traditions, which become the understanding and practice of majority culture. In that context, multicultural encounters have more potential to make the majority the center, which demands the element of multiculturalism, which is super-minor for accepting and following the trend of the center (Baghi, 2015).

Based on the practice in several schools, which is acknowledged by a number of the informants, the tension concerning majority minorities becomes less visible. Accordingly, that is working determination (gift influence), which is vital from majority to minority. Besides that, multiculturalism, single between super-majority and super-minority, is presented by teachers in characteristic virtual encounters, with a forward approach to understanding root tension, dialog, and deliberation. Given the importance of this, multicultural education paradigms, such as unity in diversity, equality, cultural identity, and social justice, are vital themes that are important to emerging in educational practice (Jayadi et al., 2022).

The Impact of Online Multicultural Encounters on Understanding Multicultural Among the Young Generation

Informants in this study give information about encountering multiculturalism in a manner that is rated relevant For building understanding between identities during the development of sophisticated technology accompanied by information and interpersonal communication. Encounter multicultural rated by informant in SMAN 1 Wates of course, need in era progress technology for build agreement between students specifically, with encounters that endeavored for each other to understand and honor all differences become a prosperous culture nation, so that technology information as means builder unity and national unity.

Informants from SMKN 2 Yogyakarta add that using information technology to hold meetings with students is the way most appropriate in the current era, in addition to technological demands, as well as a way which can be done in the era of a pandemic that's all done in a manner online. One exciting piece of information was also conveyed by the research informant at SMAN 1 Bantul that online learning improves the ethos of students and the feeling of collectivity because learning in a manner online makes they feel the same fate and one shoulder, so when compared with encounter in a manner offline (outside network/offline), chance to be different opinion be more limited (Agustian, 2022).

The matter was strengthened by an informant from SMAN 2 Sleman, who said that encountering multiculturalism online more often unites students because the distance between the room and means for communication will possibly increase the intensity of students in understanding the differences and solving differences that possibly arise in these differences. In addition, virtual multicultural encounters will increase cohesion because of similarity objectives; for example, when there are differences in view or choice attitudes, students will tend to choose To find a deal as soon as possible.

Based on experience from the whole informant as a teacher, encountering multiculturalism in a manner between students impacts them. What are the impacts of having a multicultural encounter among the participants educate? Informants identify several impacts. *First,* multicultural encounters can increase knowledge and outlook about diversity so that diversity will be read positively as a wealthy culture nation. *Second,* encountering multiculturalism will increase the intensity of cross-identity communication, leading to social cohesion in the form of unity and unity. Third, multicultural encounters will impact growing attitudes of tolerance and honor among the students and on valuing diversity, which exists in the middle.

A cultural encounter that specifically develops among students in several schools (Wulandari, 2020), as in these schools, according to informants, is mainly done in several forms, first, collaboration with different cultural identities. Second, discussing different cultures. Third, the introduction identifies people's cultures more openly.

From a review of the impact of multicultural encounters online, it can be analyzed that the impact of virtual encounters occurs in four layers. *First,* layers of knowledge. With communication, discussion, and collaboration, knowledge about differences as situation objectives in the context of social students will increase. *Second,* layers of understanding. That multicultural encounter not only lets them know that difference is an objective condition but also gives a better understanding of essential and axiology differences—*third,* on-level awareness. Multicultural encounters raise their awareness of respecting and accepting different cultural identities. *Fourth*, layers act in demand. Encounter multiculturalism, which intensively directs behavior to collaborate between identity differences. Education must be able to stop the increasing values of solitude, stupidity, inequality, prejudice, injustice, and indifference from being shifted to values of inclusiveness, caring and sharing, equality, justice, and sympathy (Satianingsih et al., 2020).

Education at this time has contributed to the development of science and technology, where its use is to provide new knowledge that will be useful for students and the nation's technological progress. The current teaching and learning process is adapted to advances in information technology, which helps receive information more easily, quickly, and efficiently (Hastangka & Prasetyo, 2022). Of course, the progress initially intended to facilitate and assist in completing assignments or work may cause conflicts and disputes. Therefore, it is necessary to re-instill knowledge regarding the importance of Multicultural Education in the era of Society 5.0. This multicultural education is given to children or students with the hope that children will understand that cultural diversity exists both inside and outside their environment. Cultural diversity affects people's behavior, attitudes, and ways of thinking so that humans have manners, customs, rules, and even customs that are different from others (Ridho et al., 2022). Likewise, it is necessary to emphasize that internalizing multicultural values through education involves the environment, actors, and schools.

Conclusion

Based on the review previously, the following conclusions can be drawn, following the objectives of this study. *First,* the implementation of activities for community gathering in a virtual manner for the younger generation who attend school in Yogyakarta, done in several encounter forms that are characteristic of virtual, with a forward approach to understanding root tension, dialog, and deliberation. Implementation of multiculturalism thereby influenced the portrait relation majority-minority, which shows the phenomenon of super-majority, where Islam became religion dominant, and Java was an area in which ethnicity was dominant. *Second,* encounter multicultural in a manner online impact in four layers. 1) Layers of knowledge regarding the differences as objective situations in the context of students' social life have increased through process communication, discussion, and collaboration; 2) Layers of understanding as impact encounter multiculturalism also getting better about the essence and axiology difference. 3) Layers awareness students to honor and accept identity and cultural differences in life that began to arise. 4) The behavior layer is based on knowledge, understanding, and awareness of the push behavior collaboration between different identities.

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