MULTICULTURALISM SPIRIT DISSEMINATION VIA SOCIAL MEDIA AT SMK KARYA BHAKTI, PARIGI, PANGANDARAN, WEST JAVA, INDONESIA

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Abstract

A great idea may fail to be known simply because the idea is not spread efficiently. Also with multicultural ideas that currently become important to be implanted into the minds of young people in Indonesia. SMK. Bakti Karya Parigi located in Cinta Ratu Village, Pangandaran, Ciamis, West Java tries to instill the idea the importance and usefulness of multiculturalism, and that it should be seen as an asset. This idea is not only disseminated to students who come from different regions but also to the community in a wider scope. For this purpose, the school uses social media channels in the hope that the idea is scattered with a wide scope and at a low cost. Using content analysis, this research looks at how social media account managers manage social media account usage so that results can be obtained as expected. In order to get answers from these problems the author uses qualitative methods that are descriptive. Data were obtained using in-depth interviews, observation and document studies. From the research, it is known that social media accounts used to spread the multicultural idea are still to be improved from the content side because there is a tendency of multicultural issues to be seen only from the diversity of the tribe and not yet touching the other culture dimension. In addition, multicultural issues are not too much promoted than the issue of education in general. Visualization becomes a mainstay to show that SMK. Bakti Karya Parigi is trying to embrace diversity.

Keywords: Dissemination, Diversity, Education, Social Media

INTRODUCTION

State, where its citizens have different cultural backgrounds (ethnic, ethnic, faith, and other elements) should not ignore its obligation to prepare every young generation to live in a multicultural setting. The term multicultural itself may have been heard by many Indonesian citizens. But not many Indonesian citizens who live a friendly life to the multicultural community.

Conflicts that occur due to differences in beliefs or conflicts that occur due to tribal backgrounds are still common in this multicultural Indonesia. It can be imagined how dangerous and worrying the condition of Indonesia if the younger generation which will become a group of decision makers, decision makers and decision makers for this country are not people who can accept and understand multiculturalism. This is the basis of the thinking of a school in remote Pangadaran there to create a multicultural program in the education system that they run.

But great idea may fail to be known simply because the idea is not spread efficiently. Also with multicultural ideas that currently become important to be implanted into the minds of young people in Indonesia. SMK. Bakti Karya Parigi located in Cinta Ratu Village, Pangandaran, Ciamis, West Java tries to instill the idea about importance and usefulness of multiculturalism, and that it should be seen as an asset.

SMK Bakti Karya Parigi initially opened in 2011. In 2012, SMK Bakti Karya Parigi officially operates under the auspices of Yayasan Darma Karya Mandiri through Decree No. 01 / YDKM / VI / 2012. As a new educational institution that opens automotive program and Computer Networking Technique is still join to public schools and hold teaching and learning activities in the village hall

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Cintakarya. Furthermore, learning activities diverted in Cikubang by renting the former building of copra warehouse until mid 2014.

As a developmental step as a new school, SMK Bakti Karya Parigi is transferred to a new foundation created by young teachers and philanthropists. Until now and so on, the official school is under the auspices of Yayasan Darma Bakti Karya Pangandaran (YDBKP) based in Sabalad Learning Community Complex. On January 31, 2015, SMK Bakti Karya Parigi was officially integrated with Komunitas Belajar Learning along with new management which was more open and managed by young teachers. To ensure the smoothness of teaching and learning activities, SMK Bakti Karya Parigi has assets of four (4) study rooms including multimedia laboratories, broadcasting studios (radio) and shared libraries.

Entering the academic year 2016-2017 the school offer a new concept in creating a fun educational model for students. It starts with students from 25 different urban districts and a series of service programs to create an active, tolerant, promoting peace, connected and loving culture of the regions in Indonesia. This school does not want the Indonesian generation in the future to be at war with its own nation because of its diversity that is not understood and respected by each other. That's why the school is pursuing a program specifically designed to engage students from different ethnic, religious, local, and social tribes with a priority on poor students. In line with their multicultural program, the student selection process also considers the student's home area. This school deliberately limits the number of local students so that no more than half of the total number of students in a class. The school designs to make sure there are students from every province as much as possible.

Another thing about the selection is that the school selects students applying to their schools, the intelligence factor is not a major consideration. Students who outclass but have limited costs will usually have more opportunities from scholarship beneficiaries across Indonesia to get school fees. Thus, SMK Bakti Karya Parigi feels that they should give the same opportunity to the children outside the category. This school provides opportunities for children who are not very smart but have a strong desire to change their fate by way of schooling.Students in this school come from Simeuleu Aceh, Binalawan Kalimantan, Karawang West Java, Sikedi Riau, East Oku South Sumatra, Flores, Nunukan and many more. They are all came to Pangandaran using the donor fund collected. The students provided a free school facilities, including dorm and meals) until graduation. They get a free registration fee, principal fund, SPP, exam, and service program. Donations are obtained from anyone who cares about education.

This idea is not only disseminated to students who come from different regions but also to the community in a wider scope. After all this school need to promote their multiculturalism program to invite the donors. For this purpose, the school uses social media channels in the hope that the idea is scattered with a wide scope and at a low cost. Thus, social media platform become solution for the school with limited budget.

Advancement in digital technology has enabled people to upload, post, discuss, interact and comment on social networking sites. Facebook, Tweeter or Instagram – bring the new way of communicating. The function of social media is not merely to communicate, but to serve as a platform for the public to gather information. Information from various sources can provide a variety of perspectives, such as personal opinion, experience, professional opinions, facts and many others. Social media has afforded the society with an assortment of information from a variety of sources so as to enable them to review and make informed decisions accordingly. It has also changed the function of media, making it more independent and thereby inspiring an effective practice of living in the multicultural world. Information can be fast delivered to all of community, and this would affect all segments of society. Communities are able to share experiences freely, articulate an opinion regarding products and service, as well as spreading the idea. So, this is the reason why the school using Facebook beside the financial reason. This research want to know about how SMK Bakti Karya Parigi's social media account managers manage social media account usage so that results can be obtained as expected ?

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THEORETICAL FRAMEWORK

Spreading the idea of Multiculturalism

The term multiculturalism derived from the word multi (plural) and cultural (about culture). Multiculturalism hinting at the recognition of the reality of cultural diversity, which means both covers traditional diversity such as ethnic, racial, or religious diversity, as well as diversity life forms (subcultures) that keep emerge at every stage of life's history community.

The acceptance of term multiculturalism by Indonesian society has something to do with the reality of a pluralistic Indonesian society. Plurality Indonesian society is seen from the following facts: spread in an archipelago composed over 13,667 islands (though not entirely inhabited), divided into 358 ethnic groups and 200 ethnic subgroups, embracing various religions and beliefs (Islam, Christian, Catholic, Hindu, Buddhist and the other), and cultural history of mixing various cultural influences, ranging from native archipelago culture, Hindu, Islam, Christian, and also modern West.

Multiculturalism is a system of beliefs and behaviors that recognize and respect the presence of all the diverse groups within an organization or community. About multiculturalism, Parekh (1997) distinguishes five models of it:

1. The isolationist multiculturalism. The multiculturalism where society of the various cultural groups run autonomously and engage in minimal interaction with each other.
2. Accommodative multiculturalism. In this model of multiculturalism society that has a dominant culture making certain adjustments and accommodations for the needs of the culture of the people minority. This society formulates and implements laws, laws, and culturally sensitive provisions, and giving freedom to the people minorities to maintain and develop their culture. Likewise on the contrary, minorities do not challenge the dominant culture.
3. Autonomic multiculturalism. In this model plural society, that is cultural groups) primarily trying to realize equality with the dominant culture and desire autonomous life within a socially acceptable political framework. The main concern of this culture is to maintain their way of life, which is have the same rights as the dominant group; they challenge the dominant group and strive to create a society that all of its groups can exist as parallel partners.
4. Critical / interactive multiculturalism. The plural society of groups not culturally focused (concerned) with autonomous cultural life, but more forming a collective creation that reflects and affirms perspectives typical of them.
5. Cosmopolitan multiculturalism, which in this case plural society seeks to remove boundaries cultural way to create a society where every individual does not again tied to a particular culture, are freely involved in experiments intercultural and at the same time develop their own cultural life (Azra, 2007).

Social Media to Promote Good Causes: How's the School Spread The Multiculturalism Spirit Via Facebook ?

Based on what it does, SMK Bakti Karya Parigi can be said as a social-good marketer. The school is trying to sell their ideas about the goodness of multiculturalism and hence this idea must be supported. In order for this school to run, the school must have sufficient financial support. This is what this school strives to be a social-good marketer. But selling idealism is not easy. Business and their products have smart and successful marketing strategies, but important world issues like poverty and multiculturalism never get the attention they deserve.

About this challenging condition that all social-good marketers found in the real life, Morra Aarons-Mele, founder of Woman Online and The Mission List in her article "Selling a multicultural environmentalism: Participation. Representation and discourse" said that "Social-good marketers need to address different audiences using different platforms." That means it's time for marketers in the social good space to fully embrace marketing across media, but also take a deep breath and realize that every successful campaign relies on a smart social media strategy-and always, good old-

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fashioned people power. In the case of the communication strategy of SMK Bakti Karya Parigi which currently has a goal to gain public attention and donation gains, they combine the use of communication through social media platform and also the medium of conventional communication such as person-to-person visits conducted by school management to party which has the potential to provide assistance, both financial and non-financial. Human connectedness, relationships, passion and the desire to create positive change in the world. Therefore a communication strategy that is not driven by a specific non-profi is requiredt, but is focused on individual people in their online networks. What this school uses in various media selected, especially social media, should be enable people to support the causes they're passionate about and connect with likeminded individuals – inspiring further interaction, engagement and support. Social media for social good is grassroots organizing, fundraising and impact in the digital world.

But be careful of some social media missteps. According to Sunil Gupta, professor in Edward W. Carter Professor of Business Administration, there are several thing to be aware of in using social media to persuade people.

First, do not prioritizing technology over substance. Maybe it's because the medium seems so ephemeral, but digital brand managers, including the people who running the school's Facebook account, are too often intent on creating short-term promotions rather than conveying long-lasting brand values in the minds of consumers or stake holders. Early on, many brands made the mistake of focusing on collecting reams of likes on Facebook. Don't be happy to fast if we got a lot of "like" in our posted image ora text. Those likes haven't amounted to much—certainly not a whole lot of purchases.

Second, the execution is not social enough. Commercial appeals often fall flat on social networks, which many consumers believe should be a place for conversations strictly among people they know. It also happended in sosial commercial area. Brands should instead look to create a conversation with a broader message that connects with consumers. In social media, functional messages don't work. People not interested in talking to their friends about a brand. So how can social marketers weave the message into a bigger social conversation and still make it relevant to the brand?

Third, forgetting that on the Web, consumers control your brand. With traditional marketing, brand managers took time to carefully craft messages placed in newspapers, television, and radio—and they had some control over who saw or heard that ad. If the school just tacking their brand onto a current event that has no relationship to school's brand or potential donors or stakeholder of the school, it's dangerous" Now, marketing is much less manageable, with consumers taking charge of social media discussions about brands.

Forth, do not make an inappropriate messaging. A common tactic right now is for brands to look at what's hot, what's trending, and what's in the news and they shackle their brands to it. If you're just tacking your brand onto a current event that has no relationship to your brand or consumer, it's dangerous because it can feel false, opportunistic, and inappropriate.

Fifth, do not failing to understand how quickly things can go wrong. One viral video on Facebook can do serious damage to school's reputation, as United Airlines undoubtedly learned when a Facebook video surfaced of a passenger being dragged off an airplane. Social media has changed consumers expectations with the way they communicate with brands.

METHODOLOGY

Content Analysis
In qualitative research, several analysis methods can be used, for example, phenomenology, hermeneutics, grounded theory, ethnography, phenomenographic and content analysis. In contrast to qualitative research methods, qualitative content analysis is not linked to any particular science, and there are fewer rules to follow. Therefore, the risk of confusion in matters concerning philosophical concepts and discussions is reduced. During the entire process, the researcher must adhere to a qualitative perspective, and the main issue is to achieve the rigor and credibility that make the results

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as trustworthy as possible. However, in content Content analysis is a research technique used to make replicable and valid inferences by interpreting and coding textual material. By systematically evaluating texts (e.g., documents, oral communication, and graphics), qualitative data can be converted into quantitative data.

Content analysis is more than a counting process, as the goal is to link the results to their context or to the environment in which the were produced. Bengtsson (2016) wrote in her article that "Content analysis is a research method that provides a systematic and objective means to make valid inferences from verbal, visual, or written data in order to describe and quantify specific phenomena."

Content analysis can be used to make numerical comparisons among and within documents. It is especially useful for tabulating the results of open-ended survey questions and multiple interviews. It can also be used to analyze entity documentation to determine compliance with laws, rules, policies, and procedures; to clarify trends in agency activity; to assess alignment between such activity and stated goals, objectives, and strategies; or to examine differences between groups within the entity on of issues of interest.

Data Source

Content analysis is a research methodology or set of methods to analyze content collected from written (eg, open-ended surveys, personal communications, letters, diaries, short stories, newspapers or magazines, and theoretical or methodological trends in journal papers), verbal (eg, interviews, focus groups, radio programs, and folk songs), or visual (eg, films, videos, and TV programs) materials, from printed and electronic resources. In the digital age, content analysis may also be used to analyze digital texts (eg, Web-published news, Internet forums, and social media discussions). Once the research aim is stated and the source of data (content components) is identified, data may be sampled and subjected to either qualitative or quantitative analysis, or both.

Both qualitative and quantitative approaches can be applied to analyze targeted material. The appropriate method(s) to collect, analyze, and classify content is a critical choice that needs to take careful account of many methodological considerations based on the intended application of Content analysis to the proposed study.

The material collected and analyzed in the research analysis are news feed in SMK Bakti Karya Parigi's Facebook account, including images (photo) and text (caption). The researcher do the collecting and analyzing news feed with qualitative and quantitative approaches. News feeds studied is news feeds from July 1, 2017 to October 30, 2017. that related to multiculturalism idea. Quantitative approaches used to find the quantity of image and/or text that express multiculturalism and tendency towards the type of multiculturalism that appears on newsfeed. The process of content analysis consists of coding the images and text (caption) according to a developed or predefined classification scheme (a coding manual). Qualitative approaches used to summarize the coded data, review the data for patterns and relationships, and relate the results to data obtained from other methods.

ANALYSIS

In this study researchers analyzed the news feed in SMK Bakti Karya Parigi's timeline, including images and/or multicultural themed text uploaded by students and people outside the school who marked this school. There are 41 news feeds multicultural themed found by researchers in the timeline of SMK Bakti Karya Parigi from July 1, 2017 to October 30, 2017.

From the 41 news feeds of the researchers see that there is a tendency that the type of multiculturalism that is deployed in this school program is a type of multicultural cosmopolitan. It shown from the dominance of images and text that carries a multicultural value that categorized as campaign to remove boundaries cultural way to create a society where every individual culture is not involved in experiments intercultural and at the same time develop their own cultural life. In cosmopolitan multiculturalism, plural society seeks to remove boundaries cultural way to create a society where every individual does not again tied to a particular culture, are freely involved in experiments intercultural and at the same time develop their own cultural life (Azra, 2007).

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This can be seen from the writings posted by the Kelab Jurnalistik, one of the extra curricular activities in SMK. Bakti Karya Parigi:

"Not only seeing and listening about culture, religion, ethnicity and language. Here also we can know and feel directly the diversity. Typical food, we try also *choy ...* "

From interviews conducted by researchers with students it is known that the school encourages students from outside Pangandaran to interact, not only with students who are from the same region. This facilitated by the school because the school wants the students to know each other and becoming more interested in studying their own culture in more depth. The schools facilitate the interaction of students by providing programs where students from each region have the opportunity to showcase their cultural arts. This program is conducted both formally at school and informally, usually done in outside the schools such as dormitories or when they are recreating or attending an activity held by the local community. And as the school wrote in its account:

"Here I get a lot of friends that different regions not just that but our culture, religion, tribe and race are different. From that difference I learned a lot. One of them is about life, about the struggle to achieve goals by willingly living away from parents. "

This is then a publication material that is distributed in the school's Facebook account. In their account there are lots of pictures where students who are visibly having a physical difference are doing activities together with a happy face. For example, the image of a student with a typical Papuan physical is being studied with a student who has a typical physical person from Java. Harmonious interactions among students of different regions is also featured in the writings posted by local community activists about the artistic activities of students of SMK Bakti Karya Parigi. One of them wrote this:

"The collaboration of Flores and Nunukan in a Sundanese doll."

SMK Bakti Karya Parigi also trying to engaging audience with amusing and entertaining Facebook uploaded videos and photos made by it's students and teachers about multiculturalism to persuade people to be part of their program. Social media is a place where people appreciate humor, as long as it fits with the brand image. So this strategy can be worked as long as the idea of humor related to the education, especially education in multiculturalism program. From the research, researcher found that students and the school trying to show the fun part of their daily activities or their perspective or something. Some of it are intellectually funny. They are trying to be funny and stay focused on message at the same time. Like this posted writing that researcher categorized as intellectually funny.

"The presidential officer has not been reporting about this school ...just wait son!"

The reason why this post is categorized by researchers as the humor that is done by the school is inseparable from the difficulties and challenges faced by this idealistic school. They keep trying to maintain their commitment to provide facilities to their students even though their financial stock is not always guaranteed. Although not always guaranteed but school managers have high confidence that in any way they will be able to seek the fulfillment of the needs of their children. Despite being said to be financially limited, it does not mean that the local government has never helped this school. the aid is there, it's just not how and it takes a relatively long time to get the school. So with the sentence uploaded as if this school wants to say to the "world" that what they are doing is something important and useful. It's just that what they do is not enough to be considered to get the attention of the people who work for the president, where these people have an important role to be able to convey what is considered important by the president.

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SMK Bakti Karya Parigi also put their potential donor to work. They are trying to make potential donor ("friends" in school's account) feel empowered by giving them opportunities to share ideas. But one thing must remember is, when an organization invites public input, it should also be prepared to lose its grip on a campaign. As well as posts posted by SMK. Bakti Karya Parigi in its account:

> "SMK Bakti Karya Parigi is a free school that presents students from various regions in Indonesia. SMK located in Parigi, Kab. This awareness and dormitory is upholding the multicultural spirit with the multimedia majors. We invite you to join to become part of SMK Bakti Karya Parigi through participation as a donator. Assistance provided can be school tools and donations. Donation aid can be channeled through kitabisa.com/baktikaryaalive or it could be a regular donator of SMK Bakti Karya Parigi ... "

School account managers must realize that getting "just" is not enough. The account manager must ensure that "like" is a pioneer for larger actions such as donations. Brands should find ways to encourage consumers to recommend companies by sharing why they use their products and services. That is why sometime this account used the content that encourage endorsement. Like this writing posted by one of foster brother the school have:

> "Seeing, feeling and interacting directly with children SMK Bakti Karya Parigi make me more confident that there is still much hope for this nation. Students at SMK Bakti Karya Parigi is a miniature from Indonesia, all children from Sabang to Merauke gathered in, studying, proceeding to become a fully Indonesian human being. It is an honor for me to be a foster brother in SMK Bakti Karya Parigi, the honor to foster the hope of the nation in the frame of tolerance and diversity (Muh Asnoer Laagu - ICT Manager) @asnoerlaagu"

From the text posted in SMK Bakti Karya Parigi's timeline researcher found that this school trying to understand they audience, especially the audience who is potential to become their donor. The message posted in the account are made to fulfill the donor needs of information. Especially about what kind of students and programs that the donors helped. This school have to be very focused on their target market.

> "Come, come join us become the foster brothers of SMK Bakti Karya Parigi. We are still looking for a foster brother who can motivate for the success of his younger brother, also donate every month, at least for 1 year ... "

> "Anyone ... .No matter how much you donate ... Good guys, join us !!

Since the authenticity wins, a social media message needs to stay on target—to the intended audience, to the brand's values, to the social climate. Like the authenticity this school trying to showed in their account:

> "Indonesia is in their blood. Merdeka! "In this picture there are 2 people NTT, a Borneo, a Palembang the remaining people Pangandaran. But we call it Indonesia. "

To show authenticity, account managers not only post articles from teachers and foundations but also from students. Writings from students are sometimes not written correctly in terms of how the rules of writing the correct sentences. On the one hand this has the potential to have a bad impact where people will see that the academic quality of students in these schools is low. And it is feared this will lead people's thinking to not consider this school serious in providing education for students. On the other hand it has succeeded in showing that students are considered partners or friends rather than objects.

While the issue of multiculturalism is an issue that has the potential to attract the attention of potential donors, it can be said that this issue is not an issue that is raised continuously in this school's

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Facebook account. The issue of education more often arises than the multicultural issues, both those raised in the images and those raised in the text. Visualization becomes a mainstay to show that SMK. Bakti Karya Parigi is trying to embrace diversity.

CONCLUSION

This research wanted to know about how SMK Bakti Karya Parigi managed its social media account in order to obtained the needs as expected. The material collected and analyzed in the research analysis are news feed in SMK Bakti Karya Parigi's Facebook account, including images (photo) and text (caption). The researcher do the collecting and analyzing news feed with qualitative and quantitative approaches. News feeds studied is news feeds from July 1, 2017 to October 30, 2017 that related to multiculturalism idea. Quantitative approaches used to find the quantity of image and/or text that express multiculturalism and tendency towards the type of multiculturalism that appears on newsfeed. The process of content analysis consists of coding the images and text (caption) according to a developed or predefined classification scheme (a coding manual). Qualitative approaches used to summarize the coded data, review the data for patterns and relationships, and relate the results to data obtained from other methods.

From the research, it is known that type of multiculturalism brought by this school is cosmopolitan multiculturalism. In this type of multiculturalism, plural society seeks to remove boundaries cultural way to create a society where every individual does not again tied to a particular culture, are freely involved in experiments intercultural and at the same time develop their own cultural life.

From this research we also knew that social media accounts used by the school to spread the multicultural idea are still to be improved from the content side because there is a tendency of multicultural issues to be seen only from the diversity of the tribe and not yet touching the other culture dimension. Multicultural issues are not too much promoted than the issue of education in general. Visualization becomes a mainstay to show that SMK. Bakti Karya Parigi is trying to embrace diversity.

SUGGESTION

As you can see, marketers love social media platforms. In order to attract more people, your content has to resonate well with your target audience. Before you devise your content marketing strategy, make sure to get to know your audience, so that you can discover what type of content will engage them the most.

From the findings in the study, there are some things that can be suggested to the manager of a vocational Facebook account. Karya Bakti Parigi, Pangandaran. This school has done the important thing, which is to make potential donors connected emotionally with this school. Emotional connections can be built by using the factor of authenticity. For example, using testimony of their experience to become students of SMK Bakti Karya Parigi in seeking donations. In addition, account managers can also include students' thank-yous to their foster brothers/sisters.

In order for messages delivered by the school through Facebook account can be maximized then the school must also monitor or at least direct the messages conveyed by the students through his personal account. this needs to be done to keep the message alignment between the school and the students. If the school wants to "sell" the harmony of students with different regional and cultural backgrounds then what students upload in their personal accounts should also be similar.

Likewise with matters relating to the development of character by the school on the students themselves. It is important to note that potential donors and people who already become a donors feelt that they only waste their money for the neglected young generation who do not appreciate the attention and assistance of others.

In the future research is needed to determine whether the use of multiplatform media to spread the idea of multicultural programs by SMK Bakti Karya Parigi needs to be done in achieving its mission. Likewise with research related to digital word of mouth for the spread of multicultural ideas.

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