

SCHOOLS IN EDUCATION AND MEDIA HEGEMONY IN THE PERSPECTIVE OF MULTICULTURAL EDUCATION

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Abstract

The process of hegemony occurs in education. As a consequence, the existence of the school is not optimal in social functioning. Hegemony in education is also strengthened by the development of the media. The hegemony tends to be supported by a particular influential class in the formulation of education policy showed by power struggle and democratization. There is also a relatively difficult obstacle in the democratic process that is the possibility of a clash of cultures. Democracy in the educational process approach encourages the growth of multiculturalism in education which is considered important. One of the problems that stand in the arable multiculturalism in education is how to resolve the conflict. Schools in the multicultural society has a strategic role to establish perspective in students' mindset to appreciate the difference. Schools are expected to implement multicultural education in the difficult process of hegemony that is inevitable in a global society

Introduction

The issue of political culture and cultural policy is interesting to study because it is associated with political matters especially in terms of differences and its representation. As described by Jordan and Weedon that cultural politics is closely associated with the power to name; to represent common sense, creating an official version, presented the world that is legitimated (Barker, 2005:368). Meanwhile, the meaning and truth in the domain of culture is constructed by the patterns of power. Similarly, the representation of political culture, in which the power of social regulation produces itself, intakes knowledge and identity which exist in ignorance to the others.

The central analysis of *Gramscian* Cultural studies is that hegemony involves the creation of meaning in which the representations and practices of the domination and authority are produced and maintained. Moreover, the hegemony involves education and consensus. Ideology can be understood in terms of mapping the meaning that supports the rule of a particular social group, rooted in the daily life conditions of the people. Ideology is also seen as the experience of life and also as a systematic set of ideas whose role is to organize and bind the social element in the formation of block and counter- of the hegemony. The ideological hegemony is the process by which a certain understanding is realized and seen as something natural that does not make sense and could not be deeply considered (Barker, 2005:370).

Education could not be separated from the process of hegemony. As a consequence, the existence of the school is not optimal in running any social function. On the other hand, schools are faced with a variety of global issues and interests of the school's role which increasingly marginalized position. In this case the school has not managed to run a functional role. As a result, all educational goals cannot be realized especially in building a civilized and dignified society. Education is dealing with six domestic dangers which threaten national

security as well as the problems: a) The injustice and arbitrariness, b) Arrogance of power, arrogance of wealth, and intellectual arrogance, c) social instability; d) Social behavior deviates, e) Changes in values, and f) Changes in social lifestyle. If the above domestic issues cannot be resolved the public will experience social disintegration that could develop into the disintegration of the nation especially if this phenomenon has begun to take place today. In addition, even this nation is currently facing the challenges that come from outside the foreign ideas that were dangerous, and the impact of globalization include cultural competition,, cultural institutions and information spread. This phenomena happening in this nation makes it harder to develop the quality of education in accordance with the national objective (Tilaar, 2003). Therefore, the development of education in Indonesia must continue to be struggled in the school and the family and community in the face of challenges from within and from outside. This hegemonic process cannot be understood, yet, it needs to be studied and criticized in the middle of the development of increasingly rapid information and technology. Therefore, in this paper we present how hegemony happens in the world of education, especially in the social media whose effect is stronger for the learning process at schools. How role of multicultural education are implemented at school?

Discussion

Hegemony in Media: Media, Politic and Media Politic

Gramscian distinguish the role of traditional and organic intellectuals in which it is stated that traditional intellectuals are the ones who fill the position of scientific, literary, philosophical, and religious communities, including schools, churches, media, medical institutions, publishers, and the attorney's office. Their role is to produce, maintain, and circulate the logic ideology. Organic intellectual

is also seen as a constitutive part of the struggle of the working class whose role is to think about and organize the elements of counter class hegemony and its allies. Gramscian texts become an important part in the association of textual analysis in the news and issues being talked about, for example in advertising, soap operas, which is also visualized in a TV program as its development (Ibrahim.Idi Subandy ed, 1997:77),

The article/ news said by Ben Bradelee is the first rough draft of history. The news as the core really is a representation of factual reality that becomes an actual one, which led to the fact that the media can be a "mirror of history" which allow us to reflect ourselves. Thus, the news media is a representation of the events recorded by them (media) in particular time and place, which can describe the dehumanization or demoralized in the society. An Interesting issue to think of is merely about whether to criticize the role of the press is a representation of the social reality of

The substance of the content appearing in the news can be a mirror to see the reality of media managers. The mass media has a mission and transformative ideals that can target the actual issue in the society. However, the representation of news content cannot be separated with the interests of power. For example, in 1994 there are records of various events that could be the front page of various media, issues concerning labor and student protests, land evictions, the face of higher education, etc. which resulted in boycotting three media, namely *Tempo*, *Detik* and *Editor*. Some of particular interest is the provision of media that encourage the emergence of a variety of media that have the sensibility and style of presentation that is not much different *Opini*, *Gatra*, *Monitor*, which is followed by the presence of new mass media such as *Citra* and *Bintang*. The interesting phenomenon is the growing media industry variedly though fomenting cultural taste to meet the needs of groups of people who are in saturation, work routine, and life competencies that require information that is considered to be the entertainment as part of new cultural commodity. This reality continues to grow with the freedom of the press in the era of reformation under the pretext of "democracy", developing the level of the news undemocratically (Ibrahim.Idi Subandy ed.,1997:78). The development of social media increases the stronger process change, the role of social media continues to grow in the global community.

The media has become a source of problems in social life. The issue of media language (style) can be divided into two things. The first thing is that the media is often assessed from the importance of applying the rules of Indonesian, both media and ideology behind the language. This problem becomes interesting because the area becomes a more substantive means of communication, in which there are indications that the language of the media is not presenting reality. Furthermore, there is a tendency that the socio-political climate of the

community will have an effect on the language of the media, as for example the issue of campaigns and election campaigns through television describe the representation of the Presidential candidates. In this case, the role of language can describe a way of thinking or logic speakers, as seen from the vision and mission of each language media showing the ways the presentation of the journalists in disclosing information in a way that is not always the same. Growing phenomenon in the world of press is a choice between idealism and commercialization. This choice is not easy because to maintain its existence in fact dealing with a conscience about moral responsibility of a press should remain with the advanced interest, as stirred by Arthur H. Sulzberger "Along with responsible newspaper, we must have responsible readers" (Ibrahim.Idi Subandy ed. (1997: 79). If analyzed more specifically, the issue of the media is not limited to the physical dimension, but rather the most urgent content of media messages are more difficult to be selected, so that the effects of media messages are not easy to overcome.

This reality continues to grow with the development of technology that is so expansive and innovative. Affecting information technology in two ways: the presence (physical presence) and its contents (content). The presence of television, parabolic antenna, video, the Internet can enhance the social status, but also improve new social network. Social effects of the presence of the new technology is rescheduling daily activities. The effects of the presence and effect of diverting the contents of birth effects (displacement effects) may organize daily activities. The effect of the presence of information technology is shifting technology as a medium for recreation rather than educational activities. This is even capable of influencing the activities that are productive. Here, the representation of the media as a new colonialism continues unstopably as it is said by some social theorists known as "colonization of consciousness" (consciousness colonialism)(Dedy Dajamludin Malik, 1997:137). In addition, the characteristics of information technology is that it is global and brings the community to be part of the "global village"; as said by McLuhan, as ilustras (Dedy Dajamludin Malik, 1997:137).

"You could hear the news every day from all over the world through the BBC, ABC, and do not like the National News. Children are more like cartoons containing Western culture. Mothers are mostly fascinated by Argentine telenovela or Bollywood movie ".

The above illustration shows that problem needs to be criticized in the media comprehensively. In the social life, media issues are associated with the representation of the interests of the west or the capitalists who often do not realize that what they did can affect cognitive and affective structure of society. This phenomenon is getting stronger with the use of gadgets among the younger generation. As a result, more young children prefer to memorize the life of Michael Jackson, Korean

artist, rather than the history of the hero. Children are fond of imaginative character such as Doraemon, Spongebob rather than *Timun Mas*, *Lutung Kasarung*, or other people's stories in which the children are merely memorizing where the story originated without being able to grasp the meaning behind the folklore.

The social phenomenon proves that the media is able to change the mindset and behavior of people. Reality displayed in the media is a reality that has been selected. Television choose other figures. The reality continues to grow in various dimensions and various purposes. No wonder if the approach of *Agenda Setting* theory explained that "the media does not determine how you think, but the media determines what you should think through the presentation". Indonesian TV phenomenon that show the success of culture is shown by some musical and entertainment audition to search for talents, such as AFI, API, KDI, Indonesian Idol, X Factor, Mama Mia and so forth, that have brought the dream and probably true for most people to achieve social position which is previously unimaginable only by presenting themselves to cultivate his/her source of power to influence the audience to support them via SMS and voice support. On the other side of these programs, they also provide the power to "anesthetize" the people sit in front of the TV, even the audience to learn how to be a talented singer or comedian viewer version (Ibrahim.Idi Subandy ed. (1997:79)

Critical analysis of the mass media as described by David J. Colle has been seen by many people, especially those related to education that the mass media is an important tool for social construction, because the media message is not only interpreted as simple discovery of meanings generated but rather shows how it is originated and spread the message. (quoted Ibrahim.Idi Subandy ed. 1997:79). It can be interpreted that the media has a very strong social effect in the educational process. Social effects are constructed by the mass media that can affect it positively or negatively. The positive effects can be developed with the media as a source of effective learning in exploring the development of science ethic is increasingly limited by the dimensions of space and time more effectively. Meanwhile, the negative effects of the hegemonic in knowledge will also have an impact on the way of thinking and behaving that reduce the development of student creativity and critical thinking skills. In addition, the process of encouraging the hegemonic value in conflicts and social conflicts occur in the development of technology and science.

Hegemony in Education: Curriculum and Power in Education

Hegemony in education cannot be avoided in a global society. Globalization is supported by the development of technology and science, which grew rapidly pushing hegemonic process continues to occur. As illustrated that technology is part of the cultural and organizational structure of institutions

that produces a particular configuration of power or particular belief Culture is not just a matter of representation and consciousness but it is more about the practice of institutions, administrative routines, and a special arrangement. (Barker,2005: 387). Government-based cultural domain referred by Bennett is the existence of education and museum. The curriculum is regarded as part of the extension of government influence which regulates the education system. Museum exactly aims to show a representation of human history that represents the representation of the historical figures to be learned by the students.

Education cannot be separated from culture. The process of education is merely a process of transmission of the majority of culture, which traditionally presents science and the relay from generation to generation. Traditional pedagogic reproductive function substantially maintain and legitimate the existing power structure in the community. The right to be different that characterize democratic societies do not exist. More progressive education movement is merely in contrary to the child (child-centered education). Instead, critical and transformative pedagogic view that the process of education is not merely the transmission of culture and even science is a process of deconstruction and reconstruction of culture (Tilaar, 2003: 44). It can be interpreted that the culture in the educational process is actually a hegemonic process that can be done directly and indirectly; consciously or unconsciously, through social processes.

The process of education cannot be separated by the process of reconstructing the cultural hegemony. Therefore, the hegemonic process cannot be separated especially in education. In Gramsci's view of hegemony, he said that a social condition in all aspects of social reality are dominated or supported by a particular class. Hegemony itself is an educational association (educational relationship). It is merely an educational relationship that makes up civil society that lies in the basis of power. Two influential principles as said by Gramsci in the formulation of education policy, are namely: 1) Power Struggle; 2) democratization of social life. Power in education can be divided into two types namely: 1) Power transformative; 2) Transmitted Power. Power in education is the transformative power of nature. The goal is in the process of power relations in which there is no form of subordination between subjects with others. Transformative power even evoke reflection and the reflection cause of action. Orientation that occur in the action is advocate orientation. Whereas, the transmissive power is a process of transmission which is desired by the affected subjects power itself. The orientation of power is the legitimative orientation (Tilaar, 2003:78-80).

Hegemony in the implementation of education are inevitable in social life. It is associated with four power-based education implementation issues namely: 1) domestication and educational

degradation; 2) Indoctrination; 3) Democracy in education; 4) social integration. The process of domestication or taming may kill creativity and make the learner as a human or robots simply accepts the transmission of cultural values that exist. The process of education is the process of domestication of the children. The result is not liberation but rather, the educational degradation. Domestication process in education and educational imperialism is also called the power. That is, the students became the subject of exploitation by a power outside of education and make students as slaves and tools of mental colonization which the power is existing. Domestication process in education is also the wrong treatment of the certificate or diploma worship. Diploma is a disease (diseases), especially in developing countries especially during the process in formal educational institutions. It is because the influence of objective test is a process of domestication to invite people to think. However, the essential issue of being human is to face life as a crossword puzzle (Tilaar, 2003 : 99-91).

Similarly, the process of indoctrination is going on in education. As explained by Apple in his book of *Ideology and Curriculum*, the curriculum that is actually true is a means of indoctrination of a power system. According to Apple, knowledge is a capital. Capital is a source of power. Through a process of indoctrination in this curriculum there is a process to perpetuate the existing power structures. Patterns of learning and teaching process in order to domestication and indoctrination is definitely a process of transmitting culture. And so, the real cultural stagnation is faced by the death of creativity of its members (Tilaar, 2003: 92-91).

Education and power are two concepts that cannot be separated. In this case, those are highly related to the core of democratic education that is someone who deal with the problems of life filled with problematic alternatives developed by his intellect's ability to find the best solution. Well educated individuals, the man who is free but accompanied with opportunities to choose. Democracy in the educational process approach encourages the growth of multiculturalism in education. Multicultural education is a cross-border discourse. In multicultural education the related issues existing are social justice, democracy, and human rights. Multiculturalism appreciate the various cultures within the community, such as pluralism in Indonesian society. It is a relatively difficult obstacle in the democratic process to avoid the possibility of a clash of cultures. One of the problems that stand in the arable multiculturalism in education is how to resolve conflicts (Tilaar, 2003: 95). This is important, because hegemonic process is inseparably linked with the social process that is based on different interests and goals. Therefore, the social process of strategy is required to reduce the effect of hegemonic process

The Role of Multicultural Education

Multicultural education is needed in the community with hegemony. Schools have an important role in shaping the structure of the multicultural perspective in a pluralistic society. Schools are sociologically related to the dynamics of the social structure. Schools in the multicultural society has a strategic role to establish a perspective to the students to appreciate the differences existing among them. Schools are also expected to implement multicultural education. As explained by Zamroni (2011:20) that by the multicultural education, the students will develop their critical thinking skill in order to be able to assess the material presented critically and constructively; have an awareness of others' possession and examine why and where something is suspicious, as well as continue to assess how to remove the suspiciousness. Moreover, understanding any science and belief is like a double-edged knife, there is a good side and there is a bad side as well; have the skills to utilize and implement science; as a person learning, lifelong learning still involves the entity; being aspired to occupy the position as learned, but being aware that these positions should be achieved through hard work; students understand the relevance of what is learned to the conditions and issues facing the nation. According Bank (2009:1-3) as explained multicultural education :

"..an idea, adn educational reform movement, and process whose major goals is to change the structure of educational institutions so that male and female students, exceptional students, and students who are members of diverse racial, ethnic, language, adn cultural group will have an equal chance to achieve academically in school"

Building a multicultural education paradigm is not easy, because it requires a sustaining critical dialogue. Differences in the structure of society is a socio-cultural-determining economy that makes the implementation of multicultural education has to be continued to be examined and researched. It can be interpreted that building paradigm of multicultural education in schools is very complex. The complexity exists because the implementation of multicultural education is associated with a variety of social elements in a society with one another. However, it is also synergistic. Some important aspects to consider in developing a multicultural education paradigm as described by Zamroni (2011, 20), is the heart of multicultural education to create equality of education for all citizens, not just a change in the curriculum or changes in the method of learning. However, multicultural education is the process of transforming the consciousness that gives the direction where the transformation of educational practices seek to narrow the education gap. Therefore, multicultural education aims to do something, namely to build a bridge between the curriculum and the teacher character, pedagogy,

classroom climate and school culture in order to build a vision of a school that upholds equality. Thus, multicultural education paradigm is not limited to actual dimensions in the school, but rather the sociological impact on reducing inequalities in educational opportunities for all social classes. In the context of hegemony it is expected to establish a balance in the process of social life at schools.

Multicultural education is not a set of curriculum but a perspective that is reflective in all decisions about very phase and aspect of teaching. It is a lens through which teachers can structure their choice in order to clarify what social information they are conveying overtly and covertly to their student (Ramsey 1987 quoted Anita Lie, 2003:83). In other word, educator should be aware of and responsible for social goals and values of the curriculum design, material, and activities they deliver to the student. Educator occurs in a sociocultural context, and all curriculum material and practices reflect certain social values. The broad goals of delivering a multicultural curriculum are as follows (Anita Lie 2003, 84):

- a. Help students develop positive gender, racial, cultural, class, religious, and individual identities, and recognize and accept their membership in many different groups. Ethnic and religious tension often reflects feeling of social injustice and in-group/out-group conflict. Educators can help students define themselves within a context of diversity.
- b. Enable students to see themselves as part of the larger society and empathize and relate with individuals from other groups in within society. To stop the vicious cycle of resentment and prejudice, students need exposure to the idea that share many characteristics with people of other groups. Students also need to see different points of view, use highly developed communications skills rather than impose on their own views and tolerate differences.
- c. Fosters respect for and appreciation of differences. Distrust and resentment of people of different groups often rest on ignorance or misperceptions of their habits, lifestyles, and viewpoints.
- d. Development a sense of shared humanity. Inter-group prejudice often leads people to look for scapegoats and, even worse, to become destructive. If students have an objective and realistic view of society and see how people are affected by the same forces, they may empathize with others and be less constrained by narrow self-interest.
- e. Help students develop the educational and social skills to fully participate in larger of society in ways appropriate to their individual styles, cultural orientations, an linguistic background. While having knowledge of different groups and lifestyles may reduce the fear of differences, the motivations for reaching beyond cultural, racial, and class

barriers rests on people's self esteem and confidence.

These goals may have no direct or short-term effects on larger societal and economic problems that trigger intergroup tension. However, they can influence the ways that new generations interpret and participate in social relationships and can help students develop positive attitude toward people of different backgrounds.

Similarly, the development of media requires a multicultural perspective to awaken democratic society. School as an institution that uses the media as one of the learning kits to create effective learning requires a learning design that may affect the development of patterns of thought and behavior that respects difference and equality. Therefore, multiculturalism strategy requires a positive image. Multiculturalism aims at celebration of difference, for example, multi-religious education, performing rituals and promotion of ethnic foods into aspects of education policy. This strategy needs the role of culture in the context of the social order which ignores the dimension of power.

Conclusion

Educational hegemony in practice is hard to remove. Hegemony in the field of education curriculum does not merely eliminate the potential for human creativity as well as to develop optimally. Schools are also expected to reconstruct the power of culture and nationalism in facing the global forces that tend to eliminate the nation's identity. Multicultural education is expected to build learners perspective in the face of increasingly powerful hegemonic process in line with the development of media and technology.

Multicultural education learners are also expected to have the ability to create quality education for all citizens, not just a change in the curriculum or change the method of learning. Multicultural education is expected to transform awareness in educational practice by narrowing the education gap. As such, multicultural education can build character curriculum and teachers, pedagogy, positive atmosphere of the class and school culture in order to build a vision of a school that upholds equality, so that the existing hegemonic process can be reduced in the process of social life

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