

Conference Paper

The Utilization of Digital Social Media in Disseminating the Issue of Multicultural Education to Strengthen the Social Resilience among Adolescents

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Abstract

This paper examines the importance of multicultural education and how school institution utilizes the digital social media platform as an effort tool to strengthen the social resilience for the adolescent. Indonesia is a plural society state that is built on the multicultural base. The diversity of social groups in Indonesia has the potential for latent and manifest conflicts. The tensions and conflicts occur if there are a fundamental disagreement and values among different groups within plural society. Tensions and conflicts can be suppressed if each group shares the common beliefs and values that allow them to establish broad cooperative relationships. To preserve the spirit of national unity as what became the motto of the Indonesian nation, namely *Bhinneka Tunggal Ika*, and to prevent horizontal conflicts of cultural, religious and ethnic background, then there are some ways that can be done which one of them is through multicultural education since knowledge gives feasibility and hope for the expected of nation. Utilization of the digital social media platform in this information and communication technology (ICT) era would help the education practitioners or institutions in amplifying the multiculturalism notion among adolescents as the instrument in the understanding building. This paper is using descriptive qualitative method and sociology theory of education, particularly in structural functionalist and constructivist perspective, a framework of thinking.

Keywords: constructivism, structural functionalism, multiculturalism, social resilience.

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1. Introduction

The Unitary State Republic of Indonesia is a plural society state that is built on the multicultural foundations. The diversity of social groups in Indonesia has the potential for latent conflicts among ethnic and religious groups where those can be a manifest conflicts just like what had done in Sambas, Poso and Ambon several years ago. Trijono (2001) differentiates conflicts between latent and manifest. Manifest conflict is surface-visible conflicts such as social fights or riots, whereas latent conflict is potential pent-up

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conflicts that underlie the manifest conflict. The cultural diversity and social changes can lead to conflict, integration, disintegration and reintegration.

In the writings of Alan Singer and Michael Pezone (Singer, 2014), in the late of 19th century, Horace Mann fought for public schools since he trusted on the success of the country was depend on intelligence and virtue among its people. His argumentation was, *"If we do not prepare children to become a good citizen, then our republic must go down to destruction"*. For Freire (Freire and Ramos, 2010), education is a continuous process among the group by discussion (communication) that allow humankind to receive collective knowledge to change people. In other words, education creates awareness among people.

The multiculturalism idea is considered to accommodate cultural equality that can reduce vertical and horizontal conflicts in heterogeneous societies where the demand for recognition of the existence and uniqueness of culture, religion or belief, and ethnic is very common. The result from this paradigm is the creation of an established cultural system and social order in social life that becomes a pillar for national peace. From this multiculturalism view, then it's the grounding of the discourse should be rolled out in the realm of education, which is named a multicultural education.

Today, we have experienced massive shifts from the information age and the digital revolution. We are all becoming digital natives, with new apps and platforms that make it easier to connect with each other. The development of today's digital age can be used as a means of spreading the multicultural education in order to strengthen social community resilience, particularly among adolescent as the next generation. The purpose of this paper is giving my argumentation in utilizing the digital platform, particularly a digital social media, for disseminating of multicultural education.

1.1. The sociology of education perspective

As a framework of thinking, I use the sociology of education based on structural functionalism theory from Talcott Parson and constructivism perspective. The structural functionalism is the theoretical perspective that explains how to understand the function of each aspect within the culture in supporting the structure of a society. In the social groups which consisting of different ethnic and religious members background, there is social mobility process that will be associated by each other as a new experience so that there will be mutual interaction among them where members will capture the values and patterns of behavior of the different social groups. The idea is that every individual and culture has its function in order to support the structure in the community.

In simple terms, everyone has a role or a function in any things to play and perform in order to support the structure that exists in the society.

Talcott Parsons defines a social system as a system based on a plurality of individual actors who interact with each other in one circumstance, in terms of action units, which is one action that executed by an individual is perceived as one unit. He stated that a social system is interaction network among actors in the framework of symbols that are restructured and shared culturally (Parsons, 1951). According to Maliki (2010), in the eyes of functionalists, education must refer to collective values that are used as the basis for the orderly development of the community where if there is no agent in society who functions as a guardian of social order, what happens next is a chaotic situation, conflict, anomie and disintegration. Parsons connects personality systems with social systems in two ways. First, actors must learn to see themselves in an appropriate way among society. Second, the expected role should be stick attached by individual actors. Afterwards, there is learning in disciplining oneself, appreciating value orientations, identifying, and so on. All of this effort leads to the integration of the personality system with the social system that Parsons emphasizes. It can be said that adaptation and self-adjustment always have positive consequences.

Human behavior can be explained as reactions to demands or pressure from the environment. In simple word, human behavior is an adjustment to the demands of the surrounding environment and social pressure. The constructivist perspective mentioned that education should start from learners understanding. This perspective explains that learners perceiving study as a self-regulated process by developing thinking schemes, using new information, and progressing knowledge. Hence, they relate the knowledge they are learning to construct new understanding. The constructivist paradigm pioneered by Weber, Husserl, Schutz to Berger and Giddens, emphasizes understanding and removes misunderstanding in order to solve problems in the context of learning. The constructivists explain that the only means available for someone to know something is by their senses.

A person interacts with the object and its environment by seeing, hearing, touching, kissing, and feeling it. From that sensory touch, someone builds a picture of his world. Without experience, a person cannot form knowledge. Experience does not have to be interpreted as a physical experience, but can also be interpreted as a cognitive and mental experience. Ausubel's assimilation theory (Suparno, 2014) explains how meaningful learning occurs is when learners assimilate what they learn with the knowledge they have had before. In this process, one's knowledge always updated and developed through new phenomena and experiences. Learning is the process of

constructing knowledge from abstractions of experience both natural and humanely. The construction process is carried out privately and socially. This process is an active process. Some factors such as experience, knowledge, cognitive, and environmental are influence learning outcomes.

As a philosophy, constructivism limits itself into how knowledge is formed to be considered true. In this perspective, observers shape a knowledge from abstraction on both physical and mental experience. According to constructivism, knowledge always has a subjective nature because it is formed by observers. Actually, one's knowledge is never wrong because it is subjective. Knowledge is deconstructed personally and socially. Therefore, the most important thing in the formation of knowledge is the personal activity of a person to construct his knowledge of things that are learned. Von Glasersfeld (Suparno, 2014) said that in the construction process several abilities are needed as follows: (1) the ability to remember and re-express experiences; (2) the ability to compare or agree on decisions (justification) regarding similarities and differences; and (3) the ability to prefer one experience than others. The ability to remember and re-express experiences is very important due to knowledge is formed based on interactions with these experiences. While the ability to compare is helpful in drawing on the general nature of special experiences and perceiving its similarities and differences to classify and build knowledge.

According to Shapiro (Suparno, 2014), the purpose of knowing something is not to find reality, yet to make someone be more adaptive, particularly to organize knowledge that matches with the experience of human life, so that it can be used when someone dealing with new challenges and experiences. Meanwhile, according to Bettencourt (Suparno, 2014), constructivism does not aim to understand reality but rather wants to see how someone become aware of something. A piece of knowledge is not inanimate, but it is a process that keeps developing. A situation or context that forces someone to realize something can help that person change or at least develop his knowledge. For constructivist, knowledge is the construction of the human mind. Based on Shapiro statement, knowledge is a framework for understanding how a person organizes experiences and what they believe as reality. People construct their knowledge through their interaction with objects, phenomena, experiences, and environment. In constructivism, knowledge cannot be transferred from someone to another though, but it must be interpreted by each person. Everyone must construct his or her own knowledge. Knowledge is not something done, but it is a process that develops continuously. In the process, the activeness of someone who wants to know is very instrumental in the development of his knowledge. Piaget (Suparno, 2014) mentioned, there are three elements of a

person's cognitive development, namely: content, function and structure. Content is the thing that someone knows. This refers to observable behaviour - sensory motorbikes and concepts that reveal the activities of the intellect. The function is showing how the nature of intellectual activity by absorption and accommodation, which is constantly, and continuously developed along cognitive development. The structure refers to the organizational nature formed that explains the occurrence of special behaviour.

This paper uses the qualitative methodology and takes the data from literature resources. Qualitative method is the systematic inquiry into social phenomena. In the qualitative method, the results are presented in a descriptive form to produce descriptive qualitative.

1.2. Multicultural perspective in Indonesia

A plural society is consisting of various kinds of different ethnic groups and cultures. Furnival states that a plural society is consisting of two or more groups that live side by side in one political unit, but economically and culturally are separated by different institutional structures. Plurality is a form while multicultural is a recognition of the different forms. The factors driving in the formation of a multicultural society are historical background and geographical conditions.

The definition of a multicultural society can be understood differently by several countries depending on the historical and socio-political background that influencing the emergence of the term. Multiculturalism in the United States can be interpreted as politically in recognition of human rights and citizen equality in the response of group claims differences. Likewise with the term multicultural in Europe which emerged from the immigration of non-white people from outside Europe in the form of different groups recognition in the public sphere, especially on the struggle of some marginal groups. The multicultural of Indonesia is different from the multicultural history of other nations in the world. The history of the formation of the multicultural in Indonesia began with the growth of an equal feeling towards colonial rule. In the colonial period, religious nationalism and secular nationalism emerged simultaneously with the idea of building an independent nation-state far from invaders. This Indonesian nationalism which then led to a revolutionary spirit during the struggle for independence to establish a nation-state called Indonesia.

According to Taufani and Adha (2013), the term *Bhinneka Tunggal Ika* was initially used for the spirit of tolerance among religions but was later appointed as the motto of the Indonesian nation which meaning became wider in respecting of ethnic, religious

and cultural differences. The main basis in the realization of a multicultural paradigm in Indonesian is Pancasila as the way of life for the Indonesian nation that respects diversity. The principle of diversity in the philosophy of Pancasila has provided space for the development of the multicultural society in Indonesia, where diversity of cultures, tribes and religions can be coupled together dynamically with global cultural values and ideas, namely humanity, equality, justice and others. Pancasila as the basis of the state can be a reference in building a pluralistic spirit in accordance with its five principles, namely: (1) Belief in the one supreme God. This principle can be interpreted as a guarantee of freedom of religion and belief in accordance with the plurality of beliefs in Indonesia; (2) Fair and civilized humanity. Prioritizing humanitarian principles, upholding human rights, rejecting all forms of discrimination based on ethnicity, religion, race, gender and social status; (3) The unity of Indonesia. Recognize and respect cultural differences by seeking social gluing in shared life; (4) Democracy led by the wisdom of deliberations among representatives. Enforcement of democracy in channeling aspirations and public interests; (5) Social justice for the entire Indonesian people. Eradicating poverty and striving to discriminate against minorities must be abolished and stopped in Indonesia.

Suparlan (2002) said that Indonesia's multicultural society is a plural society. The plurality in Indonesia is no longer just the diversity of ethnic groups and cultures, but also its diversity of cultures that exist and live in its community. The Indonesian nation has made the multicultural paradigm as the state life basis as stated in Article 32 of the 1945 Constitution which states that: (1) The state promotes Indonesian national culture in the middle of world civilization by guaranteeing people's freedom in preserving and developing their cultural values; (2) The state respects and preserves local languages as a national cultural wealth. From that article, it can be seen that the Indonesian nation is a complex diversity society, where Indonesian culture arises from the fruits of the efforts of the whole Indonesian people. The cultures arise from whole Indonesian regions that later on are mentioned as the national culture. This shows that Indonesian culture is the local cultures invention which merges as one whole unit and finally brings to the paradigm of plural society.

According to Suparlan (2002), Indonesian multicultural society can be achieved if there are: (1) multicultural concept that is widespread and understood as important thing by Indonesian people at national and local levels to be adopted and use it as life guidelines; (2) common understanding among experts regarding the meaning of multiculturalism in Indonesia and concepts building that support it; and (3) efforts in realizing these ideas.

1.3. Multicultural education

The root of multiculturalism is culture. Essentially, the word contains in the recognition of the dignity of human beings living in communities with their own singular culture. This kind of situation will allow everyone to feel appreciated and gets responsible for living within the community (Mahfud, 2013). Parekh in his book *National Cultural and Multiculturalism* (Mahfud, 2013), distinguishes five types of multiculturalism. First, isolation multiculturalism, which points out to a various cultural group's community that live autonomously yet engage in interactions with each other. Second, accommodative multiculturalism, namely multiple humankind that has an assertive culture which adjust and accommodate for the cultural needs of minorities. Third, autonomous multiculturalism, which is a plural society in the predominant cultural groups do an effort to realize equality and wish for autonomous living within a political perspective that can be accepted collectively. The point from this last group is to preserve one group's way of life with the same rights as the majority group. This group opposes the dominant cultural group and tries to create a community where all groups are equal partners. Fourth, interactive multiculturalism (critical), where groups in multi-society are not too concerned with autonomous cultural that are demanding collective culture creation in order to reflect and affirms their distinctive perspectives. Fifth, cosmopolitan multiculturalism, namely the understanding to eliminate cultural boundaries in creating one society where its member is no longer bound toward particular culture. Instead, they are freely involved in intercultural experiments and at the same time develop their respective cultural lives. From some of these meanings, there is a common thread that can be used as a foothold that is called cultural alignment where all human culture or ethnic group must be aligned and equal so that no one is higher or dominant. Multiculturalism emphasizes cultural diversity inequality. The idea of multiculturalism finally brings to the discourse of the survival of one country that depends on its ability in preventing threats that arise from extremism, inter-ethnic conflict, and ethnic nationalism.

Banks (2003) mentioned multicultural education as knowledge for people from variety of color that meaning multicultural lesson has the effort to explore differences as one necessity (God's give). It can be interpreted that multicultural education is the lesson for all learners regardless of their backgrounds such as gender, ethnicity, race, culture, social strata, and faith. The term multicultural education can be used either on a descriptive or normative level, which describes education issues associated with multicultural society. Besides, multicultural education gives an understanding of the considerations of educational policy and strategy in multicultural societies. From

descriptive context, the curriculum of multicultural lesson must include various things such as tolerance, human rights, the dangers of discrimination, ethno cultural, religious differences, mediation and conflict resolution, plurality, multiculturalism itself, universal humanity, and so on.

Learning is a person's active activity in shaping knowledge. Multicultural education invites learner to see the difference as necessity reasonable in constructing human beings who are ready to mingle, interact, cooperate, fill each other, and respect each other's, though different of economic and social status even the ways of life. Multicultural education has focused on social change through education that leads learners to the discourse about the importance of imagination, development of ideas, thoughts and commitments to build inclusive and non-exclusive views, respecting differences, not being sensitive, even not hostile to differences. According to Brown (2001), education is a conscious process of control in which changes in behavior are generated in the person through the group.

Education is a process that begins at first when human birth until he lasts throughout life. A person's personality is formed not from genetically factors, but rather the result of a process of fundamental social interaction between individuals and others in the cultural patterns around them, both material and non-material, both individually and socially as well. Human nature grows and develops in human relationships through social interaction. Mahfud (2013) said multicultural education can be formulated as an awareness of cultural diversity form of human rights and the reduction or elimination of various types of prejudices to build sustainable societal. The multicultural lesson can be interpreted as a strategy to awaken the awareness of one's pride to his nation.

1.4. The multicultural education context in Indonesia

The discourse on multicultural education is intended to respond to the phenomenon of ethnic and socio-cultural conflict which often arises in the midst of multicultural society. The multicultural issue is like a fire in the chaff that can come at times due to the heated political, religious, and socio-cultural temperatures that allow the conflict to reemerge. Of course, the causes of the conflict are numerous but mostly due to ethnic, religious, racial, and cultural differences. Some cases had occurred in Indonesia caused by ethnicity and religion conflicts were in Ambon, Poso, and Sampit. The multicultural in one country can be likened to a double-edged sword: on the one hand, it is a modality that can produce positive energy, but, on the other hand, when diversity cannot be managed properly, it can be a destructive explosion that can destroy structures and

national pillars that brings to national disintegration. That is why multicultural discourse seeks way how to make the community be inclusive and stand for weakened groups.

Furnivall (Mahfud, 2013) mentioned a plural society is one society consisting of some elements or social orders that live together as side by side, but they are not united in a single political unit. From that perspective, in order to preserve the national unity, multicultural education can be formulated as a form of awareness about cultural diversity, human rights as well as a way in reducing or eliminating various types of prejudice to build a just and advanced society. Multicultural education can also be interpreted as a strategy to develop awareness of one's pride in their nation. According to Gorski (Mahfud, 2013), multicultural education has three types of transformation: (1) self-transformation; (2) school and teaching transformation (learning processes); and (3) community transformation. In principle, multicultural education is accentuated values difference in order to create structures also processes in which every culture can express itself. This multicultural idea can accommodate cultural equality that can reduce vertical and horizontal conflicts in heterogeneous societies where the demand for recognition of the existence and uniqueness of culture, groups, and ethnicity is very common.

Start from here, implementation of the discourse of multiculturalism should be rolled out in the realm of education in the form name of multicultural education. This discourse is intended to respond to the phenomenon of ethnic, social and cultural conflicts which often arise in the midst of multicultural-faced communities. Education has a significant role in resolving conflicts that emerged in society. At least education is able to provide awareness to the community that conflict is not a good thing to be cultivated. Education institution must also be able to give alternatives particularly to make people aware of the importance of mutual tolerance, respect for differences in ethnicity, religion, and culture of a multicultural society. Education should act as a medium for transformations in social, culture and multiculturalism.

The paradigm of multicultural education ultimately leads to the creation of the attitude of learners to understand, respect, and appreciate cultural, ethnic, religious and other differences that exist in society. Then, multicultural education provides awareness that ethnic, cultural, religious and other differences are not a barrier for students to unite. The insight of multiculturalism is very important, especially in fostering a sense of unity the nation in accordance with the spirit of independence in 1945 as a milestone of the unity of the Republic of Indonesia. In this case, multiculturalism as a worldview is realized in the politics of recognition.

1.5. Multicultural education as an alternative tool in solving of social conflict

The spectrum of highly diverse Indonesian societies poses challenges for the world of education to cultivate differences into an asset, instead of division source. Today, multicultural education has two major responsibilities, prepare the Indonesian nation to face the flow of outside culture in the era of globalization and unite its own nation that consists of various cultures. The implementation of multicultural education can be a real solution to conflict and disharmony that occurs in plural society. In another word, multicultural education can be an alternative means of solving socio-cultural conflicts. Besides, the multicultural education is expected to give broader perspective among students about the national conception that finally brings to the goal where a young generation has national resilience and national identity in preventing the threat of national disintegration. Multiculturalism as an understanding that emphasizes the equality of local cultures without neglecting the rights and existence of other cultures is important to be understood together in the life of a multicultural society. If not, there will be conflicts due to the misunderstanding of the multicultural reality.

According to Abraham A. Maslow in *Theory of Human Motivation* (Mahfud, 2013), one of the humans basic needs is recognition/ appreciation. The denial of society to the need for someone to be recognized is at the root of inequality in various fields of life. Multiculturalism as an ideology is a means to improve humanity values. So, the cultural concept must be seen from its function perspective for human life. From this discourse, it can be understood that multiculturalism is actually a concept in which a community in the context of nationality deign to recognize the diversity of culture, race, ethnicity, religion, and so forth. A concept that provides an understanding that a pluralistic nation is filled with diverse cultures. In addition, a multicultural nation is a nation which existing ethnic or cultural groups that live together peacefully in the principle of co-existence where it is characterized by a willingness to respect other cultures.

Education must take role actions in solving conflicts in one community (Mahfud, 2013). At least, education should be able to provide awareness to the community that conflict is not a good thing to be cultivated. In addition, education provides some intelligent offer solutions by designing methods and curriculum that can be implemented in the public particularly in spreading the importance of mutual tolerance, respecting on ethnic, religious, racial, and cultural differences of Indonesian society. There are at least two things that can be done to realize multicultural education in providing a space for freedom for all cultures in expressing themselves (Mahfud, 2013). First is

dialogue. Multicultural education is impossible done without dialogue. In multicultural education, every culture is in a parallel and equal position. There is no higher culture or is considered superior to other cultures. Dialogue is the necessity of equality and similarity between the parties involved. By dialogue, it is expected there will be contribution thoughts that in turn will enrich the culture of civilization concerned. Dialogue is also very important in finding common grounds among cultures. Second is tolerance. Tolerance is the attitude of accepting that other people are different from us, respecting them without imposing our principles. Dialogue and tolerance are an inseparable entity. If dialogue is its form, then tolerance is its contents.

Education is the most effective instrument to provide awareness to the community, so that ethnic, cultural and religious conflicts are expecting not arise. There are five reasons why multicultural education urgent to be implemented in Indonesia. Those namely: (1) multicultural education functions as an alternative means of conflict resolution; (2) with multicultural based education lessons, students are expected not to be uprooted from their cultural roots; (3) multicultural education is relevant in the democratic world; (4) as a basis for the development of the national education curriculum; and (5) creating a multicultural society. In general, multicultural education has two major responsibilities; preparing the Indonesian people to be ready to face the flow of external culture in the era of globalization, and uniting the people that consists of various cultures.

The paradigm of multicultural education ultimately leads to the creation of attitudes of learners who want to understand and respect on cultural, ethnic, religious and other differences in society. The insight of multiculturalism is very important, especially in fostering a sense of national unity in accordance with the spirit of 1945 independence as a milestone in the founding of the Unitary Republic of Indonesia. In the multicultural education, there will be no fanaticism or socio-cultural fundamentalism including religion, because each community recognizes and respects the differences. The next stage is an appreciation of the value system of tribes, knowing and appreciating its advantages, and limiting people from possible clash due to different value systems (Tilaar, 2004).

1.6. Building the social resilience among adolescents in digital social media platform

Keck & Sakdapolrak (2013) mentioned social resilience has three dimensions: (1) coping: the way of how people manage and overcome immediate threats by the tools or resources available that they have; (2) adaptive capacities or preventive measures.

This dimension is something that people got from experiences and effort in anticipating future risk based on their livelihood accordingly adjustment. The aim of adaptation is for preparation in facing the incremental change and preserves the current stability condition to encounter future risks. The significant difference between coping and adaptation is in the temporal scope of the activities involved. The focus of coping is on the tactical agency in short-term while adaptation is on the strategic agency and its long-term planning. (3) Transformative or participative capacities. This dimension encompasses people's ability to get access and assistance from the wider socio-political scope. Besides, there is encouragement from community member to participate in institutions decision-making processes that will improve both individual welfare and foster societal robustness toward futures crises. The obvious difference between transformation and adaptation dimension are on to the degree of change and its outcome that implies.

In the information and communications technology (ICT) era, online social networks have the power in influencing humankind activities, particularly in the interaction between culture and education that change the way people behave. Furthermore, individuals' relationship within a community has an impact on creating opportunities for cultural exchanges over several of activities, such as building knowledge by discussing subjects of interest, and collaborating on common projects, etcetera. The online social network has made a new form of people integration by amplifying the way of communication in using technology. New phenomena on personal relationships are now invented within cyberspace through some virtual communities by information and communication technology.

The invention of digital technologies has increased developments on any aspects like a building of knowledge, access to get information, and social interactions as never before. Naturally, every humankind is embedded in society by any kind of relationships that develop throughout their lives. The very nature of man is united with others and supports the network society (Goulart, 2017). According to Patrick and Gonçalves (Goulart, 2017), the social network like Facebook is one of the famous social media platforms that used by people around the globe to interact, share, chat and discuss any topics of interest in common by the users.

Having social media is considered a necessity in the interaction of everyday life, particularly among adolescents. Adolescents are the main key for a national future and digital technology has a big role in their lives. Radovic (2017) states that there are three groups of social media users among adolescents: (1) giving information regularly and containing a lot of personal information (oversharing); (2) sharing negative information in cyberspace (stressed posting); and (3) share information that shows negative content

such as self-harm, or cyberbullying (triggering post). The ability of adolescents to utilize social media platforms as a means of communication, socialization and learning can be used as a means of unifying. Ease of communication and socialization through social media can familiarize adolescent to get along with various people anywhere. By eliminating individual characteristics in adolescent and prioritizing caring and unity can improve socio-cultural resilience for Indonesia. There are no more restrictions on race, ethnicity, religion in communicating and socializing. A question that should be discussed on the social resilience is, as Obrist (Keck & Sakdapolrak, 2013) has pointed out, what enhance capacities of people, community and institutions to deal threats competently? In this case, the threats are how youngster as the future of the nation can create social resilience so that future horizontal conflicts with multiculturalism background can be avoided.

A virtual network that consist of individuals, community even institutions or other social entities, is a social structure that made up of people who are connected by models of relationships based on friendship, family, commercial, educational or another driver throughout ICT. The relationships in the virtual network, every participant promote movements whereby they shared information, knowledge, beliefs and so on. The virtual social network creates a social integration through its virtual relationship, especially in relation to its function of social connectedness that is aggregate. The results from virtual network relationships built by individuals have an impact on cultural exchanges opportunities over a variety of activities, such as subjects of interest discussion and many more. One of the potentials from the virtualized connection network is the ability to make connections and integrations among various culture members. According to Silius (2011), the very important feature from the social media platform for education context is its usability that easily understood and used by its members.

The new 2018 global digital suite of reports released by Hootsuite Wear on January 29, 2018, indicate that social media users in Indonesia reached 150 million or 56% of the total population. The amount is up 20% from the previous survey (Kemp, 2018). Social media as a network platform is an extraordinarily important part of today young generation who is called Millennials since it has become a way of connecting not only about the relationship itself but also any kind of social matters. For instance, the Instagram content created by the account of @tirtoid that once made infographics about the conflict between the Papuan student who stayed at the dormitory with the residents nearby the dorm in Yogyakarta, back in July 2016, had succeeded in luring netizens who particularly dominated by Millennials to discuss the issue of multiculturalism in Indonesia.

The internet social media platform can be used as space for information sharing, collaboration spaces, and collectively construction means of knowledge through its interactions. In this way, according to Barros (Goulart, 2017), internet social networking has brought a new paradigm in the relationship between users with their network. Meanwhile, Silius (2011) states internet social networks that engage in educational content bring learners actively participate in educational communities through discussion and sharing content as online.

2. Conclusion

Indonesia is a pluralistic country, in terms of religion, ethnicity, class, and local culture, which needs to draw up the concept of multicultural education so that it becomes a handbook to strengthen national identity. Multicultural education is a bridge to deliver a new generation that is open to the differences and to continue the nation's cultural development efforts that are furthest from prejudice, conflict and violence, furthest from sectarian view and exclusivity. Multicultural education can open the view of inclusiveness to cooperate with others, although the participants have different beliefs, opinions, identities and lifestyles.

Technological developments leading to the presence of new public spaces in cyberspace that are opened by digital social media that greatly allows the emergence of channels or new ways of communication, which stimulate people breakthrough by utilizing new media. One of the new things that have happened is the emergence of various social campaigns moving through cyberspace. This is triggered because digital social media can facilitate the need to communicate remotely freely without the limitations of space and time.

The emergence of the digital age to information and communication technology has changed the new paradigm of the method in spreading information. The utilization of social media platforms has helped in the educational process. Social media is equipped with some tools for publishing multimedia content in a variety of formats including pictures, video, text, and audio. This circumstance enables interactions across platforms or services through sharing links by participants who involves in different levels of vast quantities engagement freely and easily in responding and republishing of information.

Every individual shapes reality in their respective perspectives, therefore the reality built is the result of interpretation of what they learn and understand. Based on a constructivism perspective, which says that the experience of an encounter is central to the recipient of information, so the use of social media in spreading the information contents

about multicultural education is very appropriate for the current era. Education is the most powerful instrument to provide awareness to the community, so as not to arise ethnic, cultural and religious conflicts. Moreover, in this information and communication technology age, the experiments for knowledge exchange using social media.

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