

Constructing Harmonization of Multicultural Society

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Abstract: - *This study is based on an assumption, that the structure of a plural society such as Indonesia basically cannot be interpreted as a threat, but instead it becomes a great potential for the formation of a democratic society which is characterized by the construction of civil society. Therefore the purpose of this study is to analyze and test empirically the factors that affect and construct the harmonization of multicultural societies in Magelang Regency, Central Java, Indonesia. The population of this study is all art performers in the Magelang Regency. The data obtained are analyzed using multiple linear regression analysis, hypothesis test, and determination tests using SPSS software. Based on the results, it can be stated that social conditions, local wisdom, cultural conditions, integration, and geographical conditions have a positive and significant impact on the harmonization of multicultural societies in Magelang Regency. Multiculturalism can be seen from the harmony of life with the diversity of social conditions, the preservation of local wisdom traditions, the development of community culture, the influence of geographical conditions, and the role of leaders in making policies supported by the role of government to unite multicultural communities.*

Keywords: - *multiculturalism; harmonization; diversity; society*

1. Introduction

Indonesia diversity is reflected by not only many islands that are united under one state power, but also the diversity of skin color, language, ethnicity, religion and culture that may cause conflict in society. The efforts to avoid horizontal conflict are not by equalizing of culture, religion, and social life of multicultural society and getting rid of friction among groups. On the contrary, harmonization is actually expected to be constructed in all communities which are diverse both in multi-ethnic and multi-religion. It is characterized by the awareness and attitudes of each party to accept differences but is able to develop the diversity as a dynamic potential that provides opportunities and hopes for the progress of menu.

The policy of the Indonesian government in the past, which were centralized and discriminatory, caused development of local potentials and the insight of multiculturalism did not grow maximally. As a result, the pillars of harmonization, national and state life became weak and fragile. In

Economics, for example, it was clear that the government was less able to realize equality and improve the welfare of the community. In politics, it had not yet succeeded in fostering a healthy and dynamic democratic system. In culture, the government had not been able to empower, maintain and develop the wisdom traditions of various regions. While in laws, the government had not succeeded in protecting and providing justice for weak communities yet.

At present Indonesia is facing a big problem, which results in a horizontal conflict in society that threatens the unity and integrity of the state. Recently, in some parts of Indonesia there have been many acts of violence on society involving various elements and groups, both ethnic and religion, under the name of SARA (ethnicity, religion, race, and inter-group differences). Indonesian multicultural society which has diversity raises various social conflicts that can be categorized into 3 groups (Khoirunnisa, 2016). The

first is identity exclusivity that occurs because one ethnic group feels superior to other groups, for instance the racial riots between natives and Chinese on May 13-14, 1998. In addition, inter-religious conflict that occurs in Ambon between Moslem and Christian, was used as a mass collector instrument and legitimized acts of violence against other religions. The second is natural resource competition, as took place in West Kalimantan between indigenous Dayaks and Maduranese migrant communities. The third is the emergence of separatism from the local area due to the fading sense of nationalism. Separatist movements in East Timor, Aceh with GAM (Free Aceh Movement), Ambon with RMS (Republic of South Maluku) were evidence of the step back of local nationalism and the loss of their trust towards the government.

Those various conflicts do not mean that it is impossible to construct harmonization. One example of harmonization among diversity occurs in Magelang, a city based on multiculturalism, which is able to maintain the harmonization of society through the local wisdom of art culture. Multiculturalism as an inseparable part of this nation, can continue to be reproduced through traditional arts. In global cultural development, the people of Magelang Regency still maintain folk arts of mass dance as a means of community unity. Based on data from the Cultural and Education Department of Magelang Regency, there are 50 types of arts with 2,464 arts groups, of which 75 studios including theater arts, art studios, music arts, painting arts, dances, and carvings. Some of the fast-growing traditional arts are *Jathilan* art, *Kubrosiswo* art, *Kuda Lumping* art, Islamic tambourine art, *Janeng* art, and *Topeng Ireng/Dayakan* art that exist among multicultural society. With traditional arts in a multicultural society, Magelang Regency may be possibly used as an example of the success of harmonization in a pluralistic society.

Based on the background above, the harmonization of the people in Magelang Regency will be used as a model as an effort to construct and maintain the harmony. This study is based on an assumption, that the structure of a plural society such as Indonesia

basically cannot be interpreted as a threat, but instead it becomes a great potential for the formation of a democratic society, characterized by the building of civil society (Heru Nugroho in Ilahi & Rabain, 2011). From those problems, the purposes of this study are to analyze and test empirically the factors that affect and construct the harmonization of multicultural societies in Magelang Regency, Central Java, Indonesia.

2. Underlying theory

2.1. Harmonization in multiculturalism

Multiculturalism is an acknowledgment that several different cultures can exist at the same environment and benefit one another. Berry et al (1977) define multiculturalism as a cultural diversity in society and the involvement of cultural community groups in society. Heywood says multicultural normative is the existence of positive support, celebration of communal diversity which is typically based on the rights of different groups to be respected and recognized and the benefits derived through a wider social and cultural diversity (2007, p. 313). If Indonesia is famous with the term Unity in Diversity, each country also applies the principle of multiculturalism with different naming. For example the United States names multiculturalism with Melting Pot, meanwhile Canada names it as Salad Culture, in which each component retains its flavor (Mahfouz, 2013). Hefner (2007, p.16) portrays Indonesia, Malaysia and Singapore have striking cultural heritage and challenges of cultural pluralism so that they are seen as a classic locus for the new formation of plural societies.

Mahfud (2006, p.46) states that multiculturalism respects and protects cultural diversity. Indonesia as a country that has ethnic, cultural, religious and communal diversity, realizes that multiculturalism becomes a very important issue in government administration, especially in accommodating the interests and political voices of minorities in the public space. Mahajan in Mishra & Kumar (2014) says that multiculturalism emphasizes that differences lead to equality in society. The presence of differences is not the main discussion, but the more important is giving them equality of service to community which actually has a positive impact on

cultural diversity. Diversity without equality will lead to division (Berry, 2016). The ability of intercultural awareness gives opportunities for openness and flexibility to accept cultural differences. Self-awareness is the basis for the ability to understand interculturality (Ingulsrud et al 2006, Krainovich-Miller et al 2008, Rew et al 2003). Rozaimie & Ali (2014) say that multiculturalism awareness is very important to maintain the harmony of multicultural societies and eliminate social desirability, ethnocentricity, stereotypes, and racist sentiments. Research by Boty (2017) shows that there are forms of social interaction between Malay and Non-Malay communities in Sukabangun Palembang, Indonesia. Those are mutual cooperation, community invitations, and helping one to each other. Meanwhile, the driving factors for social interaction are understanding and awareness. They understand that they have lived in the settlement for a very long time. There is no distance, because they live in brotherhood. The second factor is awareness. Each member of the community has differences, so it gives awareness that they must adapt well to their social environment.

Multicultural society requires a culture that belongs widely as a form of self defense. Because it involves many cultures, it may grow from interacting and respecting each other as well as maintaining diversity. In multicultural societies, culture is something that always meets and cannot be separated either formally or informally, in private and public spaces (Parekh, 2012, p. 294). Ideally, multicultural society is a society that lives in various ethnicities and cultures, but mutual respect among ethnic groups will provide trust for other ethnic groups so that good interaction is established and even leads to harmonization (Kurniawan, 2017). Culture can be a tool to prevent

conflicts, including cross-cultural understanding with mutual respect between religions and attitude of ethnicity acceptance for national unity. By this way nationalism, constitutionalism, pluralism and multiculturalism will continue to grow and develop in harmony in Indonesia (Ismail, 2014, p. 124).

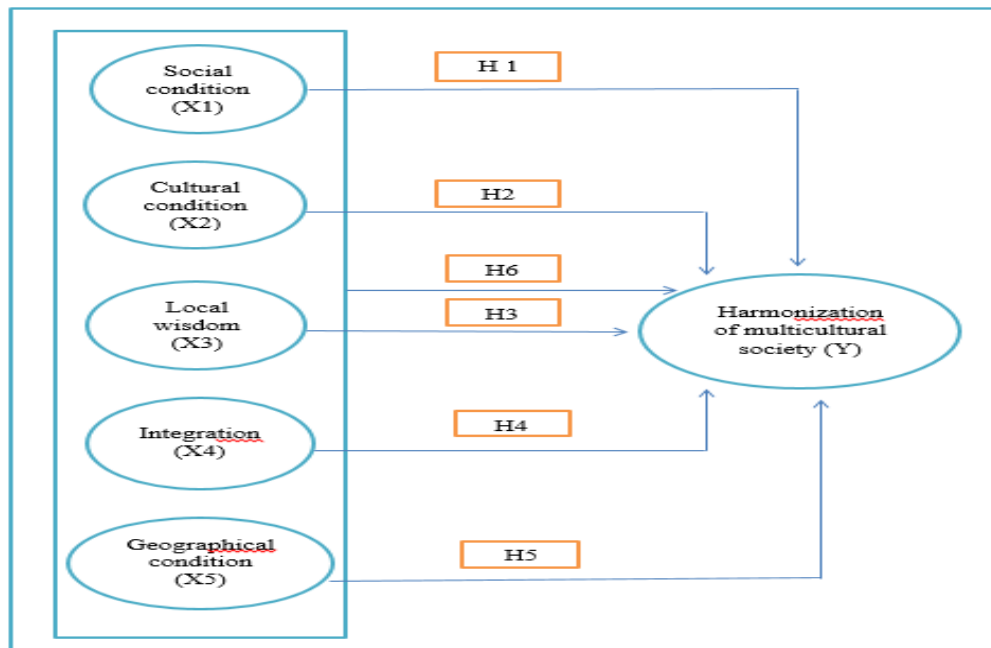
2.2. *The characteristic of multicultural society of magelang regency*

Multicultural factors influenced by social conditions are differences of sex, age, religion, education, and employment. Based on data from the Central Statistics Agency of Magelang Regency in 2018, the percentage of men is 50.17%, while women is 49.83%. For the age, 7.6% is kindergarten, school students is 8%, adult is around 48.75% and 19.46% is elderly. The percentage of religion in Magelang regency is dominated by Moslem with 97%, while the rest are Christian, Catholic, Hindu, Buddhist, and other religions. In employment, the people of Magelang Regency who work in the agricultural sector are 34.52% and the non-agricultural sector, including industry, trade and accommodation, services and others is 65.48%. In education, 24.38% does not pass elementary school, 35% is elementary graduation, 21.5% is junior high school graduation, 15.06% is senior high school graduation, and the rest is higher education graduation with 4.05 %.

2.3. *Hypotheses development*

From the results of the research, the empirical research model in this study is presented as in Figure 1. Figure 1 describes the model that builds the harmonization in multicultural society of Magelang Regency which is influenced by several factors, namely social, cultural, local wisdom, integration, and geographical condition.

Figure 1. Empirical Research Model of Harmonization in Multicultural Society



Source: Based on various research, 2019

From the model above, the hypotheses of the study are:

- H1: Social condition has a positive effect on the harmonization of multicultural society in Magelang Regency
- H2: Cultural condition has a positive effect on the harmonization of multicultural societies in Magelang Regency
- H3: Local wisdom has a positive effect on the harmonization of multicultural society in Magelang Regency
- H4: Integration has a positive effect on the harmonization of multicultural society in Magelang Regency
- H5: Geographical condition has a positive effect on the harmonization of multicultural society in Magelang Regency
- H6: A whole factor has a positive effect on the harmonization of multicultural society in Magelang Regency

3. Method of the research

3.1. Data

The method of this research is analytic descriptive (Garna, 1999, p. 32; Moleong, 1989, p.2-3). Data collections of the field research are observation, interview and questionnaire. Observation is carried

out by conducting observations in the field regarding social condition, cultural condition, local wisdom, integration, and geographical condition that occur in the community supported by other related data. Interview is conducted by interviewing a number of art performers in Magelang Regency, who contribute to the development of art, and interact socially among artists. In addition, for further information, researches interview the head and the officer of Cultural Department of Cultural and Education Department of Magelang Regency. There are 50 types of arts with a total of 2,464 art groups and 75 studios and art groups, consisting of theater arts, art studios, music arts, painting arts, dances and carvings. The Slovin formula (Umar, 2003, p.78) is conducted to determine the sample with the minimum sample of 65. This study is done by the method of purposive sampling that takes 120 samples by distributing questionnaires, but only 117 respondents fill out the complete data.

3.2. Research variable

The dependent variable in this study is the harmonization of multicultural society that consists of: 1) Social condition; 2) Cultural condition; 3) Local wisdom; 4) Integration; and 5) geographical condition.

3.3. Analysis technique

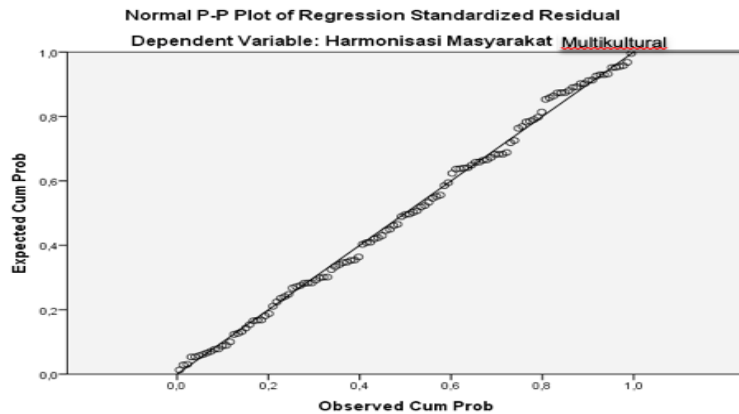
Data analysis techniques in this study use multiple linear regression analysis, hypothesis test, and determination test using SPSS software.

4. Results

4.1. Classical assumption test result

4.1.1. Normality test result

Figure 2. Normality test result



Source: Processed data, 2019

The result of the normal P-plot graph above shows normal distribution patterns because the plotting of residual data spreads around the diagonal line and follows the direction of the diagonal line, so that it can be said that the regression model meets the normality assumption.

4.1.2. Multicollinearity test

Table 1. Multicollinearity test result

		Coefficients ^a				
		Standardized Coefficients		Collinearity Statistics		
Model		Beta	t	Sig.	Tolerance	VIF
1	(Constant)		-5,493	,000		
	Social condition	,163	2,523	,013	,803	1,246
	Cultural condition	,188	2,503	,014	,588	1,701
	Local wisdom	,191	2,290	,024	,480	2,084
	Integration	,240	3,049	,003	,539	1,856
	Geographical condition	,283	3,920	,000	,637	1,569

Dependent Variable: Harmonization of multicultural society

Source: Processed data, 2019

The multicollinearity test result as in Table 1 shows that the tolerance value between independent variables does not have a tolerance value of less than 0.1 (10%) and the result of the calculation of the value of VIF (variance inflation factor) also shows the same thing, namely none the independent variable which has a VIF value is greater than 10. This shows that there is no symptom of multicollinearity in regression model.

4.1.3. Heteroscedasticity test

Table 2. Heteroscedasticity test result

Coefficients ^a						
Model		Standardized Coefficients			Collinearity Statistics	
		Beta	t	Sig.	Tolerance	VIF
1	(Constant)		4,405	,000		
	Social condition	-,042	-,418	,677	,803	1,246
	Cultural condition	,119	1,019	,311	,588	1,701
	Local wisdom	-,076	-,585	,560	,480	2,084
	Integration	-,140	-1,142	,256	,539	1,856
	Geographical condition	-,216	-1,925	,057	,637	1,569

a. Dependent Variable: Glejser

Source: Processed data, 2019

Table 2 shows that the significance value of each variable is (Sig.) > 0.05. In other word, there is no heteroscedasticity symptom.

4.2. Hypothesis test result

4.2.2. Regression result

Table 3. Regression result

Coefficients ^a			
Model		Unstandardized Coefficients	
		B	Std. Error
1	(Constant)	-12,576	2,290
	Social condition	,153	,061
	Cultural condition	,283	,113
	Local wisdom	,492	,215
	Integration	,572	,188
	Geographical condition	,478	,122

Dependent Variable: Harmonization of multicultural society

Source: Processed data, 2019

Table 3 shows that the value of the multiple linear regression equation is $Y = -12.576 + 0.153 X_1 + 0.283 X_2 + 0.492 X_3 + 0.572 X_4 + 0.478 X_5$.

Table 4. t test result

Coefficients ^a						
Model		Standardized Coefficients			Collinearity Statistics	
		Beta	t	Sig.	Tolerance	VIF
1	(Constant)		-5,493	,000		
	Social condition	,163	2,523	,013	,803	1,246
	Cultural condition	,188	2,503	,014	,588	1,701
	Local wisdom	,191	2,290	,024	,480	2,084
	Integration	,240	3,049	,003	,539	1,856
	Geographical condition	,283	3,920	,000	,637	1,569

Dependent Variable: Harmonization of multicultural society

Source: Processed data, 2019

5. Discussion and conclusion

Efforts in constructing the harmonization of multiculturalism in the Magelang Regency are influenced by 5 (five) factors, namely social condition, cultural condition, local wisdom, integration, and geographical condition.

5.1. *The social condition impact of harmonization of multicultural society*

Table 3 and table 4 above show that social condition has a positive effect of 0.153 to the harmonization of multicultural societies with a significant value of 0.013. Thus it can be concluded that hypothesis 1 which states that social condition has a positive effect to the harmonization of multicultural societies can be accepted. This means that if the social condition of the community is getting better, then the harmonization of the cultural community of Magelang Regency is also getting better. This research is in line with research conducted by Salahudin (2010) which says that there are factors that contribute to the harmony of life that can create social harmony, i.e. Social solidarity among communities, the tribute to ancestors that are still preserved by the community, and good relationships among people of different religion.

Based on observations on the field, the solidarity among the multicultural communities of Magelang Regency is going well. For example there are *rewang* (mutual cooperation tradition among villagers by providing menus and all equipment for wedding parties, funeral etc.) and *sambatan* (mutual cooperation traditions among societies in building or repairing houses). People who participate in those traditions do sincerely without expecting a reward from the host. In addition there is the tradition of *ujung-ujungan*, i.e. mutual visits among communities on Eid al-Fitr. Although this is a Moslem holiday, people of other religions also participate by visiting each other and providing food to guests. Not only Moslems are visited by others of different religion, but non-Moslem people are also visited by Moslems. So in Eid al-Fitr non-Moslems provide dish for guests. Harmonization

can be seen in the tradition of visiting each other regardless of religion which shows mutual tolerance in differences. Another tradition is the tribute to ancestors which is still maintained by sending them a praying through reading the verse of Qur'an. Although this is a Moslem activity, but the invited guests are either Moslem or non-Moslem.

5.2. *The cultural condition impact of harmonization of multicultural society*

Based on Table 3 and table 4 above, culture shows positive effect of 0.283 to the harmonization of multicultural societies with significant value of 0.014. So hypothesis 2 which states that culture has a positive effect on the harmonization of multicultural societies can be accepted. This means that if the culture of the community is getting better, then the harmonization of the cultural community of Magelang Regency is also getting better.

Culture and society are inseparable. The existence of diverse cultures in society will produce diversity in human life. Cultural diversity creates a circumstances that different cultures of art, literature, music, moral, and tradition can form mutually beneficial relationships (Mishra & Kumar, 2014). A development will not be created if there is no harmony between communities. In multicultural country as Indonesia, it will be very difficult to create a development if the community is not united. Therefore, culture can be a unifying tool for Indonesia's development (Melina, 2016). In the Special Region of Yogyakarta, social harmony exists because of Javanese culture maintenance that prioritizes harmonization and strong patterns of community life and the strong influence of Sri Sultan Hamengkubuwono X as a spiritual figure that his words are still heard and obeyed (Suwariyati in Shalahuddin, 2010). For Magelang people, culture of folk art is developing very rapidly and has proven to be able to be a factor in building harmonization in community. The results of this study are in line with research by Kurniawan (2017) which says that local cultural values are very influential in building harmony in a plural society because respect and acceptance in the community starts from the culture of the community.

In Magelang community, the constructing factors of harmonization are the preservation of culture, community culture, and organizational culture.

5.2.1. Preserving culture

Based on the results of data from the interview with the head and the officer of Cultural Department of Cultural and Educational Department of Magelang Regency, there are 50 types of arts with a total of 2,464 art groups and 75 studios and art groups, consisting of theater arts, art studios, music arts, painting arts, dances and carvings. Some types of traditional arts are rapidly developing, such as *Jathilan* art, *Kubrosiswo* art, *Kuda Lumping* art, Islamic tambourine art, *Janeng* art, *Topeng Ireng* art, *Dayakan* art, *Campur* art, *Gatholoco* art, *Lengger* art, *Soreng* art, leather shadow puppet art (traditional art by performing puppet made by leather such as cow or bull) and live action traditional drama art (traditional art by performing human that has character for each and play a certain story of drama). The multicultural element can be seen from *Jathilan*, *Dayakan*, and *Soreng* dancers that the age ranging from kids, teenagers, to adults. In addition, the arts need dance movements that require harmonization in the performance. The development of art groups in Magelang is influenced by the closeness of the residence to the tourism attraction of Borobudur Temple. According to Aditya Farhan (2018), the emergence of various art performances are affected by the tourism destinations that close to the people live, such as Borobudur temple. With the existence of community empowerment in economic and socio-cultural sectors in rural tourism, it has an economic impact on increasing the income of the people around and the chance of the employment opportunities in tourism.

5.2.2. Community culture

Community culture is a habit that people do every week, every month, and every year. Meetings are held every week by residents for routine training in each art group and the meeting will be held more intensive before performing at a particular event. Another weekly cultural preservation is

karawitan/klonengan (a performance of Javanese orchestra with a set of *gamelan* instruments).

Whereas monthly routine meetings are the meeting of *Rukun Tetangga/RT* (Neighbourhood Unit, the organization of the lowest administrative division of Indonesia), the meeting of *Rukun Warga/RW* (the upper organization of RT), and the meeting among community under the same village/sub-district/district. In addition, there are meetings that are carried out incidentally, for example *kenduren* (salvation attended by neighbours with a prayer ceremony led by religious leaders or traditional leaders. In this event a spicy cone yellow rice completed with side dishes is served, then it is shared to all attendances), *slametan* (similar with *kenduren*, which is a prayer ceremony attended by neighbours with the purpose of asking for salvation from the God), and *yasinan* (the tradition of reading *Yasin* letters, one of letters in Al Qur'an, addressed to deceased ancestors). Usually the meeting is held by Moslem citizens by inviting guests, i.e. relatives, friends and neighbours. Although it is Islamic culture, but the invited guests are not only Muslims, but also non-Muslim, or in other words the invited guests do not considers what belief they have.

The annual meeting is the *Ujung-Ujungan* tradition, a mutual visit among residents on Eid al-Fitr. Although this is a Moslem celebration day, residents of other religions participate by visiting each other and also providing Indonesian Moslem traditional feast for guests. Harmonization can be seen in the tradition of visiting each other regardless of religion which shows mutual tolerance in differences. This mutual tolerance is a kind of cooperative association (Kadir & Syufri, 2017).

5.2.3. Organizational culture

Organizational culture is participation of art performers in an organization. The participation of art actors in an art group requires members to intensively interact among members of the arts group from various social backgrounds, being discipline in conducting practices, especially before performing at a particular event, and being responsible for the roles charged for each performer. Responsibility for the role given is

reflected in the seriousness of the performers in carrying out the play in a story when they perform. For example the Soreng art developed in *Sawangan, Pakis, Ngablak, Grabag, and Windusari* area which presents the historical story of Pajang kingdom. There are various roles must be played such as Sultan Hadiwijoyo/Joko Tingkir as a king, Aryo Penangsang a king's enemy, Aryo Penangsang's assistance, Aryo Penangsang's warriors and troops with each different character. Beside the role that must be played well, this dance art also requires property such as costumes, music, property supporting performances such as horse toy, swords, whips, and so on. All those involved in the arts must have the responsibility in carrying out the roles in order to present fabulous performance.

5.3. *The local wisdom impact of harmonization of multicultural society*

Based on Table 3 and Table 4 above, shows that local wisdom has a positive effect of 0.492 on the harmonization of multicultural societies with a significant value of 0.024. Hypothesis 3 states that local wisdom has a positive effect on the harmonization of multicultural societies, so the hypothesis can be accepted. The harmonization of the cultural community of Magelang Regency will be better, if the local wisdom of the community is getting better.

Rahyono (2009, p.9) says that local wisdom has strategic functions. Those are as a forming identity, a raising self-esteem, an increasing national dignity, not as a foreign value to the owner, and a strong emotion involvement of people in appreciating local wisdom. Research by Boty (2017) shows that the social interaction between the Malay and Non-Malay communities of Sukabangun Palembang community are mutual cooperation, community invitation, and helping each other.

Local wisdoms that develops in Magelang community are tradition of *nyadran, saparan, rewang, and sambatan*. The *nyadran* tradition is a tradition of visiting ancestral tombs which is held before the month of *Ramadhan*. For some areas in Magelang regency, if the *Nyadran* tradition is carried out, students choose not to attend school

because usually every family must provide meal to be taken to a prayer ceremony. When *nyadran* takes place, there is also a tradition of food delivery to relatives outside villages. In welcoming the *nyadran* tradition, art performance will be presented in the local village.

While *Saparan* is a tradition carrying out in the month of *Sapar* (Javanese calendar). It is an expression of community gratitude for the abundant harvest of vegetables. *Saparan* tradition is still strongly implemented by the community around the slopes of Merapi and Merbabu Mount, in *Sawangan* Sub-district, *Pakis* District, *Ngablak* District and *Dukun* District. *Saparan* tradition is a parade of *tumpeng* (spicy yellow rice shaped in cone) and *ingkung* (steam chicken), brought by women on their head by walking around the village on foot. Beside *tumpeng* and *ingkung*, there are also vegetables as the harvest of the residents which are shaped like a mountain and also brought by them on their head. Behind them is a line of people wearing Javanese traditional clothes. When the parade finishes, *tumpeng* and *ingkung* are put on the junction of the village road to be prayed for, and they are eaten together after. For mountains of vegetables, residents especially kids grab it. They believe with the myth that they will get blessings in their life if they can get it.

Rewang tradition is a tradition of mutual cooperation among the village communities in providing menus and all the equipment for wedding party, funeral, etc. While *sambatan* is a tradition of mutual cooperation among residents in building or repairing houses. Both traditions are done sincerely without expecting rewards from the host.

5.4. *The integration impact of harmonization of multicultural society*

Based on Table 3 and Table 4 above, it shows that integration has a positive effect of 0.572 on the harmonization of multicultural societies with a significant value of 0.003. It can be assumed that integration has a positive effect on the harmonization of multicultural societies. Integration is a person's control of conflicts and social life deviation (Emiliana et al, 1997, p. 25). According to

Emiliana the elements in integration are controlling conflict from deviations through social stages or processes that create the rule in community so that an attitude of interdependence arises. While Lalande in Maurice's book (2003, p. 310) states that "Integration is an effort to build closer interdependence (relations) between members in society". Lalande explains that integration is an effort to build relationships among community members so that their relationship is getting tight. Based on these various theories it is concluded that integration is an effort to control conflict to unite separate elements by obeying the rule in order to build national integrity. The indicators of integration are loving the homeland, avoiding conflict, obeying social rules, having solidarity, and cooperating.

Integration can be done more effectively through the role of leaders with their policies in constructing harmony in a multicultural society. In Indonesia, the role of the government began during Soeharto's leadership, by shaping harmonization with the application of the Pancasila (five Indonesian ideologies) which are applied at schools, universities, and state institutions in order to grow awareness of Pancasila as the fabric of nation (Ahnaf, 2016). In politics, multiculturalism demands the government and state institutions either encourage diversity and pluralism or organize differences in society through the adoption and application of law in legislative and administrative institutions (Buendia, 2016). One challenge in forming a nation is how to integrate well various groups without sacrificing ethnic, linguistic and religious diversity (Ocampo, 2011, p. 17). Karyanti's study (2018) shows that through good leadership, social integration in art groups that involves many people becomes a means of integration among residents. In addition, Anriani's research (2018) shows that an effort to strengthen the harmonization of social life is both the government and the community must work together. The government works by using its political power and authority in making policies, while the community plays its role by participating, supporting and implementing these policies.

One example of a leader's role is the policy of the Principal in Bandungrejo Elementary School, Magelang regency, who accustoms his students from grade 1 to practicing traditional art once a week. Whereas in *Ngablak* area, starting from kindergarten to high/vocational school, the headmaster requires local arts as an obligation in extra-curricular activities. Besides, under the leadership of Cultural Department head of Cultural and Educational Department of Magelang Regency, the frequency of performing arts has increased so that it has an impact on public participation in art (both as a performer and as audience). There is a policy that every Saturday and Sunday in Lumbini park around Borobudur temple, each art group must take turn to perform. In addition, to commemorate Indonesia's Independence Day, on August 17th or a few days after, a carnival is held annually in Magelang Regency. The number of art performers is related with the number of independence year. If commemorating the 74th Indonesia's Independence Day, 74 art groups will perform.

Whereas in leather shadow puppet art, it requires art groups to take turn performing at 21 spots within the Magelang Regency. This art is also a medium to deliver information about government policies to the public. For example the information about the government visions, the official population and civil registration programs, health service programs, paying vehicle taxes procedures, traffic rules and so on which is being part of the stories in the leather shadow puppet art. This is done as an effort of government in communicating government regulations/policies to the public in an attractive way. The ability to communicate effectively and cross-cultural understanding is important to realize effective community relationships and interactions (Clausen 2010, Leung 2007, Matsumoto and Yoo 2006). The role of leaders in constructing harmonization is also in line with research by Pakulski (2014) which explains one example of multiculturalism in Australia, i.e. the existence of political strategy policies that can be used to overcome cultural differences.

5.5. *The geographical condition impact of harmonization of multicultural society*

Regression and t test result tables show that geographical condition has a positive effect of 0.478 on the harmonization of multicultural societies with a significant value of 0,000. So it can be assumed that hypothesis 5 which states that geographical condition has a positive effect on the harmonization of multicultural societies can be accepted. The better the geographical condition is, the better the harmonization of the cultural community of Magelang Regency is. The results of Farhan's research (2018) show that supporting factors for community welfare are potential tourism environment, government facilities, and people participation. The existence of community empowerment in economic and socio-cultural sector of the tourism village has an economic impact in increasing the income of the community and opening an employment opportunities in tourism. Whereas the social and cultural impact can be seen from the changing of working cultural behavior from agriculture into trading and tourism field. In addition, climatic condition also provides potency of diversity. Another research by Bakar (2017) shows that nature diversity is a factor that significantly shapes ethnic and cultural diversity.

Geographical condition is a factor that influences the harmonization of multicultural society in Magelang Regency. The first factor is the ease of information provided to all art groups because of adequate infrastructure. The government policies that require art groups to perform in tourism attractions such as on Borobudur temple, to perform in the anniversary of Indonesian Independence Day, to perform in the anniversary of Magelang Regency and other big events will not be carried out without adequate information. In this case the information is well conveyed because the geographical conditions of Magelang Regency are very possible to enable the community of Magelang district to access the internet fast and easily.

The second is the distance of tourism destination. Magelang Regency has a global tourism attraction, i.e. Borobudur temple. This condition has an impact on the development of culture, such as the dance

arts, leather shadow puppet arts, and live action traditional drama art. The art groups take turn in performing in *Lumbini* Park, within Borobudur temple area every Saturday and Sunday. But during the *Eid al-Fitr*, they will perform for 7 days starting from the 1st of Syawal moon based on Moslem calendar.

Another factor is the availability of infrastructure. The government builds a stage for practicing venues for all art groups, in order they have a representative place to practice. In addition, access to good road infrastructure also makes it easier for people to travel and carry out artistic activities. For instance Ketep Pass natural tourism attraction in Sawangan, Magelang Regency that has a road access of Solo-Selo-Borobudur route with the view of volcano along the road, especially Merapi Mountain.

The last factor is the mapping of art styles based on geographical condition. With this condition, various types of art have emerged well. In *Muntilan*, *Mungkid*, *Mertoyudan*, *Secang*, and *Tempuran* areas the arts are less developed, but advanced in the field of trading. Residents in those areas prioritize the economy rather than cultural preservation because geographically they are close to urban areas. On the other hand, people who live with agricultural livelihoods still have the opportunity to carry out activities such as practicing arts at night. This research is supported by Sukamto's research which says that communities on the slopes of Kelud Mountain have a closer and more harmonious life than people who live in urban areas because of thicker individual value (Sukamto et al, 2018). In *Purahan*, *Cawang Sari*, *Ngadiwinatan*, *Kedungombo*, and *Bongsari* areas, with geographical conditions close to Borobudur temple, the arts develop rapidly. From the dance movement, the same dance of different place may have different movement based on geographical conditions. In *Merbabu*, *Merapi*, *Grasan*, and *Menoreh* areas, the dance movements are more classical and elegant. In *Ngablak* area with cold environment, the movement of the dance is more energetic because of the closeness to mountainous regions. While in the area of *Muntilan*, *Jethis*, and *Candimulyo*, the movement is slower because of

heater condition. In *Salam* area, because it is close to Jogjakarta, the dance movement is influenced by the classical Jogjakarta style.

5.6. *Determination Test Result*

Tabel 5. Determination Test Result

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,794 ^a	,630	,614	2,600

a. Predictors: (Constant), Social condition, cultural condition, local wisdom, integration, geographical condition.

b. Dependent Variable: Harmonization of multicultural society

Source: Processed data, 2019

From the results of the determination test as in table 5 above, it can be assumed that the coefficient of determination is 0.714 or 71.4% from the Adjusted R Square value. This shows that the independent variables in this study, those are social conditions, local wisdom, cultural condition, integration, and geographical conditions, are able to explain the variation of the dependent variable, i.e. The harmonization of multicultural societies by 71.4%. Meanwhile 28.6% is explained by other factors. Thus it can be concluded that hypothesis 6 which states that social condition, cultural condition, local wisdom, integration, and geographical condition have a positive effect on the harmonization of multicultural societies can be accepted.

From the results of the analysis and discussion above, there is a conclusion that social condition, cultural condition, local wisdom, integration, and geographical condition have a positive and significant effect on harmonization of multicultural societies in Magelang Regency with a regression equation $Y = -12,576 + 0.153 X1 + 0.283 X2 + 0.492 X3 + 0.572 X4 + 0.478 X5$. Integration is the most influence factor on harmonization of multicultural societies among others. Multiculturalism with variety of social condition, the maintenance of traditions of local wisdom, the culture of society, and the role of leaders in making policies that are supported by the role of government, and geographical condition such as closeness to tourist attractions and the diversity of arts that enrich the development of cultural wealth

is able to construct harmonization of multicultural communities in various aspects of life.

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