

## MULTICULTURAL EDUCATION VALUES IN FILM 'KE JOGJA' AND 'KE JOGJA 2' (SEMIOTIC STUDY ON PANIRADYA KAISTIMEWAN YOUTUBE ACCOUNT)

*Nilai-Nilai Pendidikan Multikultural dalam Film 'Ke Jogja' dan 'Ke Jogja 2' (Studi Semiotika pada Akun Youtube Paniradya Kaistimewan)*

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Keywords	Abstract
Multicultural Education Film Paniradya Kaistimewan Semiotic SDGs	<p>The existence of this diversity in Indonesia should make humanity interact and unite in goodness. For this reason, it is necessary to instill multicultural values in each individual. This research aims to find out the value of multicultural education in the film 'Ke Jogja' and 'Ke Jogja 2' in Paniradya Kaistimewan YouTube Account. This research uses qualitative research, semiotic analysis and focuses on the representation of social and cultural values, where researchers will analyze and identify the words, meanings and messages in short films. This research found that in the film 'Ke Jogja' and 'Ke Jogja 2' contains the value of tolerance, an attitude of understanding, respecting and appreciating other. This values are in accordance with points 10 and 16 contained in the sustainable development goals (SDGs), namely reducing inequality and peace, justice and strong institutions in people's lives.</p> <p><i>Eksistensi keberagaman di Indonesia seharusnya mengantarkan pada interaksi humanis dan persatuan yang positif. Oleh sebab itu, perlu adanya penanaman nilai-nilai multikultural pada masing-masing individu. Penelitian ini bertujuan menyingkap nilai-nilai pendidikan multikultural dalam film 'Ke Jogja' dan 'Ke Jogja 2' di akun You Tube Paniradya Kaistimewan. Penelitian ini menggunakan pendekatan kualitatif, analisis semiotik dan fokus pada representasi nilai-nilai sosial dan kultural, di mana peneliti menganalisis dan mengidentifikasi kata-kata, makna dan pesan dalam film pendek tersebut. Penelitian ini menemukan bahwa film 'Ke Jogja' dan 'Ke Jogja 2' mengandung nilai-nilai toleransi,</i></p>



*memahami, menghargai dan mengapresiasi pihak lain. Nilai-nilai tersebut sesuai dengan poin Ke-10 dan Ke-16 Tujuan Pembangunan Berkelanjutan atau Sustainable Development Goals (SDGs), yaitu Mengurangi Ketimpangan (Reduce Inequality); serta Perdamaian, Keadilan dan Kelembagaan yang Kuat (Peace, Justice, and Strong Institution).*

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## A. INTRODUCTION

The diversity of ethnicities and cultures makes Indonesia a multicultural country (Indrayana et al., 2021). Indonesia is a very multicultural society with a diversity of religions, ethnicities, cultures, languages and customs (Adha et al., 2018; Indrayana et al., 2021; Kasmiasi, 2021). There are around 1340 ethnic groups in Indonesia according to the Central Statistics Agency's census results written on the website indonesia.go.id (Noviasri et al., 2022; Siregar et al., 2022). The existence of this diversity should make humanity interact and unite in goodness. As Allah says in the Qur'an, Surah al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

*O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other* (Kementerian Agama RI, 2012).

Indonesian society will not be able to escape ethnic and cultural differences. Culture is a pattern of life that exists in society and is formed by itself due to the repetition of activities and behavior carried out by individuals continuously over a long period of time (Nabilah & Nikmah, 2022). The diversity and potential conflict that arises makes multicultural education considered very important. Multicultural education can be interpreted as the process of developing human attitudes and knowledge in respecting existing differences and diversity, which includes elements of history, values, views from different cultural backgrounds (Noviasri et al., 2022). Multicultural education and pluralism are educational means to provide equality for all communities (Soffi, 2022).

Various methods and approaches can be alternatives that complement and enrich the delivery of multicultural education, one of which is through performances and film media (Zaenuri et al., 2021). In line with Perry's opinion quoted by Suryaningsih that the film with appropriate adaptation and guidance are strong authentic material for gaining cultural understanding (Suryaningsih, 2019). If up until now films had an entertaining function, now films are used to convey a message and educate (Al-Ahmad, 2023). Multicultural education identified in the film takes the form of ethnic diversity, moral messages, religious diversity, language, gender, social class, race, ability and age and communication patterns (Ahmadi et al., 2022; Anggraini & Asnawi, 2023; Indrayana et al., 2021; Noviasri et al., 2022; Siregar et al., 2022). For this reason, the author wants to reveal whether the short film produced by Paniradya Kaistimewan Yogyakarta has multicultural educational values.



The regional government of the Daerah Istimewa Yogyakarta (DIY) has an institution called Paniradya Kaistimewan. Paniradya Kaistimewan is an institution under the Governor of the Special Region of Yogyakarta which was formed based on Perdais No. 1 of 2018, led by Paniradya Pati. Paniradya Kaistimewan is a structural institution that replaces the Specialty Assistant which has the task of managing the DIY Kaistimewan program, from formulation, monitoring to evaluation. Paniradya Kaistimewan functions like BAPPEDA (Regional Development Planning Agency and specifically manages the Special Funds –Dana Keistimewaan (Danais) (Ayu et al., 2022). Paniradya Kaistimewan is also committed to always maintaining and providing the best service, safeguarding and caring for the special features of Yogyakarta (in <https://paniradyakaistimewan.jogjaprov.go.id/>, 2023). Not only that, his duties also include preparing policies related to Keistimewaan, planning, controlling Keistimewaan affairs, and coordinating the administration of Keistimewaan affairs (Khoiriyah et al., 2021; Zaenuri et al., 2021).

Apart from the government sector, Paniradya also uses film media as a medium for conveying messages regarding the Keistimewaan (special values) and culture of Yogya. Film media is considered an interesting medium in accordance with current developments and optimal in conveying messages to the younger generation (Al-Ahmad, 2023; Ayu et al., 2022; Hadi, 2022; Suriyanto et al., 2023; Zaenuri et al., 2021). Message conveyed by Paniradya Kaistimewan through socialization about local wisdom values and Yogyakarta culture. The messages conveyed are multidimensional in various fields, including morals and society, religion, education and knowledge, customs and traditions, language, art, government and leadership, as well as nationalism and struggle (Paniradya Kaistimewan, n.d.).

In their YouTube bio description, The Paniradya Kaistimewan YouTube channel is a medium for disseminating information about the Specialties of the Yogyakarta Special Region or in Indonesia said Daerah Istimewa Yogyakarta (DIY). Upload interesting information related to the specialties of Yogyakarta, local wisdom of the people of Yogyakarta, philosophy of life of the Javanese people, special activities, and explanatory content regarding special activities, and the use of the Keistimewaan fund of Daerah Istimewa Yogyakarta (Al-Ahmad, 2023).

## B. METHODOLOGY

This research uses qualitative methods with a type of approach, namely semiotica to analysis the content. Content analysis is a technique for collecting data and analyzing the content of a media or text (Siregar et al., 2022). Semiotic analysis techniques include visual and verbal signs that form a systematic code in conveying messages about human behavior. This semiotic analysis uses Roland Barthes' model, namely denotation and connotation. Denotational meaning is the real meaning of a sign, while connotation is related to the content and signs work through myth or what is also called how culture explains or understands aspects of reality. This research focuses on the representation of social and cultural values, where researchers will analyze and identify the values and substance in several short films on the Paniradya Keistimewan cultural channel, namely 'Ke Jogja' and 'Ke Jogja 2'. In this case, what is analyzed are the words, meanings and messages communicated by. The data that has been obtained comes from film scenes that have been categorized as having social and cultural value (Anggraini & Asnawi,



2023).

Then the researcher data was collected in several steps, following the same technique as shown in the Sapalakkai research (Nurhaliza & Dadela, 2022). The first begins with observations of watching the short films 'Ke Jogja' and 'Ke Jogja 2' on YouTube Paniradya Kaistimewan many times. Second, spoken dialogue between characters was transcribed to facilitate the data selection process. At this stage, because the original language in the video is Javanese, the researcher confirmed the transcript before continuing to the next step. Third, the researcher read the transcript and defined each piece of scene while playing the film to check the accuracy of the transcript. Fourth, collect and describe related indicators in the scene (Ayu et al., 2022). Based on the data that has been found in the film, there are several cuts or scene captures that depict and reflect multicultural education. The researcher continued the process by translating the Javanese transcript into Indonesian and English.

### C. RESULTS

The short film Ke Jogja, is a film originating from Yogyakarta produced by Askara Nalini Films using Kaistimewan funds which was released on the Paniradya Keistimewan YouTube channel with 116 thousand subscribers as of January 14 2024. This film premiered on October 22, 2022 and has been watched as many as 2.667.147 times with a duration of 15.59 minutes (Christ, 2022). The film Ke Jogja was directed by Thomas Christ. This film tells the story of Kinar, a migrant from the city who has family in the village, she decides to stay temporarily in the village during the holidays. While on the road to her aunt's house she met a resident who offered him to stop by for a while but Kinar refused because he misunderstood because the resident said the word "*pinarak*" which in Indonesian means "let's stop by" but Kinar thought he was offering wine (arak). From this scene it is known that in Javanese culture, greeting people is a form of politeness. But sometimes, there are still those who don't understand *unggab-unggub* (Javanese manners). Therefore, this scene is shown as a form of explanation of the Javanese culture of hospitality.



Picture 1. Kinar Greeted by Residents in Minutes 02:02 Ke Jogja film



After walking again, she met Mas Rustho who greeted her and offered her a bicycle ride because it was going to rain and there was no signal in the village to open Google Maps which Kinar used to find the address of her family's house. At first Kinar scolded and refused her, but in the end she agreed because she saw that the situation was no longer possible. After arriving home, she called her mother and told about her journey. On the first day of her arrival, Kinar felt uncomfortable because everyone spoke Javanese which she did not understand at all. However, her mother advised her to adapt.



**Picture 2. Kinar Calls Her Mother in Minute 6:15 Ke Jogja film**

Kinar then met Bu Karsih, who had been taking care of her family's house for a long time and asked the head of subdistrict's house to submit an arrival permit. Because Kinar didn't know the address, she was escorted again by Mas Rustho. Arriving at head of subdistrict's house, Kinar handed over his files and intended to greet head of subdistrict with money, but head of subdistrict refused. Head of subdistrict told Kinar to *srawung* (mingle) and greet everyone so that she would be accepted by the village community.



**Picture 3. Head of Subdistrict Advises Kinar in Minutes 12:00 Ke Jogja film**



Before Kinar went home, the head of subdistrict gave her a *berkat* rice, congratulations on his child's birthday. From this scene, a message can be taken that even though migrate is newly to know, Javanese people kindly share what they have. After returning from head of subdistrict's house, Mas Rustho told Kinar that Jogja still adheres to the culture of good manners.



**Picture 4. Mas Rustho Talks to Kinar in Minutes 13:58 Ke Jogja film**

From this synopsis it can be concluded that this film attempts to illustrate the importance of good manners, especially towards older people and us as guests/migrate. Because according to Listiyani, quoted by Indrayana et al, the use of language that is gentle, polite, orderly and straightforward has an important role in shaping a person's character (Indrayana et al., 2021). According to Chotimah et al., the use of *unggah-ungguh* (Javanese manner) in everyday life is one way to teach and instill polite values in character education based on local cultural wisdom (Indrayana et al., 2021).

Researchers also took the film 'Ke Jogja 2' to find out more about the value of multicultural education. The short film Ke Jogja 2, is a film from Yogyakarta produced by Askara Nalini Films and Paniradya Kaistimewan which premiered on October 16 2023 and has been watched 228,075 times with a duration of 27.07 minutes, longer than the first film which was produced a year earlier (Christ, 2023). The film Ke Jogja 2 was directed by Thomas Christ. This film tells the story of Kinar's life in Sidorahayu Village. At the beginning of the film, it is depicted that Mas Rustho is washing his bicycle and greeted by Sidorahayu residents and Mas Rustho responds kindly. This illustrates that the culture of greeting each other accompanied by nodding the head is still strong applied in Java and this characterizes politeness. In the next minute there is a scene where Mas Rutho is waiting for Kinar to arrive, but instead another student arrives. When the students greeted Mas Rusto, they were scolded because he thought it was Kinar who came.





**Picture 5. Two Students Talk to Other in Minute 01:50 Ke Jogja 2 film**

While on the way, the two students chatted, discussing why Mas Rustho was scolding them. However, the student who used the yellow bag could not interpret Javanese because he came from Palu, the eastern region of Indonesia. As a result, what Mas Rustho said was not understood by them and was even misinterpreted. In another scene, there is a student who is waiting for the public transportation, because it doesn't come, head of subdistrict helps take her to her destination, which turns out to be head of subdistrict's shop. In this scene, the use of Javanese language is also taught in accordance with Javanese manner. Because the use of Javanese depends on who we are talking to. When talking to older people, the language is more subtle, using Javanese *krama alus*.



**Picture 6. Head of Subdistrict Gives Advice in Minute 12:34 Ke Jogja 2 film**

The head of subdistrict also advised them that they should also mingle with the local community, just like what head of subdistrict said to Kinar in the past. Not only that, head of subdistrict also taught them the etiquette that village people usually uphold. However, he also advised that even if you live in Java, you should still being Palu people (where you come from), don't force yourself to be Javanese as the



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saying goes “dimana bumi dipijak, di situ langit dijunjung” or “Where the earth is stepped, there a sky is upheld.”



**Picture 7. Head of Subdistrict Gives Advice in Minute 13:47 Ke Jogja 2 film**

In another scene, Rustho and Kinar go to Rustho’s grandfather’s house to ask for blessings. However, his grandfather brought him the *primbon* (Javanese calendar). After calculating, the grandfather said that their relationship should just end because their *weton* (calculation of birth dates) was bad, it was feared that in the future they would fight a lot. Even though at first Rustho refused, he finally accepted, although with a heavy heart. Mas Rustho also appreciates his grandfather. This teaches that Javanese people still respect and carry out the beliefs of their ancestors so that undesirable things do not happen in the future.



**Picture 8. Rustho Grandfather Talk About Primbon in Minute 23:27 Ke Jogja 2 film**

At the end of the film Ke Jogja and Ke Jogja 2, there is a statement from Sri Sultan Hamengkubuwono X, king of the Yogyakarta Sultanate. He said “Welcome to Jogja. To live in Jogja you



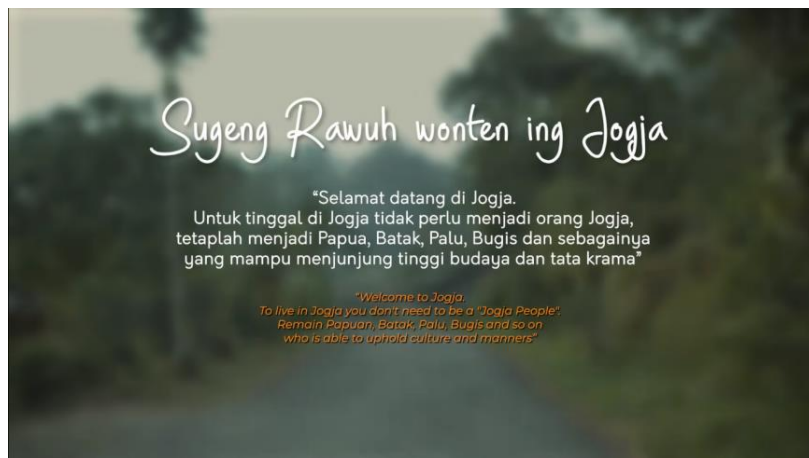
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don't need to be a "Jogja people", remain Papuan, Batak, Palu, Bugis, and so on who is able to uphold culture and manners."



**Picture 9. Sri Sultan Hamengkubuwono X statement in minute 26:00 Ke Jogja 2 film**

Another reason why researchers chose this film is because it uses many types of direct speech acts. This is unique because Jogja people usually use indirect speech acts as a form of politeness (Rizki et al., 2023). The existence of values and norms can become a control or self-awareness for each individual so that social life can run according to an order that has been mutually agreed upon by all members of society (Indrayana et al., 2021).

#### **D. DISCUSSION**

Since its appearance more than a century ago, film has entered, related and coexisted with society. As a product of artistic expression, films contain social institutions and present reflections on the realities and norms that exist in society which are then depicted on a screen. The film contains a value based on a moral message or message given by the film creator to be distributed to the audience through a sign (Ahmadi et al., 2022; Al-Ahmad, 2023). The distribution is not done explicitly, but the audience is left to use all the efforts they have to find it. The audience's capacity to find value and interpret something in a film can be different from one another, as a result a value and moral message in a film that the creator wants to convey sometimes has different meanings from the audience (Al-Ahmad, 2023).

People use regional languages only as a means of regional communication. In society, communication will definitely occur, the language of the immigrant community will be accepted by the local community. This can affect language and cultural contact (Lestari, 2023). Sundaryanto stated that the Javanese language is an ancestral heritage where there are many variations of the language which have the function of forming daily human behavior. This is one of the things that makes the Javanese language unique, where the Javanese language has speech levels. According to Poedjasoedarma, speech level is a variation of language where the differences are determined by differences in the speaker's polite attitude or behavior towards the person he is speaking to (Agustin & Rohmawati, 2021).



There are educational values that the audience should emulate, such as how to interact in an environment with different cultures (Irsyadi & Madamidola, 2023). A film must have meaning and an educational message that is conveyed in a good, simple and creative way as possible. In this way, the audience can take educational messages to use as examples and motivation. Through films, people can learn social and educational lessons, motivation and entertainment without feeling patronized (Al-Ahmad, 2023).

Multicultural education teaches an attitude of understanding, respecting and appreciating other people (Suryadi, 2017). Not only that, it also teaches to uphold ethnic, tribal and religious values in order to realize the future and ethics of the nation. In the author's view, this is in accordance with points 10 and 16 in sustainable development goals (SDGs). In September 2015, several world environmentalists from 193 countries came together around an ambitious plan of action for people, the planet and prosperity called Transforming the World: The 2030 Agenda for Sustainable Development. Launched by the fourth plenary meeting of the United Nations (UN) General Assembly Summit in New York on 25–27 September 2015, the program is articulated in a global indicator framework consisting of 244 indicators across 17 goals and 169 targets. Six sustainable development goals (SDGs) aiming at eradicating poverty in all its forms and creating a safer, healthier and more sustainable world for everyone, everywhere by the year 2030 (International Council for Science, 2017; Kelly-Fair et al., 2022; A. Kurniawan & Simandjorang, 2022; Puglisi & Buitendag, 2022; UNAIDS et al., 2018; Wisudanto et al., 2023).

Sustainable development parameters are indicators of the achievement of goals and objectives in a scientific discipline, both in action and in human intellectual development (Irsyadi & Madamidola, 2023). Likewise, at this stage, Indonesia seems unlikely to achieve the SDGs despite the government's efforts to incorporate most of the SDGs into its national development agenda. It was ranked 99 among 156 countries in 2018, one of the poorest progress was in SDG10 (reduced inequality), scoring 34.9 (Santika et al., 2020).

Goal number 10 of the 16 SDGs goals is to reduce inequality by working to reduce inequality and strengthen the implementation of social protection within countries and between countries in the world (Kementerian Perencanaan Pembangunan Nasional Indonesia, 2020). An integrated approach is needed to solve this problem. Goal number 16 of the 17 SDGs is Peace, justice and strong institutions, carried out through strengthening inclusive and peaceful societies for sustainable development, providing justice for all, and building effective, accountable, institutional access. and inclusive at all levels (E. Kurniawan et al., 2022). By implementing appropriate multicultural education, peace will be achieved.

## E. CONCLUSION

The films 'Ke Jogja' and 'Ke Jogja 2' produced by Askara Nalini Films with Paniradya Keistimewan contain the value of multicultural education, namely an attitude of respect for ethnic and cultural differences. This film is presented as a means of learning for the community about the Javanese philosophy of life in dealing with and resolving various forms of problems in accordance with the realities that occur in society. Multicultural education teaches an attitude of understanding, respecting and appreciating other people. Not only that, it also teaches to uphold ethnic, tribal and religious values in



order to realize the future and ethics of the nation. This is in accordance with points 10 and 16 contained in the sustainable development goals (SDGs), namely reducing inequality and peace, justice and strong institutions in people's lives.

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