



Multicultural Education in Indonesian Diaspora Families (Study Case: Gelin Community)

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Abstract

This writing discusses multicultural education in Indonesian diaspora families in Türkiye. It aims to reveal the application of multicultural education in the *Gelin* community in Turkey as an attempt to present the identity as Indonesian and measure the understanding of Nationalism and tolerance in the families of the *Gelin* community in Turkey. This writing method uses qualitative research methods with sources Indonesian *gelin* who are married to Turks and living in Turkey. The ups and downs of the application of multicultural education are passed in mixed marriages, *gelins* in Turkey have their own pattern regarding the application of multicultural education which they teach to their children. Although there are no official rules for the use of multicultural education, multicultural education is a way to help children from mixed marriages find their identities without being forced to side with two different nationalities.

Keywords: *Multicultural Education, Indonesian Diaspora, Gelin Community*

INTRODUCTION

Diaspora is a term to describes an activity carried out by residents to migrate to another country and settle in the country with a specific purpose. One of the causes of migrating is marriage (Dhuwik, 2018). In this case, what is meant by Diaspora families in Turkey is a family arising from marriage from two different nationalities, for example, Indonesian and Turkish citizens who then live and settle in a certain area (Rohana & Azizah, 2022). There are many significant differences between Turkey and Indonesia. This refers to the differences in understanding the State of Ideology, Government Regulatory Policies, Implementation of Education, Community Culture, and differences in the values of life of Turkish and Indonesian people (Andalas, 2021). Several cases of problems occur in mixed marriage households such as difficulties communicating with other parties' families due to differences in the language used in daily communication, differences in gender roles in each culture, and culture in carrying out religious understanding (FIB UI & Angjaya, 2014). The differences above can provide a major influence and reference in shaping the pattern of education in families of the *Gelin* community in Turkey.

The word *gelin* comes from Turkish which means *yeni evlenmiş kadın*, newly married woman or bride (*Sözlükleri*). Marriages between Indonesian citizens and foreigners have occurred a lot, especially in Turkey. This mixed marriage is very interesting to examine, especially in the section on how an Indonesian mother educates her child from a mixed marriage with a Turkish citizen. In a mixed-marriage family, the role of mothers in educating their children certainly goes through many kinds of challenges. In this case, an Indonesian mother has to introduce her child to Indonesian culture in the middle of a Turkish family environment.

Research discussing the form of multicultural education in mixed families is still low and quite a few. Many studies that discuss multicultural education mostly focus only on multicultural education within formal schools and communities, but the purpose of multicultural education in educational services is different from the purpose of multicultural education in mixed marriages (Hasanah, 2018). In schools, the teacher's view on multicultural education should be examined and observed, in this case, it can be said that multicultural education is very important (Aslan, 2019). In implementing multicultural education in schools, the most important thing is the teacher. Teachers must be able to understand multicultural subjects during the teaching process, they need to communicate with students, and place multicultural in the learning curriculum in the classroom (Suparno, 2017). There has been no specific research on the implementation of multicultural education in mixed families, especially multicultural education for mixed children.

RESEARCH METHOD

The writing of this article uses qualitative research methods. Qualitative data in this study was collected from answers through questionnaires. Questionnaire questions are written using Indonesian and then translated into English (Table 1). The informants of this study sample were *weregelin* mothers living in various Turkey. There are three requirements for filling out this questionnaire informant. First, the informant should be an Indonesian citizen who lives in Turkey, second an Indonesian woman who is getting married to a Turks, at least the data from the answers from the informant questionnaire will be analyzed. The other data sources used by the authors in this study were taken from literature such as books, journals, scientific papers. The researcher conducted a review of some of the literature and the results of previous research to see its relevance to the topic of discussion in the research to be conducted. The stages in data analysis are 1). Data reduction; 2). Verification or Validation data, and 3). Drawing conclusions.

Table 1. Research Questions on the Questionnaire

No	Research Questions
(1)	What is the meaning of multicultural education according to you?
(2)	Should the cultivation of multiculturalism be in everyday life in the family?
(3)	How do you apply the values of multiculturalism (tolerance, equality, harmony, mutual respect) in the family, especially to children?
(4)	Can you give some reasons why the concept of Multicultural Education should be applied in the family, especially to children?
(5)	What methods do mothers give children to introduce diversity or cultural differences in the family?
(6)	Are there any special activities, both inside and outside the home that relate to the introduction of cultural diversity or cultural tolerance in children?
(7)	What do you think is the impact of the application of the concept of Multicultural Education in the family, especially children?
(8)	How do you deal with ideological differences, cultural differences, language differences, and educational differences in Turkey?
(9)	What obstacles do you face when instilling the values of multiculturalism?
(10)	Has the Indonesian government in Turkey ever held activities that explain or introduce cultural differences or diversity?
(11)	Do you agree that children should be introduced to multiculturalism education from an early age?
(12)	Do you agree that multiculturalism education in the family can teach children the values of nationalism, tolerance and mutual respect?

"Note" The original question was written in Bahasa Indonesia

RESULTS AND DISCUSSION

Multicultural Education in the Gelin Family Community in Turkey

Multicultural education in schools is that all students have the same right to learn at school and are treated in the same way regardless of race, culture, ethnic characteristics, religion, gender, and even social class of the student (Banks & Banks, 2015). While the definition of multicultural education in general is education that instills an attitude of tolerance in the midst of differences in understanding of pluralism society (Amin, 2018). If you look at the two meanings of multicultural education above, a new understanding can be taken, namely multicultural education is a movement that rejects discrimination between people and encourages someone to have an understanding of mutual respect for each other's rights. Understanding the

meaning of multicultural education above has been applied by the community of gelin mothers in their family for it can be interpreted that the community of Gelin mothers has a good understanding of multicultural education. Although by description, mothers are keen to interpret multicultural education with different opinions, but in the implementation in the family, the elements and values of multicultural education are carried out Indonesia is a multicultural country because there are various kinds of indigenous cultures, tribes, races, groups and various kinds of regional languages are also found. Although the majority of Indonesia's population is Muslim, there are still many other religions such as Hinduism, Buddhism, Christianity, Kohfuchu. Even intercultural marriages or interfaith marriages can also be found (Amir, 2019). In this case, Indonesia can be used as an example in implementing multicultural education at the family level (Handika, 2020).

Considering that in this study, gelin mothers from Indonesia should not be too difficult in teaching multicultural values because they already have a basic understanding of multicultural education. Living in Turkey as child of mixed married between an Indonesian mother and a Turkish father assumed to understand and open about diversity. To build character on child of mixed marriage, mothers are expected to be able teach their kids with multicultural education. Multicultural education is an action involves embracing a way of life that demonstrates respect, appreciation, tolerance, and genuine acceptance for the diverse range of individuals present in a pluralistic society (Dameron et al., 2020). As social identity can give rise to prejudice and intolerance (Yuki, 2021). Children expected to learn multicultural education since early age. Multicultural education is very essential to child of mixed marriage because application multicultural education inside mixed marriage families helping their kids to find their identity, open to modernity and diversity.

The family is the most important part in implementing education in children, because children will learn everything new beginnings from their closest people, namely parents, therefore in implementing multicultural education is a must in the family, because the application of multicultural education in this family will have a major impact on the community environment later such as anticipating the danger of radicalism in society (Hale, 2022). Multicultural education being a vital role in the upbringing of children from mixed marriages, where parents belong to different cultural backgrounds. The application of multicultural education in such cases serves several important purposes. First, children of mixed marriages often inherit diverse cultural heritages from both parents. Multicultural education helps these children develop a strong sense of identity and belonging by recognizing, appreciating, and embracing their diverse backgrounds. It fosters an environment where they can explore and understand their heritage, customs, traditions, languages and values, enabling them to develop a well-rounded cultural identity. Second, multicultural educations promotes cultural competence and empathy.

Multicultural education for children must be introduced from an early age and introduce them to activities that are liked by children such as through art, social and cultural activities (Desmila & Suryana, 2023). Even in other opinions (Hasanah, 2018) suggested that multicultural education must be introduce sine early age. By exposing children to various cultures and perspectives, they learn to understand and respect different ways of life. the children develop the ability to empathize with individuals from different backgrounds, building connection across cultures and promoting inclusivity. This understanding and acceptance of diversity are essential in today's interconnected and globalized world. Besides, implementing multicultural education for children of mixed marriages fostering a strong sense of identity, developing essential skills and challenging stereotypes. It prepares the children to thrive in diverse environments and contributes to the creation of a more inclusive society.

In implementing multicultural education both in the realm of schools, the community and even families certainly have obstacles and obstacles can arise from the community environment, the lack of understanding of multicultural education, the low aspirations of the community regarding multicultural education (Najmina, 2018). Even In implementing community education, Gelin mothers have various kinds of obstacles, both internal and external obstacles. These obstacles arise due to differences in perception, mindset and environment between the two families. In this case, the community of mothers should not only apply one culture, because it will only cause conflicts in the future, for example, children will not recognize the culture of their mother's country, the existence of partial understanding that is feared can cause racism in understanding.

The multicultural education model is not a formality material, multicultural education widely more than that (Cuadra, 2019). Every family used a different method of multicultural education, because there is no specific form about how to apply multicultural education inside of mixed marriage families, the form of multicultural education fits to the goals of every family. The support introducing multicultural education to children of mixed marriage families by Indonesia embassy in Turkey such as cultural show or food festival also advantageous to presenting nationalism as half Indonesian. However multicultural education is very challenging for Gelin, as their kids born in Turkey and close to the Turkish society, the introduce to the Indonesian nationalism and presenting respectful nature as Indonesian can be create by multicultural education. One that must be identified when teaching children about multicultural education is how children view multicultural concepts in everyday life (Liu et al., 2020). The implementation of multicultural education has been applied in various countries with various methods such as those carried out in Finland, the United States, China, Singapore, Japan (Zilliacus et al., 2017). Mixed marriage families have a unique view of culture, the majority of them do not really mind the cultural differences between them, even they learn each other's culture and introduce it to their extended family.

The impact of multicultural education on children of mixed marriages is promising them numerous benefits that shape their personal growth and development. The basis of multiculturalism to know ourselves in order to understand others (Menek, 2020). Multicultural education equips children with valuable social and communication skills. Exposure to diverse cultures and perspectives enhances their ability to communicate effectively across cultural boundaries. They learn to navigate cultural differences, negotiate conflicts, and collaborate with individuals from various backgrounds. These skills are essential in an increasingly inter connected world, enabling children to thrive in multicultural settings and contributing positively to their communities. Further more multicultural education challenges stereotypes and prejudice. By providing accurate information and promoting cultural understanding, it breaks down barriers and dismantles harmful biases. Children develop a critical mindset, questioning assumptions and stereotypes, and fostering a more inclusive and equitable society.

The study also reveals that the preferences of children from mixed marriages regarding which parent to follow can vary greatly and are influenced by numerous factors, including cultural, societal, and individual dynamics. Child and childhood are based on a cultural and social basis (Şirin, 2017) however it is important to remember that there is no universal rule or generalization that can be applied to all children in mixed marriages, as each child's experience and perspective may differ. In many cases, children of mixed marriages may feel a sense of connection and identification with both of their parents' cultural backgrounds. They may appreciate and embrace aspects of both their mother's and father's heritage, finding value in maintaining a balanced relationship with both sides. This could manifest in a willingness to participate in cultural traditions and practices from both sides of their family. However, it is also possible for children to lean more towards one parent's cultural heritage, depending on various factors such as the environment in which they were raised, the level of exposure to each parent's culture, and their own personal preferences. Some children may feel more connected to their father's culture, while others may lean towards their mother's culture.

Even though multicultural education process take times and patience, the process guiding and helping the children of mixed marriage to understand seeing the differences inside of their family. From the Gelin perspective multicultural cannot separated by their identity as Indonesian, for that reason they want their kids to behave and having nature as Indonesian although their children born and raise in Turkey. From the father side the children assumed can be strengthen as Turk, they living in Turkey and growth as warrior like the Turk. At the ends with multicultural education the children able to recognize and respect teach child's individuality and allow them the freedom to explore and develop their own identities. It is important for parents to create an environment that supports the child's exploration and understanding of their cultural backgrounds, without pressuring them to choose one over the other (Eraslan, 2019). The preferences of children from mixed marriages can be diverse, and it is up to each individual child to determine how they navigate and embrace their dual heritage.

Understanding Nationalism and Tolerance in the Gelin Family Community in Turkey

Nationalism is an attitude of citizen awareness to love, fight for and defend their country without distinguishing tribes and religions in order to create national unity (Hasan, 2022). As a good citizen, nationalism can be shown in various ways, as done by Indonesian citizens married to Turkish citizens. Even

though in different cultural environments, mothers of the Gelin community in Turkey in order to maintain their identity as Indonesian citizens they still teach their children about the culture of the State of Indonesia, such as teaching them Indonesian in everyday life, introducing Indonesian cuisines, bringing children to participate in activities held by Indonesian communities in Turkey. Children born from mixed marriages in Turkey they know and understand Indonesian well, they use two languages when communicating in their families, this is a small example of the results of tolerance efforts in the family (Figure 2, 3 and 4).

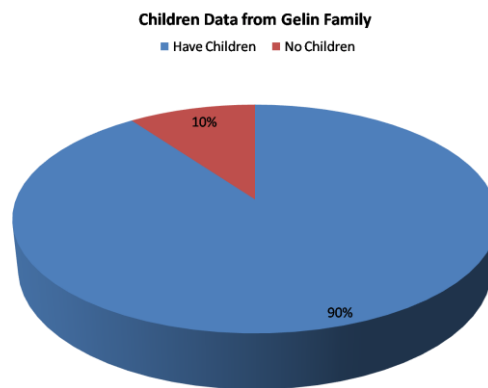
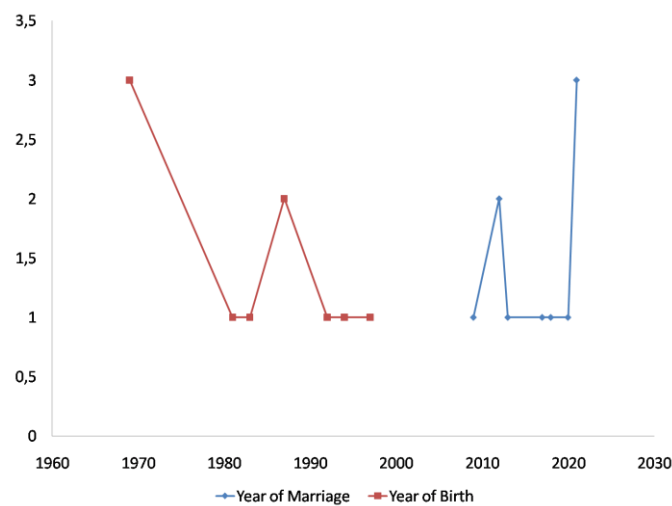
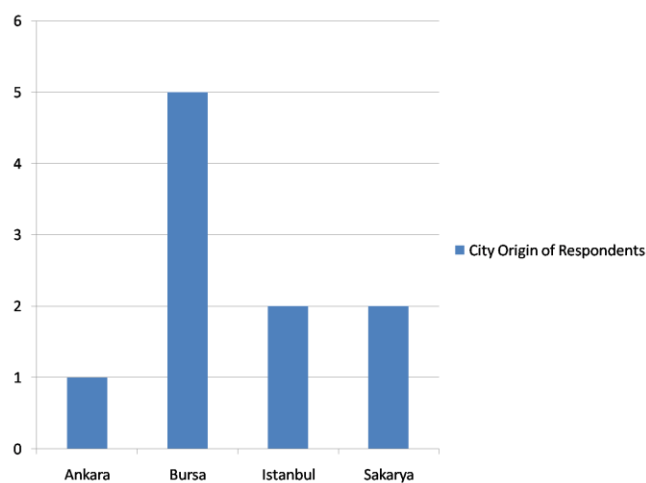


Figure 2. Children Data from Gelin Family



Picture 3. Year of Marriage Data and Year of Birth Data



Picture 4. City Origin of Respondents

“Note” This is the name of the city where the respondent lives.

Based on the data in the figure 2, 4 and 4, it can be seen that the marriage period that occurs between Indonesian citizens and Turkish citizens starts from 2 years to 14 years. The above informant already had children as a result of mixed marriages. Some of the informants began to settle in Turkey after marriage and lived in different cities. Every town found a community of the Gelin Mothers' association. The Unity of Gelin Mothers in Turkey applies nationalism and tolerance together when teaching their children Indonesian culture. They teach without coercion and favor one culture with another. Introducing two different cultures is to teach them to accept differences, engender mutual respect and avoid discrimination in the future.

In Indonesian legal rules, mixed marriages that occur between two people who have different nationalities from each other, there is even a law that regulates the provisions for the status of children born from mixed marriages (Pratama, 2022). The existence of laws that regulate the status of children resulting from mixed marriages is to minimize problems that will occur in the future, child status problems will sometimes arise if there are problems in the family such as divorce. Under the latest law to eliminate discrimination and to uphold gender equality, children of mixed marriages will have dual citizenship until the child turns 18. However, in the event of a divorce in the family if the child is a minor, a mother can apply to the court to apply for the child's citizenship status following the mother's citizenship status, but if the child is 18 years old and above, the child can choose for himself the nationality he wants because the child is considered competent in law (Tjahjani, 2013).

In terms of citizenship selection, Gelin's mothers freed their children to choose their nationality. This freedom became a form of tolerance that existed in their family. There are two models of tolerance, the first is passive tolerance, which is tolerance that accepts differences as a fact of life. Second, active tolerance is the attitude to engage with differences and diversity with others, seeing these two forms of tolerance can be concluded tolerance is an attitude to accept existing diversity with the aim of peaceful coexistence in society (Khambali, 2013). To foster a high sense of tolerance in children requires good communication between parents and children in the family, the purpose of good communication is to take a more intensive approach to children, in this case also parents from two different nationalities can easily introduce their culture to children. The existence of good communication between families will bring harmony, this harmonization can be the basis for children to accept tolerance in their families (Sirait et al., 2020).

In Turkish society inter-ethnic and cultural marriages are not unfamiliar, these intercultural marriages often occur between family marriages from western cultures and families from Eastern cultures, there are significant differences between western cultural teachings and eastern cultural teachings so that it can cause major problems such as difficulties in raising children due to different environmental factors, there can be a break in the closeness of relationships between large families (Kalender, 2021). Sometimes these intercultural marriages can cause individuals to be distant from their own cultural identity because the prominence of one culture in the family can be an influencing factor. The citizenship identity of the parents of a child of mixed marriage has a strong effect in determining the nationality identity of the child.

CONCLUSION

Multicultural education in Gelin's family is taught self-taught to his children in order to maintain his identity as an Indonesian citizen. There is no specific method for teaching multicultural education. In the Gelin family, there is a high value of nationalism and tolerance evidenced by the absence of coercion and partiality in culture. Mothers in Gelin's family do not force their children to choose a civic identity. However, please note that the identity of the nationality of parents can influence children in determining self-identity.

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