How great is the level of Youth Cultural Sensitivity? A Multicultural Education from One Ethnic in Indonesia

by Hendra Harmin

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A Multicultural Education from One Ethnic in Indonesia

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Abstract

Indonesia is a multi-ethnic and cosmopolitan country. In order to realize a multicultural society, the variety of the Indonesian nation is employed as a feature, as the Indonesian nation's identity. Different cultures complement each other, do not stand alone, and are even capable of adapting (flexibly) to each other in the arena of daily life. Musi Rawas Utara is one of the regencies in South Sumatra Province, Indonesia, with a diversified community in terms of religion and race. Cultural, religious, political ambitions, economic divisions, and educational distinctions are among the most widely felt throughout Indonesia, particularly in the Musi Rawas region. The goal of this study was to look at the intercultural understanding of ethnic youngsters in the Musi Rawas area. The demographics of this study include all youth ethnic groups in the Musi Rawas area. Purposive sample was used, with 75 participants drawn from three villages in Musi Rawas Utara Regency, South Sumatra. A non-test strategy was used to collect data in the form of a questionnaire. The research tool employed in this study was a questionnaire with four response options: strongly agree, agree, disagree, and strongly disagree. In this sense, it may be argued that the youth ethnic groups, *Orang Rimba*, in Musi Rawas Utara have a good understanding of multiculturalism.

Keywords: *Multicultural, Multicultural Understanding, ethnic Group, Orang Rimba*

Introduction

Indonesia is a multiethnic and multicultural country. Indonesia is an archipelagic country with thousands of islands and a population of around 240 million people which has a variety of natural qualities(Harmi & Suwarni, 2021). Indonesia is a multicultural country due to its extremely diverse population. Moreover, Indonesia's ethnic, religious, cultural, and linguistic variety, from Sabang to Merauke, is ingrained in the country's fabric (Firdaus et al., 2020).

In the framework of realizing a multicultural society, the variety of the Indonesian country is employed as a trait and as identity of the Indonesian nation. Rahmawati et al. (2014) mentioned

that diversity has evolved into a national identity. Diversity is not only an undeniable aspect of modern life, but it is also a virtue that must be institutionally maintained.

The complex diversity can also be a trigger for conflict if people do not have an awareness of the values of multiculturalism. Most of the issues have occurred in countries with a wide range of cultural and linguistic differences (Firdaus et al., 2020). Existing variety can act as a catalyst for conflict in people's lives (Aulia & Paryanti, 2020). Nature's character will shape the character and culture of a separate society (Supriatin & Nasution, 2017). In the case of Indonesia, there have been several diversity-related issued arose since 1998-2003. Some examples include tensions between Chinese and Javanese ethnic groups (Purbasari & Suharno, 2019); Conflict between Indigenous and Chinese ethnic groups which was initiated by the monetary crisis in 1998; Inter-religious conflict in Ambon in 1999; Sampit tragedy in 2001 that involved two tribal groups, Dayak and Madura tribes; conflicts among Lampung's indigenous peoples and a Javanese ethnic minority, known as a "bungkuk" conflict and many more. In fact, Somantrie (2011) summarized there were the total of 14 province that involved in conflicts that included about 3608 tragedies.

According to Firdaus et al. (2020), Indonesia's multicultural challenges seem never-ending. In 2016 and 2017, a variety of multicultural topics garnered media prominence and generated controversy. The most recent conflict that has been lasted more than 50 years is Papua conflict. According to Kaisupy & Maing (2021) the Freeport's presence and racial profiling and racism against Papua students in Surabaya and Malang in August 2019 exacerbated this tension. In fact this problems occurred due to the lack of multicultural understanding. Hermawan et al. (2020) argued that Young people will be morally degraded because of a lack of multicultural knowledge. Because of a lack of mutual understanding, values like solidarity, respect for others, and collaboration will begin to wane.

Multiculturalism in Indonesia must set away SARA, which is frequently a group that believes its group is the greatest. This is what must be eradicated: the concept that no tribe or culture is superior than their own. Mutual respect and appreciation must be fostered among others so that disagreements between tribes or between tribes do not arise just because of differences in various sorts (Lestariningsih et al., 2018). The diversity of arts and culture held by diverse Indonesian ethnic groups not only acts as a distinguishing identity, but also as a cultural bridge that binds supportive communities with one another (Yati & Sustianingsih, 2020).

Multiculturalism is essentially a world view that can then be turned into numerous cultural policies that promote the acceptance of religion, pluralism, and multiculturalism as realities in people's lives. Multiculturalism can also be defined as a worldview that manifests itself in political consciousness (Munif, 2018). Multiculturalism is more than simply a conversation; it is an idea that must be fought for in order to maintain democracy, human rights, and the well-being of people's lives.

Multiculturalism is not an ideology that exists independently of other ideas. Multiculturalism necessitates the development of a collection of notions that serve as reference points for understanding and developing them in social life. To comprehend multiculturalism, a knowledge base of building concepts that are related to and support the presence and operation of multiculturalism in human life is required (Suparlan, 2015). Indeed, the efforts to develop a multicultural Indonesia can only be fulfilled if the notion of multiculturalism is widely understood and the Indonesian people want to adopt and live by it (Suparlan, 2002).

Every individual who enters a community brings his or her own personality, including the culture he or she adhered to prior to becoming a member of the community or which he brought from childhood, so that individuals who gather in one large and diverse society frequently join and

mingle with each other by bringing their respective cultures (Syarqawi, n.d.). Tribal and religious culture, as well as national and official guidelines, influence our conduct and activities in everyday life. Different cultures coexist, complement and complement one another, do not stand alone, and can even adapt (flexibly) to one another in everyday life (Azra, 2007). Indeed, in order to expand the multiculturalism value through the nation, it is important to put Indonesian culture and multicultural into consideration.

Firdaus et al. (2020) developed Categories of a Multicultural Society According to Parekh. Indonesia multicultural society can be categorized as Isolated cultures, Cosmopolitan multicultures, and Accommodative culture. Among the three, isolated culture is most abundant in Indonesia due to its location and the fact that few non-natives move to the area, which can lead to a concentration of isolated cultures. It also characterized by a lack of significant engagement with people of other cultures, due in part to the existence of geographical barriers. As for Cosmopolitan multicultures, it characterized by Cultures that merge; sometimes without borders, thus "group members" don't care about their own cultures and ideals. The other category is Accommodative culture. It is the culture which the majority of the population follows the culture of the dominant "sub-ethnic" group. However, there are also cultures from another "sub-ethnic" group that live together peacefully. Firdauz et al emphasized that in isolated culture, in the case that people from different cultures come into contact with one another, there is a high chance that this will lead to some sort of friction or conflict.

Musi Rawas Utara is one of the regencies in Indonesia's South Sumatra Province with a diversified community in terms of religion and race. The Musi Rawas community is made up of numerous ethnic groups, including Malay, Javanese, Minangkabau, Sundanese, Batak, and Balinese (Fatihah, 2018). Among the ethnic groups, there is still a minority ethnic group known as Orang Rimba. *Orang Rimba* is a minority ethnic group on the Indonesian island of Sumatra (Arsa et al., 2019). *Orang Rimba* Tribe Community was initially feared by the broader population due to their lack of understanding of life's boundaries (Sari, 2019). The most intriguing aspect of the tribe that sticks out is its capacity to survive in the woods and use wild animals as a source of food and other essentials of existence by hunting (Farida et al., 2014).

Discrepancies in culture, religion, political aspirations, economic differences, and educational differences are among the most commonly perceived in Indonesia, particularly in the Musi Rawas area. With this diversity, it is anticipated that everyone would comprehend multiculturalism and that things that cause division will not occur. Unfortunately *Orang Rimba* are considered isolated culture. Aside from geographical barriers, Orang Rimba isolated themselves from the outer world. They are uneducated and the pattern of their life is still highly conventional. Regarding the theory, there is a potential that when it comes to contact with other culture, the conflict will occur. Some studies have highlighted the importance of multicultural education implementation (Firdaus et al., 2020; Amirin, 2012; Unwanullah, 2012; Ikhsan & Giwangsa, 2019; Ulya, 2016). However, the previous studies view multicultural comprehension from literary studies. There is still a lack of research on how societies perceive multicultural knowledge. The number of studies involving members of specific ethnic groups is still low, despite the fact that ethnic groups are often cited as the focus of multicultural education efforts in an attempt to attain educational justice (Amirin, 2012).

As the results, this study attempts to find out how *Orang Rimba* tribes, as one of minority ethnics in Indonesia perceive multiculturalism. Besides, it is the goal of this research to determine the prejudices of the potential conflict that may arise due to isolated culture.

Research Methods

A. Participants

The purpose of this study is to assess ethnic youths' multicultural comprehension in the Musi Rawas area. This study's demographic consisted of all ethnic youths in the Musi Rawas area. Purposive sampling was utilized, with 75 people drawn from three villages: Muara Tiku Village, Karang Jaya District, Musi Rawas Utara Regency, Sungai Jernih Village, Rupit District, Musi Rawas Utara Regency, and Sungai Kijang Rawas Village, Ulu District, Musi Rawas Utara Regency. They are all in the province of South Sumatra, Indonesia.

B. Instruments

The data was collected using a non-test technique in the form of a questionnaire. This study's instrument was a questionnaire with four answer alternatives on a modified Likert scale: strongly agree, agree, disagree, and strongly disagree. The questionnaire indicates five multicultural indicators; culture, religion, political aspiration, educational differences and economic differences. There were 25 different statements that present each of indicators.

C. Data Collection Procedures

The Rasch model was used to test the questionnaire, which was done with the help of the Winstep application. Table 1 shows the score interpretation model for the Likert scale.

Table 1: Likert Skala Scale Interpretation

Percentage (%)	Category
0% - 25%	Strongly Disagree
26% - 50%	Disagree
51% - 75%	Agree
76% - 100%	Strongly agree

(Hayati et al., 2015)

The Rasch model was used to analyze the data, which was supported by Linacre's Winstep software (2006). There are numerous processes to analyzing the data in this study. First, the researchers examined the questionnaire answers using five Likert Scale values to calculate the average score of the Orang Rimba community's comprehension of multicultural life. Each statement was assigned a value (strongly agree = 4, agree = 3, disagree = 2, strongly disagree = 1) to achieve an average score. The Rasch model can see the interaction between respondents and items at the same time. A value is observed in the Rasch model not based on its raw value, but on a logit value that reflects the probability of selecting an item in a set of respondents (Wibisono, 2016). The following psychometric tools were employed in this study: instrument reliability (respondent and item), respondent and item validity, instrument unidimensionality, item detection bias, and accurate response quantity used.

Results

There are 25 different statements indicated multicultural indicators. The evaluation employs a Likert scale with a maximum score of four questionnaire questions and a minimum value of one. When researchers need to collect data, they must ensure that a questionnaire is an appropriate tool for the job.

Table 2: Summary of 75 People Measured (Extreme and Non-Extreme)

	Total Score	Count	Measure	Model S.E.	Infit		Outfit	
					MNSQ	ZSTD	MNSQ	ZSTD
Mean	72.6	21.0	3.14	.58				
Sem	1.0	.0	.22	.04				
P.SD	8.7	.0	1.87	.38				

S.SD	8.8	.0	1.89	.38
Max.	84.0	21.0	7.31	1.86
Min.	44.0	21.0	-1.13	3.5

Real   RMSE .73 TRUE SD 1.72 SEPARATION   2.35   Person Reliability .85
Model RMSE .69 TRUE SD   1.74 SEPARATION   2.53   Person Reliability .87
S.E.   OF Person MEAN = .22

Person RAW SCORE-TO-MEASURE CORRELATION = .94
Cronbach Alpha (KR-20) Person RAW SCORE "TEST" RELIABILITY = .92 SEM = 2.31
Standardized (50 Item) Reliability = .94

Table 3: Summary of 21 Measured (Non-Extreme) Items

	Total Score	Count	Measure	Model S.E.	Infit		Outfit	
					MNSQ	ZSTD	MNSQ	ZSTD
Mean	259.1	75.0	.00	.24	.99	.99	.97	.05
Sem	3.7	.0	.19	.00	.07	.07	.08	.35
P.SD	16.3	.0	.84	.02	.31	.31	.37	1.58
S.SD	16.7	.0	.86	.02	.32	.32	.37	1.62
Max.	277.0	75.0	2.51	.28	1.92	1.92	2.02	4.97
Min.	205.0	75.0	-1.07	.20	.58	.58	.51	-2.31

Real   RMSE .25 TRUE SD .80 SEPARATION   3.14   Person Reliability .91
Model RMSE .24 TRUE SD .80 SEPARATION   3.31   Person Reliability .92
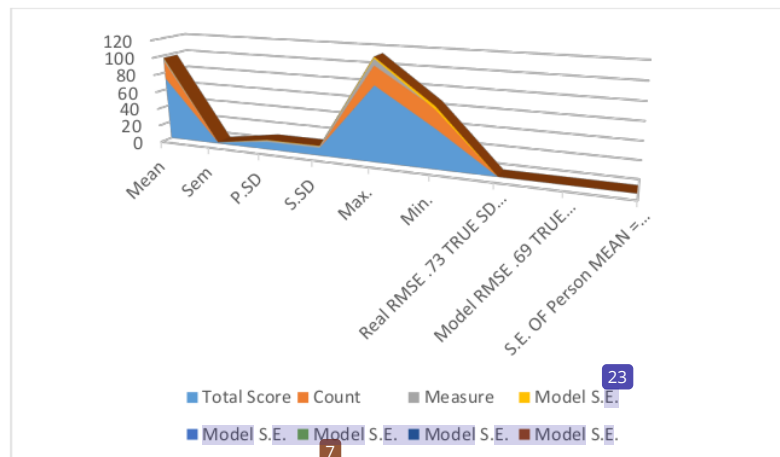S.E.   OF Person MEAN = .19

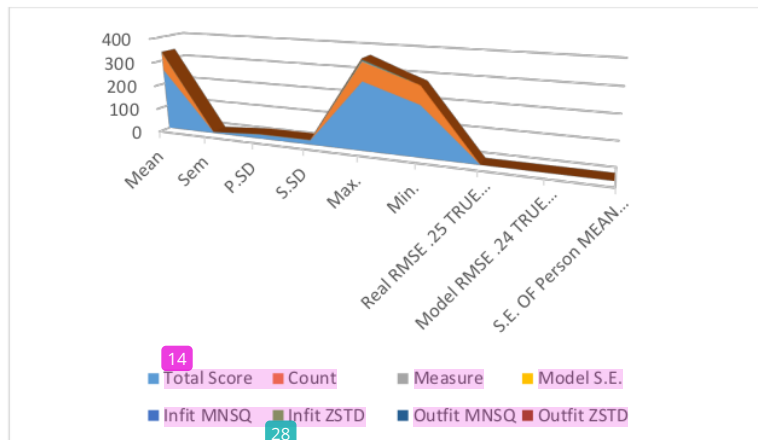Figure 1: Summary of 75 Measured (Extreme and Non-extreme) Person

Figure 2: Summary of 21 Measured (Non-Extreme) Item

The summary findings of individual or responder data and items/questions are shown in the tables and figures above. Individual dependability is calculated as 0.87 with a separation of 2.53, whereas item reliability is calculated as 0.92 with a separation of 3.31. These findings also reveal that the individual dependability of Cronbach's Alpha is 0.93, which is greater than the minimum value of 0.7. This demonstrates that the item's dependability is fairly high. The individual separation index was calculated to be 2.31. Inability to separate persons into more than two strata can be caused by a lack of high-quality individual separation items.

The item's high reliability, on the other hand, shows that it is adequate and may be utilized to do actual research. Individual reliability of 0.87 and item reliability of 0.92 indicate that the consistency of respondents' answers adequate, and the quality of the items in the instrument is extremely good. Value of People's Reliability and Item Reliability: 0.67: Weak 0.67 – 0.80: Acceptable 0.81 - 0.90: Excellent 0.91 - 0.94: Excellent > 0.94: Very good Based on the scores High person reliability (0.54) and item reliability (0.80), it is possible to conclude that the consistency of the responses from the respondents is poor, but the quality of the instrument's items is good (Sumintono, 2014).

Being trustworthy is what reliability entails. A measuring instrument is said to be dependable if its measurement results are relatively consistent (Safihin et al., 2019). Based on Cronbach's alpha, the reliability of the test instrument produced in this study was 0.93, which falls into the very good category (0.9, -0.94 = very good).

$$H = \frac{\left[(4 \times SEPARATION) + 1\right]}{3}$$

With a separate item value of 3.14, H = [(4 X 3.14) + 1] / 3 = 4.52 rounded up to 3, indicating that there are three types of questions: difficult, medium, and easy.

The outfit means-square, outfit-z Standard, and point measure correlation are the metrics used to determine item accuracy (Boone, Staver, & Yale, 2014). Values that are outside the bounds of statistical correctness show response patterns that require more investigation. This information table may be shown in the Winstep program using the person fit sequence function, sorted from unfit to fit (Sumintono & Widhiarso, 2014).

Tabel 4. Individual Fit (Person Fit)

Entry Number	Total Score	Total Count	Measure	Model S.E.	Infit		Outfit		Ptmeasure-Al		Exact		Person
					MNSQ	ZSTD	MNSQ	ZSTD	CORR.	EXP	OBS %	EXP %	
66	81	21	4.71	.65	3.79	3.50	2.96	2.19	A .11	.36	90.5	87.0	66
55	67	21	1.83	.38	3.32	5.22	3.28	5.24	B .56	.45	19.0	58.5	55
35	77	21	3.52	.47	1.72	2.01	2.12	2.56	C-.01	.42	71.4	71.4	35
53	77	21	3.52	.47	2.03	2.65	1.56	1.49	D.59	.42	66.7	71.4	53
54	76	21	3.31	.45	1.98	2.69	1.68	1.91	E. 37	.42	66.7	68.7	54
2	75	21	3.11	.44	1.79	2.36	1.89	2.51	F .12	.43	47.6	65.5	02
70	67	21	1.83	.38	1.65	2.00	1.64	1.99	G .36	.45	33.3	58.5	70
40	77	21	3.52	.47	1.59	1.71	1.24	.77	H .63	.42	61.9	71.4	40
57	69	21	2.12	.39	1.59	1.90	1.54	1.80	I. 38	.45	52.4	57.4	57
21	79	21	4.02	.53	1.57	1.42	1.25	.67	J .58	.40	85.7	79.2	21
59	67	21	1.83	.38	1.57	1.78	1.57	1.82	K. 59	.45	23.8	58.5	59
49	68	21	1.97	.38	1.45	1.49	1.42	1.44	L .42	.45	38.1	58.2	49
11	82	21	5.21	.78	1.42	.80	.42	-.57	M .67	.32	95.2	90.4	11
32	82	21	5.21	.78	1.42	.80	.42	-.57	N .67	.32	95.2	90.4	32
48	82	21	5.21	.78	1.42	.80	.42	-.57	O .67	.32	95.2	90.4	48
52	82	21	5.21	.78	1.42	.80	.42	-.57	P .67	.32	95.2	90.4	52
47	44	21	-1.13	.35	1.38	1.29	1.41	1.37	Q .52	.45	38.1	55.6	47
5	70	21	2.27	.39	1.37	1.30	1.35	1.26	R .39	.45	52.4	58.7	05
68	65	21	1.54	.37	1.35	1.16	1.37	1.22	S .22	.45	57.1	60.8	68
63	72	21	2.59	.40	1.31	1.13	1.31	1.15	T .37	.44	61.9	60.2	63
20	63	21	1.27	.37	1.26	.88	1.28	.95	U .08	.46	66.7	62.3	20
9	83	21	6.02	1.06	1.18	.49	1.27	.63	V .04	.25	95.2	95.3	09
74	81	21	4.71	.65	1.25	.62	.81	-.09	W .59	.36	90.5	87.0	74
10	66	21	1.68	.38	1.17	.66	1.20	.76	X .47	.45	52.4	59.5	10
24	81	21	4.71	.65	1.14	.43	1.18	.48	Y .21	.36	81.0	87.0	24
22	81	21	4.71	.65	1.17	.48	1.16	.45	Z .19	.36	81.0	87.0	22
7	81	21	4.71	.65	1.13	.42	.52	-.66	.71	.36	90.5	87.0	07
31	82	21	5.21	.78	1.12	.40	.73	-.06	.28	.32	85.7	90.4	31
27	83	21	6.02	1.06	1.09	.40	.64	.13	.23	.25	95.2	95.3	27
50	79	21	4.02	.53	1.07	.31	.73	-.52	.68	.40	85.7	79.2	50
71	59	21	.73	36	1.02	.16	1.02	.17	-.05	.46	52.4	61.2	71
	BETTER FITTING NOT SHOWN				+---------+---------+								
18	79	21	4.02	.53	.91	-.11	.62	-.81	.75	.40	81.0	79.2	18
14	70	21	2.27	.39	.90	-.28	.89	-.35	z .61	.45	61.9	58.7	14
41	66	21	1.68	.38	.90	-.27	.82	-.57	y-.43	.45	85.7	59.5	41
60	64	21	1.40	.37	.89	-.28	.87	-.37	x.35	.46	61.9	61.7	60
17	81	21	4.71	.65	.80	-.27	.66	-.36	w.51	.36	90.5	87.0	17
39	77	21	3.52	.47	.77	-.71	.76	-.64	v.53	.42	76.2	71.4	39
23	44	21	-1.13	.35	.67	-1.22	.76	-.84	u-.39	.45	81.0	55.6	23
36	76	21	3.31	.45	.74	-.86	.64	-1.19	t.79	.42	71.4	68.7	36
73	82	21	5.21	.78	.74	-.25	.65	-.17	s.51	.32	95.2	90.4	73
64	72	21	2.59	.40	.68	-1.23	.72	-1.09	r.45	.44	66.7	60.2	64
19	75	21	3.11	.44	.71	-1.04	.65	-1.27	q.78	.43	81.0	65.5	19
61	65	21	1.54	.37	.70	-1.03	.68	-1.11	p.13	.45	76.2	60.8	61
62	69	21	2.12	.39	.69	-1.15	.70	-1.15	o.72	.45	76.2	57.4	62
43	64	21	1.40	.37	.68	-1.09	.66	-1.17	n.71	.46	71.4	61.7	43
67	78	21	3.76	.50	.66	-1.03	.66	-.85	m.64	.41	81.0	75.0	67
72	70	21	2.27	.39	.59	-1.67	.62	-1.59	l.67	.45	61.9	58.7	72
16	62	21	1.13	.37	.61	-1.34	.58	-1.49	k.09	.46	81.0	62.5	16
28	78	21	3.76	.50	.61	-1.23	.50	-1.44	j.73	.41	81.0	75.0	28
33	66	21	1.68	.38	.58	-1.59	.58	-1.62	i.42	.45	71.4	59.5	33
45	67	21	1.83	.38	.48	-2.18	.48	-2.21	h.37	.45	81.0	58.7	45
26	60	21	.86	.36	.46	-2.07	.44	-2.18	g.26	.46	8.57	61.8	26
51	69	21	2.12	.39	.41	-2.82	.41	-2.76	f.84	.45	85.7	57.4	51
3	63	21	1.27	.37	.35	-2.67	.35	-2.81	e.29	.46	95.2	62.3	03

34	60	21	.86	.36	.31	-2.78	.31	-2.97	d.46	.46	85.7	61.8	34
37	62	21	1.13	.37	.31	-3.03	.31	-3.02	c.54	.46	90.5	62.5	37
25	63	21	1.27	.37	.25	-3.38	.25	-3.56	b.00	.46	95.2	62.5	25
56	62	21	1.13	.37	.22	-3.68	.22	-3.71	a.67	.46	90.5	62.5	56
Mean	72.6	21.0	3.14	.58	1.09	.1	.97	-.2			72.3	62.9	
P.SD	8.7	.0	1.87	.38	.59	1.6	.55	1.5			18.0	12.0	

Because the Outfit Mean Square suitability value is (MNSQ) 0.5 MNSQ 1.5, it is known that the improper Outfit Mean Square response outcomes include responders with 56, 25, 37, 34, 3, 51, 26, and 45. While many other respondents are included in the Outfit Z-standard aspect, 7, 40, and 57 who match the measurement sample requirements are regarded eligible since the Outfit Z-standard (ZSTD) value of -2.0 ZSTD +2.0.

Then, the Point Measure Correlation values, one of which is 25, 71, and 31, exhibit an unexpected response pattern. The criteria employed to verify the suitability of items that do not fit (outliers or misfits), namely outfit means square (0.5 MNSQ > 1.5), Outfit Z-standard (-2, 0 ZSTD +2.0), and point measure correlation (0.4 Pt Corr size 0.85), did not suggest a problem. In other words, all questions are thoroughly understood by all responses, and there are no misconceptions (Sumintono & Widhiarso, 2015).

GUTTMANN RESPONSE SCALOGRAM

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Person |Item
       | 1 121111 1121 1
       |568117146327985094320
       |--------------------
  1 +4444444444444444444 01
 15 +4444444444444444444 15
 30 +4444444444444444444 30
 38 +4444444444444444444 38
 44 +4444444444444444444 44
  9 +44444444444444434444444 09
 27 +44444444444444444443444 27
 11 +444444444444444444442 11
 31 +444444444444444344434 31
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 52 +444444444444444444442 52
 73 +4444444444434444443 73
  7 +44444444444444444443442 07
 17 +444444444444434434443 17
 22 +44443444444444444443344 22
 24 +4443444444444444444334 24
 66 +444444444444441444444 66
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The pattern of responses can be seen in the Guttman Scalogram table. There are commonalities in responses among the 75 respondents with the highest ability, one of whom being respondent No. 48. 52 and 32 also have the same pattern of answers. This time, there aren't many commonalities in the responses of the respondents. The Scalogram shows that the response pattern is erratic and does not correspond to the answer. This also demonstrates that the respondents tends to agree with the statement on some items (earning a high or challenging item score), while refusing on others. (Earning a low or easy item score)

This could be because the respondents were unmotivated to react to the scale at the time. Because of their limited motivation, they respond inadvertently. As a result, depending on their attitude when responding to the item, their responses varied and were inconsistent. This, however, had little effect on the overall response results (Untary et al., 2020).

According to Hidayat et al. (2020), those with low thinking ability will have trouble understanding the statement items on the scale. Their response pattern cannot be replicated due to the misunderstanding of the sentence. Second, responders use certain techniques to react to statement items, such as responses including social propriety. On issues deemed sensitive, they

will attempt to demonstrate that they are ideal social beings, while on items deemed non-sensitive, they will provide honest comments (Aziz, 2015).

Discussions

The results of the study indicates that *Orang Rimbo* Tribe who took part in the study have a high level of awareness and comprehension of diversity. They also have a strong tolerance for diversity and differences. This can be seen from the choice the respondents chose regarding the five multicultural indicators. Most of the respondents from the three village chose between strongly agree (4) and agree (3) to response the statements that represents multicultural understanding in the aspects of culture, religion, political aspiration, educational differences, and economic differences.

Their agreement on the statements that describe multiculturalism value practice indicate their multiculturalism understanding. It also represents their willingness to accept the differences occur in their society. Multiculturalism entails not only living peacefully amid variety but also being able and willing to respect, accept, and acknowledge societal differences (Budirahayu et al., 2018; Firdaus et al., 2020; Mulyadi, 2009). Budirahayu emphasized that multiculturalism refers to Cultural policies that emphasize the acceptance of the existence of cultural or ethnic (multicultural) diversity that exists in people's lives, concerning the values, systems, culture, habits, and politics that they hold. Moreover, tolerance grows in importance as people realize the value of multiculturalism (Mulyadi, 2009).

In terms of religion aspect, almost all the respondents have the same perception toward the third point in religion indicator. It was stated that regardless of one's religious affiliation, everyone has a moral obligation to treat people with respect. It means there is no reason for society to be tainted by differences in opinions, and we must treat each other with respect regardless of our differences of opinion. In fact, all the respondents gave a very agreeable response in all places that were used as objects of research. With this finding, prejudice towards ethnic minorities is shattered. According to this study, regardless of how conventional their lifestyles were, the participants demonstrated a multiculturalism awareness.

The finding is in line with what Fidiyani (2013) found during her study about religious tolerance practice in one indigenous community in the village of Aboge in Cikakak, Wangon, Banyumas regency. In the middle of a conflict, there is almost no conflict that stands out as a conflict in the Aboge community, which has different beliefs from most religious people (in general, Islam) but still lives in peace. Another study which also relevant is the study from Hemafitria (2019). Her study on one ethnic community in Mempawah indicated that the community already understands multicultural awareness as knowledge of the existing culture, which must be regarded as a necessity that generates an attitude of respect, respect, and tolerance. Harmi (2021) also showed indigenous residents of Sindang Jaya Village, Sindang Jati Village, and Suro Bali Village r have a high level of multicultural awareness. In addition, the cultural diversity of the Dayak and Banjar Tribes contributes to harmony among the two indigenous ethnic groups of Borneo. They are all on the same island and treat one other with mutual respect and tolerance for differences in culture (Selvia & Sunarso, 2020). To summarize, the strong preservation of cultural value is the driving force behind the awareness of religious variety, which in turn has an effect on the harmony between different religions. The indigenous community, on the other hand, tends to be tolerant and open to new ideas. They can tolerate the variety of principles, but they cannot accept those that assert to be the most correct.

However, in terms of education, according to the reply, there is one issue that is undesirable. The statement that it is legal to help in the sphere of education does not take into account the educational aspect. Some but not all respondents overwhelmingly disagreed with the statement, according to a survey. A conclusion might be drawn from this that the respondent's social experience is inconsistent with the claim. To put it another way, individuals still prioritize education when deciding how to help others. Many people are reticent to offer aid to those who are less educated than themselves or who are in a similar position to them. The study from Kołodziej (2016)can be the insight for this phenomenon. According to Kołodziej, students with pedagogy background of education tend to have higher level of willingness to help others. This make sense then to accept that one with certain educational background have more willingness to help others. Notwithstanding, it is important to consider that helping behaviour involves a giver and a taker. When two people are involved, there is one provider and one recipient. Help can be one-sided, if resources only move from the giver to the receiver, or two-sided, if the receiver also helps (Koster, 2007). In fact, a focused investigation into this phenomenon is required.

The same thing goes to the culture indicator. Interestingly, a number of people in each village disagreed with the assertion in the questionnaire that people's interpersonal connections are coloured by their cultural values. The majority of respondents, on the other hand, believe that cultural values play a significant role in the association. This is evident from the overwhelming majority of responders who agreed with this assertion. Future research indeed need to be conducted regarding this contradictory phenomenon

Conclusion

Based on the data analysis results, it is possible to conclude that the items contained in the degree of multicultural awareness of ethnic groups can be classified into three types based on their level of difficulty, namely difficult, medium, and low items. Following the completion of various stages of testing, Rasch's analysis, which explained) person size, (2) Cronbach alpha value, (3) person reliability value, and item reliability, (4) INFIT MNSQ and OUTFIT MNSQ, it can be concluded that the level of multicultural understanding of the *Orang Rimba* Tribe, which has been analyzed using Rasch analysis, can be used to measure the level of multicultural understanding of the *Orang Rimba* Tribe in Musi Rawas Utara Regency. This signifies that all respondents strongly agree with the statement about the multicultural indicators presented in the questionnaire. This demonstrates the *Orang Rimba* tribe's high level of multicultural sensitivity in Musi Rawas Utara.

Implication

The result of the study is expected to educate wider ethnic groups. Despite their educational background and their conventional way of living, the youth of *Orang Rimba* participated in this study showed a high level of multicultural understanding. They demonstrated strong tolerance for diversity and differences. It is recommended that Educational parties and government support The *Orang Rimba* tribe's education distribution. Larger society must also be educated that although the *Rimba* tribes is still living conventionally, they deserved to have better treatment. *Orang Rimba's* strong level of multicultural understanding must be a lesson for more educated community to live in harmony. As a result, multicultural education must be promoted and taught in a variety of community groups across Indonesia.

Limitation

The data in this study was collected only from the *Orang Rimbo* Tribe in three villages in the Musi Rawas Utara District. Further study may be conducted on the *Orang Rimbo* Tribe in additional places, as well as using a variety of other research Instrument. Besides, this study measured the multicultural understanding of the respondents by using questionnaire. It is suggested that the future research can highlight the effect of the way certain ethnic perceive the multicultural aspect and their practice of multicultural understanding

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Responses to Reviewers comments

Dear sir/ Madam,

Thank you very much for your response on manuscript. I have made several changes based on the suggestion you have made. Here, I need to explain a little bit about what I have revised.

1. I have removed [] (the IEEE format of the reference) and updated it into APA 7th edition as I used Mendeley as reference tool.
2. I have add some literature reviews to strengthen the theoretical background of the studies. As I made the revision, the flow of the ideas is also change.
3. I have separated the research method into A. Participants B. Instruments C. Data Collection Procedures. The demographic information about the participants are already mentioned in Participants part.
4. I have changed the heading Discussion into result part and add discussion part. As for the discussion, I have add some rationales to the current finding based on previous studies.
5. Implication and limitation of the study have already mention previously, but to make it clear, I have separated the idea under different title. Since the study doesn't focus on EFL, the implication is made based on the significant of the study

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