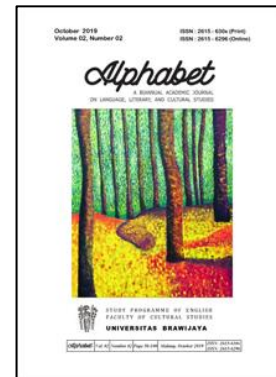# ALPHABET

Locating Postcolonial Locality through Children Literature in Building Social Conflict Reconciliation

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Locating Postcolonial Locality through Children Literature in Building Social Conflict Reconciliation

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Abstract

This study aims to produce a nonformal literary learning model for children contributing to social conflict reconciliation which is acceptable and contains locality values from a postcolonial perspective. The perspective enables participants involved in this learning process to understand their role in (re) producing or changing discourse exposed in the learning process; to connect literacy with problem-solving for conflict reconciliation, to connect content learned in non-formal academic situations with the current situation of the digital world in daily life exposed to global trends. The learning model was observed on residents affected by the relocation of the construction of the Yogyakarta International Airport consisting of 4 Villages. There are 16 samples which are elementary school-age children, and 16 samples of their mothers. Sampling using a purposive random sampling technique. The data collection method uses the method of documentation, observation, and two questionnaires namely PK and KT series. Data analysis was qualitative using the Cohen-Kappa coefficient analysis. The result shows that the procedure for developing an informal literary learning model in 4 affected villages can produce appropriate and applicable mentoring models following 3 classifications namely *literacy capital, knowledge of locality, and perception of otherness*. The coefficient of inter-rater $\varkappa$ results from an evaluation of the accuracy of the model is 0.75 therefore it meets the level of feasibility model.

Keywords:
Postcolonial, locality, conflict reconciliation, non-formal learning, children's literature

The background of this research is the concern on children who grow up in areas prone to high social conflict in Indonesia due to the lack of assistance provided; if the assistance is available, the assistance applied does not yet have a structure that targets the realm of local awareness. One sample area that has the potential to become a pilot project is the community affected by the construction of Yogyakarta International Airport (YIA).

LITERATURE IN SOCIAL CONFLICT RECONCILIATION

A narrative that is the backbone of literature becomes a robust network in creating certain mindsets; in this case, it is to build local awareness integrated with non-formal sector education. Narration found in almost all human activities. Narrative, in literature, is treated as a medium that able to contribute to the formation of values. In the next stage, the

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built value can foster awareness, especially awareness of locality that refers to identity and self-confidence. Locality awareness is the awareness that departs from particular endemic themes and is a capital to survive in the era of cross-cultural. The era is the potential to erode identity and self-confidence even though identity and self-confidence are two things that are owned by Indonesian people as powerful entity competitiveness. Moreover, international currents that enter the local domains through various digital channels require high competitiveness without ignoring the locality, which is its main characteristic. Thus literature becomes a vital instrument for the development of local awareness in children.

Learning assistance models designed for children by emphasizing the process of learning through literary narratives in areas prone to the social conflict are expected to be able to foster local awareness as the principal capital for healthy competition in the latest socioeconomic framework. The formulation of the problem in this research is how the process of designing and developing a mentoring model through children's literature that is insightful in building local awareness of children in areas prone to social conflict. For example, whether the model and application of assistance, how effective the model is when associated with achieving goals, and how perceptions and the level of companion and learner appreciation after applying this model in local awareness-building efforts is.

Social conflict is an inevitable challenge that is commonly faced by the nation's people, mainly from heterogeneous economic, social, and cultural backgrounds. The map of common conflict-prone areas initiated by the Government Social Service is issued as a reference for stakeholders to address the conflict through a variety of elementary regulations and policies so that the potential for conflict is not tapered, with the hope that it will gradually disappear. On the other hand, academics and NGOs have noted that in the past seven years (2011-2018), many riots began in the wake of social conflicts.

One of the 'unresolved' social conflicts recorded by LBH in 2016 is the mega project of Yogyakarta International Airport, which has triggered social conflict due to land grabbing and division among community groups in Temon Sub-district, Kulon Progo, DIY. The local community disapproves of the plan — the community decides into Pros and Cons groups.

Of course, the social phenomenon becomes very important to minimize with a variety of processes. The reconciliation process requires a long time. When the process takes place, the children become the affected party and are feared to grow up with a disturbing mindset and behavior due to the relatively unstable social situation. "Behavior, either of an 'acting out' or withdrawn nature ... is triggered by the re-experiencing of psycho-emotional pain" (Anglin, 2014). Thus, the assistance is deemed necessary to the situation by considering several aspects. One of them is the aspect of acceptance. The point is that the assistance provided to these children can be accepted physically and mentally given the unfortunate situation that is still going on around them.

Appropriate assistance to provide a fundamental foundation that is useful in the growth and development of children who are contributive in the process of conflict reconciliation is achieved by creating an integrated system that departs from a holistic perspective. The accompanied children will go through an exciting and positive learning process for the development of the child's mindset.

Digital exposures and significant international currents become one of the considerations in developing a mentoring system that allows children to learn to grow locality awareness. The locality considers a vital thing in this context because it is closely related to identity and self-confidence, which is the hallmark of competitiveness in the cross-cultural era. Despite the traffic of exchanges of values and culture, people who have identity and confidence in local values by not denying the universality that they are part of a broader community that is in harmony will

have a solid basis. The initiative will make a positive contribution to the sense of the reconciliation process in the region.

Literature provides space for locality through the power of narratives that are understood and enjoyed by children. Therefore, literature becomes very important because it offers a friendly and effective way for the benefit of contributive value transfer in the development of locality awareness. The genre or category that is shaded by literature becomes an effective medium for this purpose by not ignoring the characteristics of children who are in their infancy and development.

The subjects of this study were companions of non-formal education or families and children in areas prone to social conflict with the location of Temon District, Kulon Progo DIY. For samples, researchers used a criterion-based selection sampling or purposive random sampling technique. Research respondents based on groups who were able to provide the information needed in line with the opinion of Bouma Gary D. (1993: 119) in his book *The Research Process*, a revised edition which states: "Purposive sampling. Some researchers believe that they can, using judgment or intuition, select the best people or groups to be studied. "The sampling technique in this study then continued with Snowball sampling with in-depth interview methods of respondents less than 50 people as stated by Williamson et al. (1982: 184-185), "... the typical intensive interview study is based on fewer than fifty respondents." The primary source of data for respondents was in the Temon Subdistrict, four villages (out of 5 villages), namely, Palihan, Glagah, Jangkaran, and Kebonrejo Village. The data collection method was carried out in several ways, namely in-depth interviews of research subjects using measurable qualitative question items that were processed to determine the needs of assistance, observation and survey, questionnaires, recording, reporting/noting, and library. There are several instruments in data collection techniques, namely: questionnaire, in-depth interview, documentation, and observation. This study uses a qualitative approach, integrating postcolonial approaches, contextual learning, and digital literacy. The significant thing in the process of local concept development according to the perspective of this research is the integration between literacy capital both in general and specific concepts, namely locality, conceptual thinking capital regarding the relationship of literacy with real life, and the perception capital of otherness.

NON-FORMAL EDUCATION SECTOR TO PENETRATE THE CONCEPT OF *LOCALITY*

The government has echoed efforts to increase the level of literacy through formal education, namely schools. However, the average school-age child only spends about 7 hours in school every day of the 24 hours he has. Thus the literacy initiated by the government should be strengthened by alternative exposures in an informal context. Literacy is a critical skill area in learning because it affects skills to acquire other academic fields (Carroll, 2013), so learning in non-formal contexts is essential. Theoretically, many types of learning are applied to achieve the targeted literacy level.

In the context of this research, there are several approaches applied, namely the postcolonial approach, which provides a perspective on the local term referred to in the title. Postcolonial provides space for individual perceptions of learning that are not facilitated in collective formal learning in schools. Mbembe (2016) said that '[t] his hegemonic notion of knowledge production has generated discursive scientific practices and has set up interpretative frames that make it challenging to think outside of these frames. Learning with the postcolonial framework, on the other hand, can uncover the power relations that govern the discourse where academic teaching and learning and research take place. This perspective can help to uncover what is underneath what is learned — thus allowing participants involved in the learning process to understand their role in (re) producing or chang-

ing discourse that is exposed in the learning process.

A contextual learning approach is also needed to connect literacy with the problem solving possessed by participants, namely conflict reconciliation. Davtyan (2014) asserts that contextual learning is a learning system that ties brain actions in creating patterns that have meaning. As an actor and subject of the recipient of a conceptual learning model, the participants of this study have the ability to connect the content learned in non-formal academic situations with the real world.

A digital literacy approach is also involved in analyzing the phenomenon of research subjects. McDougall (2018) states how third space, digital literacy, and social settings might converge in a new understanding of digital capability ... which is relevant to the current situation which certainly does not include coastal communities as actors of communication and integration of the digital world in daily life and exposed global trends.

There are five significantly affected villages (For two other insignificant villages, marked by only less than five relocated households). They are Glagah, Sindutan, Jangkaran, Palihan, and Kebonrejo. However, the researchers took samples from 3 villages that were very significantly affected, namely Glagah, Kebonrejo, and Palihan. Researchers added one village, namely Jangkaran later. After the second stage of data analysis during the data affirmation process, there was a level of perception with a high closeness, so it was decided not to add data from Sindutan village flanked by Jangkaran and Glagah. Each village has an average of more than five productive age mothers who have sons/daughters of school age. However, researchers took a maximum of 4 samples for each region to confirm the results.

The relocation area allocated by the government, whose construction is in cooperation with Bank BPD DIY is in various points that are easily accessible by 4-wheeled vehicles and relatively close to the airport. Most of the villages initially located in the south of the Wates-Purworejo road were relocated to the north of the road (crossing the street). However, Glagah village is relocated to the east side of the previous village. The location of the Village Hall is still in the previous area (not being relocated). The physical condition/facade of the relocation area based on observations is reasonably decent. It resembles housing in a modern context where walls and fences limit the distance between one house and another. Facilities for places of worship and primary needs, such as clean water, also exist. However, when compared to the situation before the relocation, some things change, including the area of land owned to be smaller, the location of livestock that is almost non-existent, and the condition of housing that is a more modern concept.

The physical condition of the relocation area affects the socio-cultural and social situation. An example is a culture of disposing of garbage formerly done in 'jogangan,' where the garbage that has been piled up by burning is now changing. Due to limited land and a very close environment between one house and another, waste management has also changed to resemble those in modern housing. The habit of merely opening the door of the house also changed. Previously, when they were still in the relocated area, people often opened their doors full because of the distance between one house and another was quite far from the garden. Likewise with the distance of the door to the village road. With the current condition based on random interviews in the sample, the answer is that now people are less likely to make this habit because intuitively feel that more undesirable things might happen if they open the door too long (because the distance to the road is very close)

Social and cultural interactions also change. A small number of residents consider that the dwellings that are close to one another change their mindset towards neighboring relations. The process of adaptation is passed through relatively slowly (due to age and actual habits). Parenting for children also changes. Some who come from farm families and when they

are relocated no longer have rice fields and change to trading, explain that the free time they manage is changed. In the previous agrarian life, they follow specific patterns of parenting. Nevertheless, when it turned into a society arranged in a modern way, the frequent practice change.

LITERACY CAPITAL, KNOWLEDGE OF THE LOCALITY, AND PERCEPTION OF OTHERNESS.

The habit of storytelling is not very significant in everyday life, but the culture of chatting between family members at one particular time still occurs. Thus there is still sufficient communication capital to apply the mentoring model following the design of the researcher. From 16 participants of school-age children and 16 participants of productive-age- mothers stated that the design has an excellent opportunity to be applied in everyday contexts. However, there needs to be adjustments. For the case of literacy, emphasizing on reading preferences, most prefer digital visuals rather than popular storybooks. Moreover, the community is familiar with technology modes in the form of cellular phones equipped with accessible features to applications with various variations.

Meanwhile, the particular concept of foreigners and the effects it has on the relocation community affected by the construction of this international airport are less noticeable. The mindset about foreign and non-foreign is formed from digital exposure through films shown on television and in the form of morphological differentiation. Some have identified themselves as strangers since they live in an area that is not a home in their memory of identity.

Researchers involved in giving assessments have academic expertise and have a background in the duration of comparable teaching experience. From the data obtained through in-depth interviews, there is a high level of agreement for the three types of capital involved, namely *literacy capital, knowledge of the locality, and perception of otherness*. There are 18

aspects assessed by two researchers. From these 18 items, there were three differences of opinion between the two researchers, namely the 2 points *literacy capital* (Tables 1 and 2) and the *knowledge of locality* 1 point (Table 3). Meanwhile, on the *perception of otherness*, the two researchers agreed on each assessment point (Table. 4)

Table 1. Literacy Capital (KT)

No.	Rated Aspect	Rater 1	Rater 2
1	Non-instructional communication with other family members, especially mothers	G	G
2	have free time to do something you like	VG	VG
3	have the will to take time to read	G	F
4	love fairy tales or stories	F	F
5	carrying out literacy-themed activities that are not required by the school	F	F
6	have initiatives to increase knowledge outside formal schools	F	F
7	know the relationship of literacy with efforts to advance themselves and the community	G	G

Table 2 Literacy Capital (PK)

No.	Rated Aspect	Rater 1	Rater 2
1	Non-instructional communication with children	G	G
2	have free time to do something you like	F	F
3	know the benefits of reading books, especially fiction	F	F
4	know the function of stories or stories in relation to daily life	G	G

No.	Rated Aspect	Rater 1	Rater 2
5	carrying out literacy-themed activities that are not required by the government.	F	F
6	has the initiative to increase knowledge to develop themselves in carrying out their functions as a mother	VG	VG
7	know the relationship of literacy with efforts to advance themselves and the community	F	G

Table 3. Knowledge of locality (KT and PK)

No.	Rated Aspect	Rater 1	Rater 2
1	Able to define his/her cultural identity	F	F
2	has the potential for enthusiasm and integrity to build oneself as part of society	G	VG
3	Having a positive perception about themselves and their communities	G	G
4	Being able to define the potential possessed in relation to developing themselves	F	F

Table 4. *Perception of otherness.* (KT and PK)

No.	Rated Aspect	Rater 1	Rater 2
1	Having sensitivity to the concept of foreigner or foreign guest	F	F

No.	Rated Aspect	Rater 1	Rater 2
2	apply the concept of foreign guests in everyday situations	F	F
3	know the positive potential of understanding the concept of foreign guests	F	F
4	know other concepts that support the concept of foreign guests	F	F
5	know the relationship of self-concept with the concept of foreign guests	F	F
6	has the initiative to find out about the concept of foreign guests	F	F

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