

Malays,China and Indian Ethnicities (CaseStudy :Art and Ethnography Content Analysis, Multiculturalismon Upin-Ipin Animation)

Wenny Maya Arlena

Ni Gusti Ayu Ketut Kurniasari

Faculty of Communications Sciences, Budi Luhur University Salemba
Street 34-36Z Telephone (021) 5686666 Fax (021) 5633719
E-mail wenny.maya@gmail.com

Abstract

This study aims to describe the ethnic group or tribe is a group of people whose members identify themselves with one another, usually based on lineage are considered the same as culture, language, religion traits, behaviors, or biological. Ethnicity is a fundamental factor in human life, interactions and intrinsic property of a group. The method of research used content analysis approaches and ethnographic art. The results showed determination by mixing or races as "Peranakan": for a mixture of Malay race with China, people who are determined according to their religion, for Malays in Malaysia it meant that the Muslim bumiputera, "the Mestis" for Hispanic mix by bumiputera. Upin Ipin-released on September 14, 2010 in Malaysia and produced by Les' Copaque. The results of this study show Upin-Ipin filled with simplicity in bringing Islamic values, education, manners, and respect among fellow was meant for all people of good Malaysian nation or religion. Good relations between different cultures (Malay, Chinese, Indian) were described in this animated film. Upin-Ipin animated movie brings the perfect image and message, ie, with different cultures can create a good relationship with the harmony of differences in unity and simplicity.

Key words : Ethnicity, Multicultural, Animation

Abstrak

Penelitian ini bertujuan menggambarkan kelompok etnis atau suku adalah kumpulan orang yang anggotanya mengidentifikasi diri mereka dengan satu sama lain, biasanya didasarkan pada garis keturunan yang dianggap sama seperti budaya, bahasa, ciri-ciri agama, perilaku, atau biologis. Etnis merupakan faktor fundamental dalam kehidupan manusia, interaksi dan kepemilikan intrinsik dari suatu kelompok. Metode penelitian menggunakan pendekatan seni dan analisis isi etnografi. Hasilnya menunjukkan penentuan berdasarkan pencampuran atau ras seperti "Peranakan" : untuk campuran ras Melayu dengan China, orang-orang yang ditentukan menurut agamanya, untuk Melayu di Malaysia itu dimaksudkan bahwa bumiputera Muslim, "the Mestis" untuk campuran Hispanik oleh bumiputera. Upin-Ipin dirilis pada tanggal 14 September 2010 di Malaysia dan diproduksi oleh Les' Copaque. Upin-Ipin ditayangkan di TV9 Malaysia dan Televisi Pendidikan Indonesia / TPI (MNC TV) di Indonesia. Hasil penelitian ini Upin-Ipin tayangan yang penuh dengan kesederhanaan dalam membawa nilai-nilai Islam, pendidikan, sopan santun, dan menghargai antar sesama sangat berarti bagi seluruh masyarakat Malaysia baik bangsa atau agama. Hubungan baik antara budaya yang berbeda (Melayu, Cina, India) digambarkan dalam film animasi ini. Film animasi Upin-Ipin membawa citra dan pesan sempurna, yakni dengan budaya yang berbeda dapat menciptakan hubungan yang baik dengan harmoni perbedaan dalam kesatuan dan kesederhanaan.

Kata kunci : Ethnicity, Multicultural, Animation

Background of Problem

Multiculturalism in Malaysia is cultural diversity where built by the skill to support an communication process being effective; with every individual of every culture today, which therein in any situation involving a group of individuals with have a background matters.

The phenomenon of animated programs on Upin Ipin is a fresh bid for children which was then broadcast on TPI (Televisi Pendidikan Indonesia) in 2010, which is currently changing a MNC (Media Nusantara Citra). Multikulturisme is a learned society in the conditions or situations that are composed of many cultures, where there is a comfortable in an atmosphere described in the absence of anxiety, in the absence of a self defense mechanism in intercultural meeting experience, this buffet at animated impressions Upin Ipin conveyed with simple stories but the message gives a message of profound significance, and as religious education message, messages, messaging, culture and so on. Here can be seen emerging situations and conditions which community has a diverse culture, where at tanyangan there are three ethnic Upin Ipin appear that ethnic Malays, ethnic Chinese and ethnic India. The Malay ethnic group is represented by the character of Upin and Ipin, Ehsan, Mail; ethnically Chinese represented by Mei Mei; and ethnic India is represented by Jarjit.

Malaysia is a country whose inhabitants are composed of various ethnic groups. Ethnic Malay nation of Malaysia was based on the culture of Malays called indigenous, native people. Own Malay culture based on the teachings of Islam. Malay people cultural emphasis on observation, the values

of simplicity, beauty and harmony of living between families, neighbors, and community. The attitude of tolerance is also a grip. All forms of culture and other religions are always respected. In celebration of religious holidays such as feast day, Chinese new year, Thaipusam, Christmas, Gadget and others considered important celebration.

Malaysia's population comprises many descendants and adhere to different religions, especially Islam, Buddhist, Hindu, Taoist and Christian (Christian), a belief shared by the various ethnic groups in the country. Under the Institutional Unity of the group, Islam is the official religion in Malaysia, while other religions can be practised safely and freely.

Etnographic Content Analysis

Kinds and kind of analysis contents much worn for methods research focusing on research newspapers to see various problems media content, either in form discourse, politics, country, religious, conflict, pluralism and so on. As claimed by Burhan Bungin (2010: 203) content analysis of qualitative media more worn to scrutinize document be either text, picture, state, and forth to understanding cultural context of a particular state".

The text media, whether to pay a written text, a picture, and forth audio-visual, including in the development of a text and movies recorded in a frame camera audio-visual. Next Bungin (2010: 203) explained that" document in the contents of a qualitative analysis is a form of symbolic representations that are can be recorded / documented, analysis to understanding of meaning, the contents of significance and relevancy".

David I. Altheide (Bungin, 2010: 203) preferred to use the term ethnographic

content analysis" to explain model research contents qualitative analysis. Term ECA (Ethnographic Content Analysis) is actually a fusion (blend) between a method of analysis contents objective (traditional notion of objective content analysis) by observation participants". While Kriyantono (2008: 249)" ECA in researcher interact with the materials documentation or even doing a deep interview to get the context".

A study of contents analysis dependent on some validation data or documentation who categorized. As claimed by deutschmann) "categories; war, defense and diplomacy; political and government, economy, crime, moral problems society, health and welfare, evil and calamity science and contrivance, education and art classical, entertainment the people and human interest" (Flournoy, 1986: 25-26). Edelman in Eriyanto (2004: 156-157) declaring that align with a categorization, framing" a categorization is an abstraction and functions mind. Categories, helpaman understand the reality of being diverse and irregular become reality understand the meaning. The unconscious mind that the them and their awareness has been dictated in a particular viewpoint so not think on other dimensions". While Hamad said that (2010, 41" in reality, Construction) influenced innocenity, internality, externality, the parties, make use of language arrange fact (framing).

ECA in (Kriyantono 2010: 250) researcher faced with some a thing pertaining systematic analysis contents as guide with the category among other; (1) Content; (2) Process (packaging forms of media); (3) Emergency, the gradual formation stages of a message through the interpretation.

While Bungin (2010: 203) made it clear that "any kind of text images, including moving images (moving image), must consider several things, among others ; (1) Context, the present situation or around in documents or text are examined; (2) Process, production in the medium or the message is immediately and organized creations; (3) Emergency, stages through understanding the meaning of a message and it is interpretation. Pamela J. Shoemaker dan Resse (Kriyantono, 2010: 251) considers that "the fight occurred in understanding the reality of the media content caused some immediate; (1) Background media crew; (2) Media Activities; (3) job-descriptions; (4) The power of Extramedia, the country's environment, politics, culture, country, religion, audiences, and the others; (5) Ideology.

The Concept of Multicultural

Multicultural derived from a plural and cultural (about culture) multiculturalism indicates recognition of the reality of cultural diversity, which means includes both traditional diversity tribes, such diversity race, or religion and diversity (life forms sub-cultur) kept coming in every stage of it is life history of society.

That is generally known by a lay society is a multiculturalism in the form of descriptive, i.e. describe the reality of a multicultural society (Heywood, 2007).

Parekh (1997) distinguish five models of multiculturalism; (1) Isolationist Multiculturalism, the various community cultural groups perform live autonomously and engage in minimal interaction with each other; (2) Accommodative Multiculturalism, the society that has a dominant culture

that make adjustments and specific accommodations for the needs of cultural minorities. This society to formulate and implement legislation, law, and the provisions that are culturally sensitive, and give freedom to the minorities to preserve and develop their culture. Likewise, by contrast, minorities do not challenge the dominant culture. Multiculturalism was implemented in several European countries are autonomous and engage in minimal interaction with each other; (3) Autonomists Multiculturalism, a plural society that it is main cultural group trying to embody equality with the dominant culture and want an autonomous life in the political framework that collectively could be accepted. This is a cultural staple attention to preserve their way of life, which has equal rights with the dominant group; They challenge the dominant group and attempted to create a society in which all of his group can exist as a partner; (4) Critical/Interactive Multiculturalism, a plural society that cultural groups not too focused with life cultural autonomous, but more form creation a collective reflect and affirmed perspectives their distinctive; (5) Cosmopolitan Multiculturalisme, a plural society that seeks to erase cultural boundaries at all to create a society where every individual is no longer tied to a particular culture, otherwise freely engaged in experiments intercultural and simultaneously develop a cultural life of each of the autonomous cultural life, but rather to form a collective creation that reflects and affirms their distinctive perspectives (Azra, 2007).

In addition to the descriptive multiculturalism, there are actually more multiculturalism normative, a positive endorsement, even celebration of communal diversity, which is

typically based either upon the rights of different groups to be appreciated and acknowledged, or on the advantages to be gained through a wider public order and moral and cultural diversity. (Heywood, 2007: 313). Multiculturalism policy involves normative conscious, purposeful, and planned elements of the Government and the public to realize the multiculturalism.

The Concept of Ethnicity

J. Jones in Alo Liliweri (2003 : 14) said that ethnic or often called ethnic groups are a subset of humans (subgroup of humans) who are United by an awareness of the similarities a culture or subculture, or because of certain similarities of race, religion, nation origin even roles and specific functions.

Multiculturalism is a concept where a Community national can be recognized in the context of diversity, difference and cultural pluriformity, both racial, tribal, ethnic, religious, and others (Mahfud, 2008 : 91). Based on Furnivall (in Mahfud, 2008 : 84) ; a plural society is a society that consists of two or more elements or social order that coexist, not mixed or blended in one single political unit.

In a large number of Asian countries, especially in Southeast Asia, distinguished citizen between indigenous citizens and non indigenous citizens, especially if it refers to the question of ethnic Malays, Chinese and India which refers to economic considerations and political. Distinction between indigenous and non-indigenous citizens to carry a negative impact because it tends to separate when compared to unite the inhabitants.

Based on Parekh (2001), There are three components of multiculturalism, i.e. culture, cultural plurality, and

certain way to respond that the plurality. Multiculturalism is not a political doctrine, but rather a pragmatic way of view of human life. Because almost all countries in the world composed of diverse culture, meaning the difference being essentially human, and the movement from one place to another on Earth increasingly intensive, then multiculturalism must be translated into a multicultural policy and political management of cultural differences as a citizen. There are at least three models of multicultural policies of the countries to face up to the reality of cultural plurality. First, the model proposes the nationality. Nationality is a figure recently built along regardless of the diverse ethnic, religious, and language and nationality working as adhesive integration. In this policy, any person, not a collective right to protected

State as citizens. This Model is seen as a destructive ethnic cultural roots are the foundation of the country and make it as past tense. This Model of multicultural policy feared lapsed into otoritarian power because the power to define the elements of national integration is in the hands of a certain elite group.

Second, the nationalities models, ethnic, based on ethnic collective awareness a strong foundation is relations blood and kindship with the founders national. Besides, unity language is also habitude national-ethnic this. This model regarded as a model closed because an outsider who not having five jointed blood relations with ethnic founder national will go out and treated as a stranger.

Third, the model of multicultural-ethnic that recognizes the existence and the rights of ethnic citizens collectively. In this model, the diversity becomes a reality that must be acknowledged and accommodated the State, and the identity

and origins of the citizens. Issues that arise because of the application of this policy is not only diversity of ethnic and collective, but also issues of majority-minority, dominant-not dominant. The issue is becoming more complex again because apparently the majority is not necessarily dominant, because many cases showing that minorities thus dominant in the economy. If the power of the State is weak because the priority of power delegated to the various collective State recognition as a consequence, countries may enlivened prolonged internal conflicts which in turn would undermine the State itself.

Until recently the Government and people of Indonesia have yet to determine what kind of a normative model of multiculturalism should be applied in the country. In addition to the anthropological studies require a deeper, philosophical studies also needed seems to be against multiculturalism itself as an ideology. Different than that understood layman, apparently the multiculturalism contains problematic assumptions that should be recognized, should be recognized fully or revised according to the reality of every country, before the Government and the community can decide whether to embrace the ideology of multiculturalism and further normative.

The Concept of Animation

Animation foregrounds it is artificial character, openly admitting that it is images are more representations. It is visual language is more aligned to the graphic than to the photographic. It is discrete and self-consciously discontinuous-crudely rendered characters moving against a stationary and detailed background, sparsely and irregularly sampled motion (in contrast to the uniform sampling of motion by a film camera-recall Jean-Luc

Godard's definition of cinema as "truth 24 frames per second"), and finally space constructed from separate image layers (Manovich, 2001:298).

In contrast, cinema works hard to erase any traces of its own production process, including any indication that the images that we see could have been constructed rather than simply recorded. It denies that the reality it shows often does not exist outside the film images, an image arrived at by photographing an already impossible space, itself out together with the use of models, mirrors, and matte painting, and then combined with other images through optical printing. It pretends to be a simple recording of an already existing reality—both to the viewer and to itself (Andy Warhol in Lev Manovich, 2001:299).

Discussion

The concept of Malay Ethnic, Chinese ethnic, Indian ethnic

History and the Concept of Malays Ethnic

The Government of Malaysia defines Malays as indigenous people who use Malay, Muslim, and run the tradition and customs of the Malays. But in terms of the definition of Malay culture, it embraces the entire population of the indigenous Malay population, that is the realm of the grouping, the same faith or different religions, languages and customs of each of which is followed by each of the Allied Group.

In Malaysia, the natives of Java, Aceh, Bugis, Minang, Mandailing, and others, are communicating use Malay, Muslim and follow Malay customs, all of which are considered as Malays. Even

people not natives who do weddings with the Malays and Islam are also accepted as Malays.

Ethnic, Racial, Religious and Language in Malay Ethnic

The majority Muslim Malay population. However, Hinduism and animism can still be seen in their belief system. Islam cannot eliminate all the elements. The process of syncretism occurs where the element of trust before Islam there was latent or customized with elements of Islam. This process clearly can be found in traditional Malay medicine, and also in some traditional ceremony. Many Malay customs showed a mixture of local and foreign items in line with the influence of Hinduism, Islam, and the West in Nature. In the Government of Malaysia, the custom elements that it does not conflict with Islamic teachings justified. Through "principle of co-existence" Malay people can customize customs religion and harmoniously, although there are certain aspects which at odds but continues to run. The Malay language is the language of the national and official language of Malaysia. Malay language which became the Malay mother tongue since a long time.

History and the Concept of Chinese Ethnic

History said that the majority of Chinese immigrants in the land of the Malays derived from Southern China, chiefly of cold regions Fujian and Guangdong province. In the 19th century, the majority of them came to work as "labor" through agreement in writing, so called as coolie. The other newcomers China coming freely to work, and

supported a club known in the land of the malays with s-worth persatuan tribe of. The population chinaman in the land of the malays each year always increase.

Ethnic chinese in malaysia having identity in a community that is very big. Ethnic china also a little do intermarrying with a ethnic malays, due to differences of culture and religion, this dikeranakan a majority of malay muslim. Under the act of malaysia, marriage being thus require parties not muslim religious to embrace its mate. Most chinaman malaysia assume "Chinese" them as one ethnic identity, culture and politics.

Chinese Malaysia since so long dominated the economy of Malaysia, but since the existence of the new economic Foundation which was introduced by the Kingdom of Malaysia to give even distribution in the economy of the country, their dominance in the economy is shrinking. Even so, they still form a majority group that has a simple and high revenue in Malaysia. In 2006, there were 7-7.5 million Chinese people in Malaysia. Until 2007, they became the richest man in Malaysia with a mastery of 40.9 per cent equity ownership economy.

Tribe, Race, Religion and Chinese Language in Malay

Ethnic Chinese in Malaysia is comprised of several tribes and languages. The main language is divided into six: Hakka, Cantonese, Hokkien, Teochew and Hainanese, Hokchiu. This proves that the person who belongs to the Group of tribes and have specific language incorporated in the community in Malaysia.

People the Hakka forming communities language largest in Malaysia east (Sabah and Sarawak),

part Johor especially in Kulai, Selangor-Kuala Lumpur and Pahang. The Hakka also tribe settled in Johor Bahru region and silver, where they probably be tribe and having language largest in the region. In the tribe of Kantonis form tribe and language largest in Selangor, Kuala Lumpur, Pahang, Negri Sembilan and Perak in which this group forming communities in population sizes are very large. Tribe Kantonis also form tribe and having language largest in Johor east and Sandakan, Sabah. Sandakan ever get epithets "Small Hong Kong" because Sandakan ever be a place stay second for most arrivals of Guangdong Province, because having the Resembling Hong Kong about in the 1970s and 1980s. While some television in Malaysia ever played language Kantonis, one of them at RTM2 program in Malaysia.

Meanwhile, the tribe of Hokkien form tribe and language largest on the island of Pinang Melaka, Kedah, Terengganu, Kelantan, Selangor especially in Klang and beach areas Selangor and Johor the west. Language Hokkien also used in the land of Sarawak, namely Kuching. Media television in Malaysia also often showing program impressions by the use of language Hokkien from Taiwan to balance the contents of the Chinese language in the media in Malaysia. The tribe of teochew were vested in some particular part on the island of Pinang most of the islands of the Sabah and South of Johor, especially in the region of Johor Bahru and Pontian.

There are three bundles sub-linguistik Chinanese people in Malaysia equal to three central metropolitans. A collection of Pinang island and Melaka most communicate in language when the Kuala Lumpur, Hokkien Seremban and Ipoh mostly using language Kantonis

and the Hakka. In southern Peninsula Malaysia especially Johor, Mandarin most widely used by a community China there as the media impression influence of Singapore, speaking Mandarin and the use of mandarin in formal education. This has affected many people, especially the younger generation, to set aside the use of Chinese teochew and other like Kantonis. In east Malaysia, the Hakka and Mandarin language highly used for daily communication, mandarin except Sibu Tending to using language foochow and Kantonis Sandakan with language. Currently language in communication to unite composing China society and Malaysia, Singapore and Indonesia to introduce the standart language.

History and Indian Ethnic Concept

The Indians Malaysia was ethnic in Malaysia who of a certain ethnic heritage, those who emigrate of southern India in the reign of England on the ground Malay. Indians have emigrate to Malaysia since 2000. Ethnic Indian as community chitty Melaka communities and Mamak are descended in the Sultanate of Melaka and in the occupation Melaka by the Portugal and Holland. Publicly-listed countries strait "Island Pinang Melaka and Singapore" by the british side between ad 1786 until 1824 start in constantly consisting of workers and traders who dabble in the field of coaching agriculture merchandise, defense, and trade. However, his Hijra people India subcontinent of India jointly to the Malay following: United Kingdom Government to the extensions of Malay which is located on the West Coast since the 1870s; and economic growth on a rubber farm. India's population in Malaya and Singapore before independence consisted of adult men who left their families in

India and Sri Lanka. Thus, with the advent and return them, amount to little India's population decline or rise. In 1901, the total population of India in the Straits Settlements and the Federated Malay States approximately 120,000 thousand inhabitants. By 1931, the population increased 640,000 thousand be resident in the land of the Malays and Singapore and Selangor, in the land their number exceeded the Malays that year. Num. an Indian population barely changed so 1947 caused they go to Myanmar in the occupation of Japan for the national anthem, army of India and coolie to the interests of others. In 2005 the population of India roughly 7 % of the total population in Malaysia numbering about 1.8 million. Until 2012 Indian population increasing.

Tribe, Race, Religion and Language in India

The majority of ethnic Indians in Malaysia derived from Tamils, having the characteristics of skin the color of black with bodily posture that immense height. Traders, Tamils to possess a soul the majority of them Hindu religious and partly in existence of religious Islam. A language used by the Tamil in Malaysia is the Tamil language. But with a function of time processes of communication between Tamils with a native Malaysia use the Malay language.

Multiculturalism Analysis (In the Study of ECA:Etnographic Content Analysis): Malay Ethnic, China Ethnic and Indian Ethnic on Upin Ipin Animation Multiculturalism at Upin Ipin by portraying the arrangement of impressions of the characters upon ethnic Malays, China and India. The character of ethnic Malays is on Upin and Ipin, Ehsan, Mail, Fizi, Dzul, Ijat, China's ethnic character in Mai Mai, as well as

the characters India is on Jarjit and Rajoo. They having the character of different backgrounds because with diverse will culture. Here described the presence of cultural diversity in intercourse the daily but they can coexist well and respecting each other.

Upin Ipin animation on looks at the kids how they can maintain such a high tolerance of religious differences in regards to fasting. As seen on the impressions that they are told is always played together as kids in General, which may be an occasional minor conflict but in the end the conflict can be resolved with good.

The phenomenon seen in impressions Upin Ipin it contains elements of cultural diversity of the various peoples is a symbol of multiculturalism, where a nation that possesses multiculturalism is a nation that ethnic or cultural groups that can live side by side, in damai in a principle co existency it is marked by a willingness to respecting other cultures.

Multiculturalism itself has five types of familiar view of the community, namely multiculturalism, accommodating isolation, otonomis, critical multiculturalism, multiculturalism/ interactive and multiculturalism cosmopolism (Mahfud, 2008 : 85). In this paper, multiculturalism seen from the mass media as information sender. Mass media is instrumental for people to get all the information. Douglas Kellner, said that in his studies of culture, multiculturalism and culture medium such as radio, television, films and other, similar products that of culture media that provides material of us smithing the identity and initiative the presence of the status of male or female; understanding class, ethnic and races, and a sense of

nationality.

Multiculturalism Aspect on Upin Ipin Animation

In the Upin Ipin Animation, the presence of the aspect of multiculturalism that looks background, of the difference the skin color, education, the teaching of the old, religion and stereotip who became a lesson to be taken from cultural variety that has positive values.

Critical multiculturalism/ interactive, which demands the existence of a collective cultural diversity and the creation of a culture that is and get all sorts of new things that positively with other cultures. Upin Ipin described impressions on the values of solidarity and tolerance between ethnic groups is high. The existence of cultural diversity

that existed then brought a very positive impact due to get new things and cultural diversity. Upin Ipin impressions on described also that religion not only Islam, but there is a Christian religion, Catholicism, Hinduism and Buddhism.

In the cosmopolitan multiculturalism, described the impressions of Upin Ipin try deleting the existence of a cultural limitations by not distinguishing the friend. With the existing cultural diversity, which is obtained as a culture, how to respect one another, gain knowledge, how to respect other religions, cultures and customs, such as celebrating the Eid al-Fitr with together enjoying cake and "Ketupat Lebaran" (traditional food) to eat together. A Tok Dalang also portrayed a Muslim celebrate Eid al-Fitr with the kids. Tok Dalang was handing out money to the children equally regardless of differences in religion, race and ethnicity, etc.

Language Aspect (dialect) on Upin Ipin Animation

In a dictionary bahasa edition (1999); Language is a system emblem arbitrer, which used by members of a society to cooperate, interact and identify yourself. In society multicultural needed for at least two ability or skill language, first, the use of language which is how do divert language exact in certain rhythm so sound should be clear in conversation. Second is intonation, the tone in pronouncing word, tone depict an emotion.

In Upin Ipin animation, language (dialect) which is raised more dominant on Malay language. Can seem a character Mai Mai represent ethnic China took in communicate or speaking in everyday pronounce it was a Malay dialect mingled with the dialect of Chinese. Jarjit character representing ethnic Indians in used colloquially looked sounded viscous will the dialect of malay commingle dialect of India.

Conclusion

Upin Ipin animation provide a message through mass media, and meaning where is the easiest way to explain a difference ethnicities in the state of being multicultural with described the details of knowledge, moral, the art, customs, law and each subskill or habit of being done by a group of people of a particular culture simply happened in our daily lives with the approach of descriptive can be conducted by through two approaches to congenital social and perceptual approach.

The recommendation for Upin Ipin animation, can be described as ethnic other cultures, customs, religion, language, ethnicity, race in ethnic Chinese and ethnic Indians, resulting in

a familiar cultural diversity is not just one ethnicity alone. Upin Ipin animation are loaded with education and information need to be continuously developed or created new ideas by offering concepts that are more diverse with an ethnic charge local content, because in this case it is interesting to be learned by anyone. And future animated shows for kids in addition to Upin Ipin can provide better color in delivering a positive message.

Bibliography

- Azra, Azyumardi. 2007. —Identitas dan Krisis Budaya: Membangun Multikulturalisme Indonesia. <http://www.kongresbud.budpar.go.id/58%20azyumardi%20azra.htm>
- Bungin, Burhan, Ed, 2001. Metodologi Penelitian Kualitatif, Radja Grafindo Persada: Jakarta.
- Eriyanto. 2001. Analisis Wacana, Pengantar Analisis Teks Media, LKiS: Yogyakarta.
- . 2002. Analisis Framing, Konstruksi, Ideologi, dan Politik Media, LKiS: Yogyakarta.
- Flournoy, Don Michael. Analisa Isi Surat Kabar Indonesia, 2000. Gadjah Mada University Press: Yogyakarta.
- Hamad, Ibnu. 2010. Komunikasi Sebagai Wacana, La Tofi Enterprise: Jakarta.
- Heywood, Andrew. 2007. Political Ideologies (4th Edition). Palgrave: McMillan.
- Kamus Besar Bahasa Indonesia (edisi kedua). 1999. Balai Pustaka: Jakarta.
- Kriyantono, Rachmat. 2008. Teknik Praktis Riset Komunikasi, Kencana Prenada Media Group: Jakarta.
- Kellner, Douglas. 2009. Culture Studies, Multiculturalism, and Media Cultures.
- Liliweri, Alo. 2003. Makna Budaya dalam Komunikasi Antar Budaya.

- LkiS: Yogyakarta.
- Mahfud, Choirul. 2008. Pendidikan Multi- kultural. Pustaka Pelajar: Yogyakarta.
- Manovich, Lev. The Language of New Media. Massachusetts Institute of Technology, 2001.
- Upin Ipin Official Website, 2010 . Retrieved Mei 2, 2012 from <http://www.upinipin.com.my>