

Multicultural And Harmony Education To Overcome Conflict In Indonesia

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Abstract: In the past two decades the reality of Indonesian harmony has often been torn apart by a series of violent conflicts that have spread in various regions. In addition to causing a significant number of casualties, conflicts also result in extraordinary social impacts. Communal conflicts not only severely disrupted national stability but also threatened national integration. The national community which is envisioned as a solid building suddenly turns into a pseudo community which is no more limited to an imaginary community. This is actually the toughest challenge of the Indonesian nation as a nation that is structured in a multicultural, multi-ethnic, and fragile and fragile multi-religious system, if this nation fails to manage it properly. Addressing a series of conflicts that arise requires attention from all parties. Various efforts to deal with conflicts that have been carried out by community elites and the government seem to only resolve or end conflicts, have not led to on-going conflict transformation efforts. As a result, even though the conflict seems to stop, the same potential conflict can arise at a later time. Its existence usually accompanies the dynamics of a society. The existence of conflict is thus something natural and natural. But when the conflict has led to acts of violence and anarchy, the positive impact of conflict as a means of cohesiveness and solidity of a group, then turns into something destructive. For this reason, alternative efforts are needed that are different from the ways of resolving conflicts that have existed so far.

Index Terms: Conflict, Harmony Education, Multicultural

1 INTRODUCTION

Indonesia is an archipelago formed with various types of cultures, ethnicities, languages, and several other differences. This is the basis that Indonesia is a multicultural country. Diversity is a distinctive feature of the Indonesian nation which is a major challenge to the emergence of conflict in Indonesia. The potential for conflict becomes a diverse problem in a pluralistic society in Indonesia (Samara, Juraid, Samuel, & Patampang, 2016). Ethnic diversity in Indonesia has the same goal in creating a prosperous and prosperous just society. The big idea was found not to unite people from various layers. The plurality of Indonesian society is often overlooked in efforts to develop the nation towards togetherness. The dynamics of social upheaval as a result of interaction between ethnic groups in a pluralistic society raises imbalances or renewal towards unity and unity in building a peaceful and prosperous society.

2 CONCEPTION AND CONFLICT RESOLUTION

Conflict is an unavoidable reality and is often creative. Conflicts occur when community goals are not in line or because of imbalances or gaps in social status, lack of equity in prosperity and unbalanced access to resources and a viewpoint on a problem. Conflict is an inherent omnipresence in a community. At this level, conflict is actually a natural phenomenon that accompanies patterns of human interaction throughout time. The problem is when the conflict turns into violence or anarchy, especially by involving a large number of people (Fearon, 1994). The social harmony that has been built will usually turn into chaos.

There are many theories that explain the causes of conflict (Oberschall & Oberschall, 2019). There are several theories about the occurrence of conflict:

1. Public relations theory. This theory stated that conflict occurs due to ongoing variations, distrust and hostility among different groups in society;
2. The conflict negotiation theory assumed that conflicts occur by incongruous positions and differences in views about conflict by parties experiencing conflict;
3. Theory of human needs. This theory assumed that conflict is caused by basic human-physical, mental and social needs-which are not fulfilled or hindered. Security, identity, recognition, participation and autonomy are often the core of conversation;
4. Identity theory. This theory assumes that conflict is caused by threatened identity, which is often rooted in the loss of something or suffering in the past that is not resolved;
5. Theory of intercultural misunderstanding. This Theory assumed that conflict is caused by incompatibility in ways of communication between different cultures;
6. Conflict transformation theory. That conflict is caused by inequality and injustice that arise as social, cultural and economic problems.

Violent conflicts can also be seen from the perspective of elite conflict. As is known post-reform, in addition to several riots, the socio-political conditions in Indonesia were marked by two striking symptoms, namely political conflict and political violence. The attraction of elite political interests on the one hand can contribute to the democratization process, but the adverse effects can bring about the fragmentation of the society which consequently tends to lead to collective violence (Ogundimu, 2007). There are three interrelated models, namely; peace keeping, peace building, and peacemaking (Funk, 2012). Peace keeping is done when the conflict really cannot be stopped smoothly. The involvement of security forces or the military was forced to be taken to stop the conflict. Peace building is a strategy that tries to restore the destructive state of conflict by building bridges of communication between the parties involved (Brown &

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Ottaway, 2007). Whereas peacemaking is an effort to negotiate between groups that have different views and interests. Another theory stated that to deal with conflict efforts are needed called conflict resolution. Conflict resolution is a scientific terminology that emphasizes the need to see peace as an open process and divides the process of resolving conflict through several stages according to the status of conflict. There are four stages in conflict resolution, namely (Wagner-Pacifici & Hall, 2012):

1. The stage of de-escalation of conflict which emphasizes the process of stopping violence. The military or security forces will usually do this work;
2. The negotiation stage is a more politically oriented settlement step involving the conflicting groups. The aim is to force the parties to enter the negotiating table;
3. Stage of problem solving approach that is more socially nuanced. There are four main components at the problem solving approach. First, each party recognizes the legitimacy of the other party to carry out the initial communication initiative. Second, each party provides correct information about the ongoing conflict, including the causes, trauma that arises, structural obstacles that may be faced in conflict resolution. Third, the two sides began to look for alternative solutions at least signals towards peace. Fourth, problem solving workshop is the willingness of the parties to provide an atmosphere conducive to conflict resolution;
4. The peace building stage, which is a stage that is cultural and structural. It takes a long time and consistency to create permanent peace.

Of all the conceptions above, one thing that is highly expected in dealing with conflict is the willingness of those who have the authority to act objectively and neutrally. This principle needs to be taken so that the parties involved no one feels disadvantaged and feels satisfaction. In addition to curative measures, of course it is necessary to take preventive actions so that potential violent conflicts can be anticipated (Mattaini & Strickland, 2006).

3 CONFLICT IN A THEORETICAL AND HISTORICAL PERSPECTIVE

General Conflict is a fact of life, unavoidable and often creative. Conflict occurs when people's interests and goals are not in line. Various differences of opinion occur but conflicts can be resolved without violence and often result in a better situation for most or all parties involved (Doyle & Sambanis, 2000). The conflict is likely to always be there, especially because it is indeed a part of existence in life. From the micro level, between the people and the state, all forms of social human relations, the economy and power experience growth, change and conflict. Conflict arises because of the imbalance between these relationships (Hafner-Burton, 2014). Differences in views and goals are often seen as problems that can only be resolved if we all have the same intent, or when a view is stronger than the other. Another possibility, these differences can be seen as resources that lead to a broader understanding of a problem and improvement of the situation at hand. Conflict arises because of the imbalance

between human relations (individual-group-society) in various aspects of life, for example inequality of social status, lack of equity in prosperity and unbalanced access to resources and unequal distribution of power (Ball & Rule, 2006). Two strong elements often join in a conflict, namely Identity and Distribution. Identity is defined as the mobilization of people in communal identity groups based on RAS, Religion, Culture, and Language and so on (Kodera & Mullins, 2007). When distributions that are deemed unfair are seen to coincide with differences in identity (where a religious group lacks certain resources obtained by another group), we find potential conflicts. The combination of identity-based factors is thick with a broader perception of economic and social injustice that often revives what we call "rooted conflict". The most prominent characteristic of internal conflict is the level of resilience. This arises because often the basis lies in the issue of identity; the term ethnic conflict is often used. Ethnicity is a broad concept that includes many elements: RAS, Culture, Religion, descent, history, language and so on. But it is basically an issue of identity. Often these factors related to identity are mixed with conflicts over the distribution of resources such as territory, economic power, and employment prospects. Conflict in Sociological and Cultural Perspectives, sociologically, conflict is actually understood in two different faces, namely: 1) Conflict can be considered as a social pathology due to failure of the process of integration of society or community. Within this framework, conflict is usually understood as something destructive and therefore may have to be avoided. This kind of interpretation contains pessimistic nuances in seeing conflict as a phenomenon. 2) Conflict is seen in terms of its functionality as a mechanism to perfect the process of social integration (Mazzuca, 2011). In this kind of understanding, conflict can be seen from a more optimistic angle, namely a way to eliminate various elements of disintegration in order to form a solid community. In this sense, conflict does not need to be avoided but rather must be managed and then a solution is found. Conflict Based on the Sources of Conflict, when examined more closely the sources of conflict at the local level involve several aspects, namely: 1) The increasingly pressing pressure on the role of the state as a sovereign force over its territory and citizens. Although until the end of the 20th century the state was an institution that still exists, but various pressures by forces from both inside and outside have put the country in a defensive position; 2) The position of the state which is increasingly threatened by the mobilization of groups who are dissatisfied with certain situations and conditions; as dissatisfaction is often the source of conflict; 3) conflict at the local level can also be triggered by the personal ambitions of group leaders within a country by exploiting the plurality atmosphere for their personal / group interests through mass support. The conflicts that have engulfed various regions of the Balkans and Africa cannot be separated from the role of leaders who exploit differences in order to obtain support for their personal or group interests (Miller & Saltzman, 2011). Primordial conflict, outside the form of plurality exploitation, conflict can also be built from the effects of primordial patterns. When the grouping of countries continues into the Western and Eastern Blocs or Capitalism-liberal versus Marxism-Leninism, the exploitation of plurality becomes irrelevant. But when the Cold War ended, the seeds of primordialism began to surface (Hobsbawm, 2003).

4 MULTICULTURALISM IN CONFLICT

The multiculturalism has been used by the founders of the Indonesian nation to design Indonesian culture (Ramadhan, Ahmad, & Mansoor, 2017). The concept of multiculturalism cannot be equated with the concept of ethnic diversity or ethnic culture which characterizes plural societies because multiculturalism emphasizes cultural diversity in equality. The review of multiculturalism also reviews various problems that support ideology, namely politics and democracy, justice and law enforcement, employment and business opportunities, human rights, cultural rights of communities and minorities, ethical and moral principles, and the level and quality of productivity. In an effort to build the future of the nation, multiculturalism is not only a discourse, but as an ideology that must be fought for because it is needed as a foundation for the upholding of democracy, human rights, and the welfare of the people. Multiculturalism is not a stand-alone ideology that is separate from other ideologies. Multiculturalism requires a set of concepts that are building concepts to be used as a reference for those who understand them and develop them in social life. To be able to understand multiculturalism, a knowledge base is needed in the form of building concepts that are relevant to and supporting the existence and functioning of multiculturalism in human life (Arasaratnam, 2013). As an idea or ideology of multiculturalism absorbed in various interactions that exist in various structures of human life activities which are included in social life, economic and business life, and political life, and various other activities in the community concerned studies of the pattern of activities, namely human relations in various management of resource management will be an important contribution in the effort to develop and strengthen multiculturalism in the life of the community, nation and state for Indonesia (Gardner, Gino, & Staats, 2012).

5 MULTICULTURAL RESOLUTION (COUNTRY AND CIVIL SOCIETY)

In the part of solutions related to multicultural society, many experts provide suggestions for overcoming social conflicts (which involve the masses) both religious based and non-religious based ideologies (Fox, 2004). As suggested by Jack Rothman, for example, proposed two lines of conflict resolution. If a conflict involves the masses (religion or non-religion), things must be done:

- a) Coercive actions need to be administrative arrangements, legal settlement, political and economic pressure.
- b) Providing incentives such as giving awards to communities that are able to maintain order and harmony in society.
- c) Persuasive actions, especially towards dissatisfaction faced by the community in facing social, political and economic realities
- d) Normative actions, namely the process of building people's perceptions and beliefs about the social system to be achieved.

In the context of the complexity of such SARA violent conflicts, the State should have provided more adequate space for the occurrence of a dialectical process between groups in the

community so that one community and another community can respect each other, understand and work together. Without adequate space for all elements of society, what will happen is the emergence of new forces that will foster violent conflict in the future. The state must cooperate with all elements of society to make Indonesia a peaceful country and religion becomes a blessing for all, not just their own groups (Suharno, 2012). Thus, religious-based violent conflict resolution must be developed from the simplest, smallest but most sustainable, not impressive only because of the State project, which will end with mere forms of formality. We must end formalization towards systematic and beneficial work for all. Regarding to the multiculturalism, in the education environment there must be teaching on multiculturalism because the education paradigm now emphasizes intellectual development and ignores the formation of moral attitudes and the cultivation of cultural values (Bokhorst-Heng, 2007). When asked about multiculturalism, many only understand narrowly, which is limited to knowing cultural diversity and not too understanding that the problem of multiculturalism cannot be based solely on quantity. Even though multiculturalism includes a very broad meaning, including understanding perspectives and ways of communicating and understanding diversity and different beliefs, and as one of the foundations in efforts to build a path of conflict resolution. The phenomena that occur in the world of education can be seen in the violence and brawl between students that involve between schools and often damage and eat victims. Various reasons that trigger the occurrence of brawl are indeed diverse, but the purpose is not clear. The problem of the problem that occurs is the lack of understanding of the community regarding the knowledge of multiculturalism. In fact, multicultural education can provide character-based education policies (Education, 2012).

6 BUILDING THE FUTURE OF NATION ON A HARMONY AS EDUCATION FOR PEACE

To develop the nation in the future it is necessary to carry out the principle of moving multiculturalism into an ideology which is needed to be able to solve various problems, as follows (Huat, 2003):

- a) Humans grow and grow in social relations in a particular order, where the value system is applied in various cultural symbols and the victory of the nation's struggle.
- b) Cultural diversity shows the existence of the vision and system of each of each culture so that it requires another culture. With other discussions, it will be explained the notion of multiculturalism.
- c) Every internal civilization is an advanced dialogue that is very much needed as a capital to create a spirit of unity and unity.

Today in the era of globalization, theoretically, there cannot be a homogeneous and monolithic nation. Only consists of one ethnicity or one religion. Globalization with one form of free trade has created a borderless world. Today, the world becomes no limits because goods, capital, services and humans will flow from one country to another without administrative barriers. Moreover, basically there is no country in the world that is able to live without the help of other

countries. Japan is an industrial country that is rich, but unable to develop agriculture and plantations. Likewise with countries in the Middle East that are rich because oil certainly requires agricultural products and food ingredients from other countries (Chang, 2002). Almost all nations in the world must accept the fact that their country depends on other countries. Consequently they are forced to accept the presence of other nations that are ethnically, religiously and traditionally different. After hundreds of years the nation that had been homogeneous became heterogeneous. America, which is predominantly European and Christian, must live side by side with residents from Africa and Asia who are Muslim. On the contrary, Malaysia, which is majority Malay, must live side by side with residents from ethnic Chinese who are Christians (Hirschman, 1987). Examples of heterogeneity in a country can still be extended again and heterogeneity is a source of conflict. Horizontal conflicts can lead to national disintegration, separatism and threat to the integrity of the NKRI. Based on Presidential Regulation Number 7 of 2005, management of cultural diversity in Indonesia can be done by:

- a) Implementation of open and democratic intercultural dialogue.
- b) Multicultural development in order to increase tolerance in society.
- c) Building a multicultural awareness of life towards the creation of civilization.

There are some experts said that conflict management or conflict management divides in two perspectives, such as (Ayoko, 2007):

1) Destructive

Destructive is a form of handling conflict by using criticism, coercion or violence. The existence of expansion efforts that rise above the initial issue or can be said that individuals tend to blame. Destructive conflicts cause harm to individuals or individuals involved in them. Such conflicts, for example, occur in two teenagers who cannot work together because there is an attitude of hostility between individuals. There are many situations in which conflict can cause people who experience it to experience a shock (Getanda, Papadopoulos, & Evans, 2015). In addition, there are also many losses caused by destructive conflicts, for example are: a) Excessive anxiety; b) poor communication; c) competition is getting heavier.

2) Constructive

Constructive is a form of conflict handling that tends to negotiate so that there is a favorable bargaining process while maintaining social interaction. Besides that, you can also use another form called reasoning, which is already able to think logically in solving problems. Every conflict that exists in life if it can be managed properly, will be very beneficial in terms of promoting creativity and innovation, even though the conflict has a constructive and destructive side (Kim, Nicotera, & McNulty, 2015).

This conflict is in contrast to destructive conflict because constructive conflict actually causes benefits and not losses to individuals or organizations involved in it. Conflict

management aims to develop and provide a range of approaches, alternatives to limit and avoid violence by encouraging positive behavioral changes for the parties involved (Pilania, Mehta, & Sagar, 2015).

7 CONCLUSION

There are several efforts to deal with conflicts that have been carried out by community elites and the government seem to only resolve or end conflicts, have not led to on-going conflict transformation efforts. Even though in the other sides the conflict seems to stop but the same potential conflict can arise at a later time, so the alternative efforts are needed that are different from the ways of resolving conflicts that have existed so far.

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