# Mitigating Socio-Ethnic Conflict in Indonesia: Indigenization of Multiculturalism in *Pendidikan Wawasan Kebangsaan* Programs Through Social Capital and Inclusive Citizenship

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**Abstract.** This research aims to analyze the indigenization of multiculturalism in *pendidikan wawasan kebangsaan* programs through social capital and inclusive citizenship as mitigation of socio-ethnic conflict in Indonesia. This research uses a qualitative descriptive approach with a literature study method. Research data sources were obtained from books and journals related to the study of multiculturalism, *pendidikan wawasan kebangsaan* programs, social capital, and inclusive citizenship. The meta-analysis procedure in this research involves collecting library data, taking notes, and reviewing data sources. Data analysis uses descriptive analysis by collecting and compiling data which is then analyzed. The research results obtained in this study show that the indigenization of multiculturalism through social capital in national insight education programs that embody attitudes and behavior of mutual respect and tolerance can be carried out by expanding spaces of encounter, stretching networks of connectivity, and strengthening the spirit of inclusiveness that can foster mutual trust. The indigenization of multiculturalism through inclusive citizenship in *pendidikan wawasan kebangsaan* programs can be carried out by embodying the four main values of inclusive citizenship, namely justice, recognition, self-determination, and solidarity in the implementation of national insight education programs in the field for the community.

**Keywords:** Conflict Mitigation, Multiculturalism, National Insight Education, Social Capital, Inclusive Citizenship.

## 1    Introduction

Indonesia is one of the countries with the most diverse society in the world. A nation-state with an area of 1,913,578, 68 $km^2$/sq.km with 17,504 islands with a population of 270,020 million people gathered from 1,340 ethnic groups, 6 religions, and 718 varieties of languages [1, 2]. This vast territory with the diversity of thousands of ethnic

groups living in it is a source of wealth and pride for the Indonesian nation on the international stage. As stated by Furnivall [3, 4] because of the greatness and uniqueness of Indonesia's conditions, in Western political theory throughout the 1930s and 1940s, Indonesia was seen as the "classical locus" of the concept of a pluralistic society. However, the condition of national diversity must be managed well so that all differences or diversity do not cause hostility or division within the Indonesian nation.

However, today, after two decades of reform, Indonesia is still often faced with complex problems of national and state diversity. Problems that are strengthening include the problem of social inclusion, such as (1) strengthening symptoms of social polarization and fragmentation based on religious identity, ethnicity, class and social classes; (2) strengthening politicization of identity based on ethnicity, race and religion; (3) weakening of civic culture; (4) Indonesia as a plural society has not developed insight and multicultural learning practices; (5) weak policies and leadership that encourage social inclusion; (6) the flow of globalization which causes contestation of values and interests which leads to the strengthening of the tendency to politicize identity [5]. Meanwhile, according to Mulyadi [6] currently the spirit of state integrity is being threatened. Many seeds of conflict in the name of ethnic differences often become the root of conflict. The wave of anti-Chinese riots in Jakarta, Solo, and Medan, the conflict between the Dayak and Madurese ethnic groups in Kalimantan, the religious conflict in Maluku, and the separatist movements that have occurred in Aceh and Papua reveal the reality that multi-national poly-ethnic problems threaten national integrity.

The same problem can also be seen from various measurement research results which show data that horizontal socio-social conflicts with ethnic, religious, racial, and inter-group (SARA) backgrounds still frequently occur in Indonesia. The findings of the 2020 Komnas HAM and Kompas Research and Development survey, for example, reveal that primordialism is still emerging as a value held by society. The findings of the Komnas HAM and Kompas Research and Development survey illustrate that public awareness of the issue of racial and ethnic discrimination still needs to be increased. The final data shown from the results of this survey is that the level of social segregation in society is still high, which can be seen from the respondent's agreement level of more than 80%. Therefore, the potential for acts of racial and ethnic discrimination still has a fairly large probability in people's lives [7].

Then, data from the Secretariat of the Integrated Team for Handling National Social Conflict, Ministry of Home Affairs of the Republic of Indonesia in 2019 recorded the total number of social conflict events that occurred in the Indonesian region in the 2016-2019 period, amounting to 224 cases/events [8]. Furthermore, data from the Village Potential Data Collection (Podes) of the Central Statistics Agency (BPS) for the period 2011-2021 or within the last decade shows that the number of villages/sub-districts that have become the scene of mass conflict tends to continue to increase, from around 2,500 villages/sub-districts or around 3.26% of the total number of villages in the administrative region of the Republic of Indonesia in 2011 to around 2,700 or 3.38% of villages in 2014, and increased again in 2018 to around 3,100 villages or around 3.75%. Meanwhile, in 2021 there were 845 cases of mass conflict between community groups, 542 cases of conflict between community groups between villages, and around

464 other social conflicts, including ethnic conflicts. Mass conflict is a mass fight that occurs in community life which includes fights between groups of residents, fights between residents between villages/districts, fights between residents and security forces, fights between residents and government officials, fights between students, and fights between tribes [9].

The data from the survey findings from the Political Research Center of the Indonesian Institute of Sciences in 2018 revealed the causes of the politicization of SARA, stigmatization, discrimination against minority groups, and social conflict. The cause is none other than the feeling of being threatened by a person or group as well as distrust between tribes/ethnicities/races/religions, the percentages of which are quite high, namely 71.1% and 67.7% [10].

The results of research and measurements by research institutions regarding the findings of horizontal conflicts between ethnic groups in society indicate the waning value of inclusiveness in Indonesian society. This research examines methods or efforts that can be used to mitigate ethnic social conflicts in Indonesia. Therefore, this research focuses on the indigenization of multiculturalism in *pendidikan wawasan kebangsaan* programs through social capital and inclusive citizenship as mitigation of socio-ethnic conflict.

## 2    Method

This research is qualitative. Qualitative research is used to describe, analyze, explore, and understand various social problems that occur in human life [11]. The approach used in this research is a descriptive approach with a library method. Data collection comes from books and scientific journals related to the study of multiculturalism, *pendidikan wawasan kebangsaan* programs, social capital, and inclusive citizenship. The meta-analysis procedure in this research was carried out by collecting library data, making notes, and reviewing data sources. After all the necessary data has been collected, analysis is then carried out using descriptive analysis techniques

## 3    Result and Discussion

Indigenization is essentially a process of indigenization or indigenization [12, 13]. As for multiculturalism linguistically it is composed of the words "multi" which means diverse, and "cultural" which means culture, then "ism" which implies a particular school or understanding [14]. Referring to this linguistic concept, multiculturalism is simply defined as a school or understanding related to various or diverse cultures. This is in line with what was stated by Supardi [15] that multiculturalism is an understanding that recognizes differences and diversity within a frame of togetherness and equality. Multiculturalism is used as the main reference for the formation of a peaceful multicultural society. This is because multiculturalism contains recognition of the dignity of humans living in communities with their own unique cultures. Apart from that, in multiculturalism, there is also a spirit of respect between each individual and group with a strong sense of responsibility to live together [16].

Reviews of the nature of multiculturalism have been studied by many experts. Blum [17] defines multiculturalism as an understanding, assessment, and appreciation for one's culture, as well as respect for other people's ethnic cultures. Meanwhile, Taylor [18] interprets multiculturalism as an idea for managing diversity with the basic principles of diversity and recognition itself. This idea concerns the regulation of social relations or relationships between ethnic groups. Meanwhile, Tilaar [19] sees multiculturalism more institutionally, namely as the institutionalization of cultural diversity possessed by ethnic groups within a country, or nation-state through language, areas or legal systems, government policies in health and housing, education, and other areas.

Based on the understanding put forward by these experts, in essence, the meaning of the concept of multiculturalism has two main characteristics. First, the need for recognition; second, the legitimacy of cultural pluralism or cultural diversity. In this context, multiculturalism becomes a concept that legitimizes cultural diversity and strengthens the principle of equality and the principle of recognition. Multiculturalism requires seeding in the public space where each person empowers each other, not just tolerance, but requires efforts to understand each other [20]. The common thread of the nature of multiculturalism as defined above is a movement, policy, or education that emphasizes recognition of cultural diversity in society to promote equality of all cultural traditions.

### 3.1 Indigenization of Multiculturalism in *Pendidikan Wawasan Kebangsaan* Programs Through Social Capital

Etymologically social capital or social capital has the meaning of capital owned by the community in empowering the community [21]. In particular, social capital is related to the values of a network which binds certain people who usually have certain similarities such as the same job, the same place of residence, the same ethnicity, religion, race, and so on which are bridging between different people with a norm of reciprocal exchange. The essence of social capital is the ability of people in an entity or group to work together to build a network to achieve common goals [21].

In essence, social capital can be interpreted as social networks that make it possible to create equality, have hope for the same people, and trust each other to become equal citizens of a country. Latif's study [22] also states that social capital is a network of social connectivity and inclusiveness that can unite various pieces of personal and group interests into a shared community of brotherhood, which is the foundation of mutual trust. Then Kusnadi [23] added that social capital is a network of feelings and bonds that grow from people who form social relationships and networks based on the principles of trust, reciprocity, and norms of behavior. Forms of social capital include good intentions, a sense of friendship, mutual respect, a sense of trust, and cooperation between people [23]. The principles of social capital consist of three main principles, namely trust, commitment, and reciprocal relationships/reciprocity [24]. Trust is a major component of social capital, trust plays an important role in all forms of citizenship activities as well as moral values that regulate people's behavior [21].

In connection with the indigenization of multiculturalism, social capital is very important in building a nation-state as large and diverse as Indonesia rather than relying on natural resources, financial resources, and skills resources. Indonesia's social capital has been growing for a long time and became even stronger when the Youth Pledge was declared in 1928, namely unity and brotherhood. The importance of the existence of social capital in building and maintaining the integrity of multicultural Indonesia is explained by Latif [22] that whatever the form of political organization of a country today and in the future, a nation-state can only be maintained as long as it has social capital. According to Latif [22] social capital can become a cohesive collective force, inclusiveness, and connectivity in building a pluralistic nation. Social capital can grow into public morality as it has been crystallized in the values of Pancasila. In the Indonesian context, social capital that has grown into public morals can bind all diversity into a national unity [22].

The indigenization of multiculturalism through social capital is a manifestation of the essence, values , and forms of social capital as previously described, namely a sense of friendship or brotherhood, mutual respect and acceptance, and a sense of trust and cooperation. Therefore, the praxis of indigenization of multiculturalism through social capital in national insight education programs cannot be separated from efforts to build behavior that respects each other, trusts each other, and accepts each other, or simply it can be termed building a culture of tolerance.

The strategy of indigenizing multiculturalism through social capital in national insight education programs that embody attitudes and behavior of mutual respect and tolerance can be carried out by expanding spaces for encounters, stretching networks of connectivity, and strengthening the spirit of inclusiveness that can foster mutual trust. As stated by Latif [22] social capital in the context of the indigenization of multiculturalism can be built with an awareness of immersing oneself in national solidarity (beyond individual and communal group interests) to strengthen social cohesion. Meanwhile, Kalidjernih [25] put forward five strategies that can be implemented to strengthen and indigenize civil multiculturalism in Indonesia, namely (1) preparing public spaces where diversity of life different ones can develop; (2) creating places where local and specific understandings can be made; (3) dealing with the blurred boundaries resulting from the paradox of the increasing divergence of societal life and the growing importance of several differences; (4) organizing more autonomous social life so that more movement can emerge: people coming and going, whole life going through major transitions, more open and productive negotiations of internal differences, networks, and broader external alliances; (5) with more divergent life, the central fact of community life becomes meaningful multiplicity and common ground that will continue.

## 3.2     Indigenization of Multiculturalism in the *Pendidikan Wawasan Kebangsaan* Program through Inclusive Citizenship

Conceptually theoretically, inclusive citizenship can be understood by interpreting the concept of inclusion. The concept of inclusion according to Chiu, Marcus, and Lim [26] is something related to access and opportunities to the basic dimensions of human life

in a group or community. A more holistic understanding can be seen in the studies of Ruman [27] and Thomas & Macnab [28] who define the concept of inclusion as access that everyone has to be able to participate in various activities in society in the political, economic, social, cultural, educational fields. , and health, for example, including access to education, health services, opportunities for work, expression, and so on.

Simply put, the essence of inclusive citizenship can be understood as equal citizenship [29]. Lister [30] emphasized that understanding inclusive citizenship can be seen from the essence or main substance of citizenship, namely membership/citizen status and ownership as well as the rights and obligations that follow citizenship status; and equality of status. Based on this substance, state membership status and the rights and obligations of citizenship must apply to all citizens equally, so that inclusive citizenship can be interpreted as how widely the state can reach all citizens without exclusion [31]. As explained by Theophilus [31], inclusive citizenship is an approach to citizenship that is based on the principles of social justice and inclusion of all members of society regardless of their identity. Therefore, referring to the theoretical meaning above, the essence of inclusive citizenship is a process and effort to promote social harmony, a sense of belonging, equality, justice, and community involvement, which ultimately is the actualization of citizenship and a community of people who care about others.

In the context of indigenization, multiculturalism in national insight education programs can be carried out by embodying the four main values of inclusive citizenship [30, 32]. These four values are: 1) Justice, justice is articulated in terms that fairness is when everyone must be treated the same, and when everyone must be treated differently; 2) Recognition, demands for recognition framed in terms of the intrinsic value of all humans, as well as recognition and respect for the differences of each human being; 3) Self-determination, this value is interpreted as a person's ability to take control of his life, which means there should be no obstacles to self-determination and participation for every individual without exception; 4) Solidarity, the value of solidarity expresses the belief to identify and act in unity in society in demands for justice and recognition. These inclusive citizenship values will articulate a vision of an inclusive society [32].

## 4        Conclusion

As a multiethnic country, an effort the Indonesian nation can make to uphold unity and minimize the occurrence of horizontal and vertical conflicts in its national life is by indigenizing multiculturalism in national insight education programs. This is because National Insight Education activities are a program that continues to be implemented in the community as mandated by the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 71 of 2012 concerning National Insight Education which requires all regional governments to provide National Insight Education to the community. Through the implementation of National Insight Education, the grassroots can interact directly with the community in constructing inclusive citizenship as a means of mitigating socio-ethnic conflict in society.

The indigenization of multiculturalism can be actualized through social capital and inclusive citizenship. Indigenization of multiculturalism through social capital can be carried out by every community by immersing themselves in national solidarity (going beyond individual and communal group interests) to strengthen social cohesion by expanding spaces of encounter, stretching networks of connectivity, and strengthening the spirit of inclusiveness that can foster mutual trust. The indigenization of multiculturalism in national insight education programs can be carried out by embodying the four main values of inclusive citizenship, namely justice, recognition, self-determination, and solidarity.

## Acknowledgment

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