Multicultural Education towards Harmonious Life and Avoided Social Conflict Society of Makassar City

Iskandar

Social Science Studies Program Faculty of Social and Political Sciences
University of Technology Sulawesi

Abstract : This study aims to answer multicultural education into a life of harmonization in order to avoid social conflicts diverse communities Makassar city we know as Indonesia, which is composed from various ethnic, racial, religious, groups and classes and the problem of integrating these groups is a problem this complex shows that the potential conflicts that exist in the community in various fields, therefore it is necessary to encourage the simultaneous done so that these conflicts can be resolved. This study was a qualitative research, in addition to the types of research that are relevant include: case studies and ethnography. A qualitative approach aims to describe the risk of conflict in society, the need for an understanding of education towards harmony in order to avoid conflicts Qualitative methods easier when dealing with multiple facts, to explain the nature of the relationship phenomenon. therefore, to avoid conflict, the need for implanted education in order to understand and to know that social conflict is one that occurs in the community, to the local government of Makassar and the police as law enforcement and community leaders and communities involved in the conflict in order to avoid such conflicts because can be against themselves as well as with groups involved in the conflict.

Keywords: Education harmonious avoid conflict social in Makassar

1. INTRODUCTION

Society is a group of people who live together geographically, work together, and bound in a system of a possessed characteristics and have common goals. In a developing society will continue to generate culture in such a way so as to form a perfection. Various forms of culture that produced it will become increasingly apparent difference between communities with other communities. In each society will certainly accentuate any mutually owned, continues to produce a new pattern that pose a significant difference. Various forms of the symptoms that occur in the community in assessing the differences of being owned and subsequently give rise to a dispute, or known as conflict.

The conflicts that occur in the community is a translation of the ignorance of the public in assessing a difference, and an outburst of uncontrolled. In a diverse society it is certainly becoming a familiar sight to be seen, heard, or even that we also can feel in our own neighborhood. If we examine a diversity of community or society of pluralism, it will indicate the types of people who are very clear in terms of the differences (culture / customs, social system, religion / belief, economic, etc.). Here we say that in the diversity of the community it will cause a fluctuation or collisions between communities. Much study about the clashes that happened, then it is very closely at all that the most prominent religious problems. As a nation pluralistic society, Indonesia consist of various ethnicities, races, customs, class, and religious groups and social strata.

The conditions and situations like this is a reasonable so far as the difference-the difference is unwitting and internalized. But when such differences arose, and subsequently became a threat to the harmony of life, the difference becomes a problem to be solved. Some of the events mass rioting in several regions in Indonesia, the trigger is clearly visible these differences, one of which is the difference of religion. As the riots in Lampung, 1989; unrest in East Timor, in 1985, riots in Rengas dengklok, 1997; unrest in makassar, 1997, riots in Ambon, 1998 in Poso, Ketapang riots and Kupang as well as some other areas. Social changes that occurred in Indonesia today, allowing all to conflict between religions or religious conflicts. Although the actual latent conflicts have existed long before the era of reform blowing. Lots of events nuanced religious differences occur. As the burning Monitor Tabloid office in Jakarta, which was supposed to discredit the Prophet Muhammad, as well as Great Tabloid. Other than that, brochures, leaflets discredit certain religions, as well as propaganda materials that trigger and stimulate the possibility of inter-religious conflicts are also often the case. Many religious leaders under the pretext of consolidating the people, they are willing and dare to discredit the people of other religion. Last Issues about religious education in schools that require each school to provide religious teachers for students who are certain.

Conflict religiously tinged strongly correlated with non-religious factors. Some conflicts prove it, including Ketapang conflict. Religion is usually a factor triggering the riots, which are preceded by a conflict of an economic, such as park land seizure, seizure of territories and other factors are more economic than political. In other words, in fact, small conflicts often occur. In looking at the conflicts and potential conflicts between groups, and religious groups in Indonesia, should be understood as a dynamic thing. Social and political changes occurring in Indonesia is so fast, especially after the reform era, also helped reinforce the polarization of social conflicts, including conflicts among religious communities.

The gap is growing regard among social groups and social groups usually also often attached to the religious majority. Underdevelopment and simultaneous updates are not able to disturb the atmosphere of disharmony, and can damage the social order or the order of relations between social groups and between religious communities. Indonesian society is a multicultural, multi-racial and multi-religious, have great potential for conflict between groups, races, religions and ethnicities. Indications that

direction seen from the growing proliferation of various community organizations, professions, and other organizations. Examples such as the FPI, Laskar Jihad, FBR and other groups that fight and act on behalf of the interests of the group or other interests. Other than that it appears also a wide variety of religious denominations. These groups are socially diverse causes growth and development of new values through various processes which require the institutionalization of interest. But it also may be the emergence of new conflicts, because other groups, other groups, other religions, feel that their presence posed a threat to the existing order of society and the steady-as well as the interests of other groups. Growing is the attitude of ethnocentrism, which considers only the group alone, class course the most good and perfect, while others are bad, wrong, and various other deficiencies (Zastrow, 2000); and stereotypes, which develops an overview of the types of specific people with specific characteristics. For example, the Batak was rude; Padang man is crafty, Sundanese was slow and others. Differences of interests, views, values will give rise to differences in perception of something big possibilities will cause a reaction based on the perception of something that. This can lead to conflict and that might lead to the riots. Some events conflict between groups, class, race and religion, show these things. Look at Ketapang conflict which later widened to some places in Jakarta, Bekasi even Ambon, Kupang and Poso. It shows that excessive sentiment and confidence of the public's trust in one group, class or religion will lead to conflict, both nuanced Social-economic, political and religious.

2. RESEARCH METHODS

This study was a qualitative research, in addition to the types of research that are relevant include: case studies and ethnography. A qualitative approach aims to describe the risk of conflict in society, the need for an understanding of education towards harmony order to avoid a conflict of Qualitative Methods is easier when dealing with multiple facts, to explain the nature of the relationship phenomenon. In this case, the data and information in the form of empirical facts, then analyzed based on the interpretation to be able to comprehensively explain social phenomena, namely social conflict to avoid further social conflict then need to be held simultaneously with persuasive. Basic consideration qualitative research approach in this study, because the researchers can expect to get an idea (description), understanding (insight), holistic (whole), and complete (exhaustive), the issues discussed. Explains According Moleong (1999), qualitative research is to study the natural background (in context) of a wholeness (entity). Ontology naturally want their reality as a whole that can not be understood if separated from its context. A qualitative approach is not simply defined as the selection of methods focused on the type and qualitative analysis, but has a philosophical foundation underlying the birth of the paradigms of this method. Qualitative research has made the rail itself not to use the natural science approach in studying the society. Data obtained, classified according to type (primary data and secondary data). The primary data obtained through observations and interviews of the target object (conflict in society) and informants have been determined. Observations carried out to examine the attitude and behavior of the communities studied. In-depth interviews (indepht interwiew) with key informants to get information about education and community conflict Makassar Based on the research objectives, the secondary data is still needed but not too substantive and significant. Secondary data be taken into account to support the primary data in the analysis and discussion. The data in this study did not separate the data collection. In this connection, the primary data obtained can be processed by first giving category or elaborating between the data with the data of the other, according to the data types and proportions have been determined. Analysis of the data used is "Contens Analysis", ie data analysis conducted during the study. It is intended to give focus to the issues discussed. Moreover, a descriptive analysis to elucidate the interaction between one variable with another variable in this study. Related data analysis consists of three main stages, namely data reduction, exposure data, and drawing conclusions. Data reduction is the process of selecting the relevant data, important, meaningful, and useful to explain on what the goals of the analysis. The steps are already simplified by creating a focused, classification, and data abstraction roughly into meaningful data for analysis. Reduced data presented in a manner hereinafter described.

3. RESULTS AND DISCUSSION

A. Between the Multicultural Education and Community Based Education

A pluralistic society therein will be contained various groups of people who have a background in customs, culture, religion and interests. As presented by Furnival that a plural society (plural societies) is a society consisting of two or more elements that live on their own without any intermingling with one another in a political entity (Nasikun, 1986). Diverse communities typically face the challenge of disharmony and constant change. Meanwhile, according to Pierre L. van Berghe, pluralistic society has the following basic properties (Nasikun, 1986, Nitibaskara, 2002): a) There is a segment in the form of groups-groups that often have a culture, or more precise sub-cultures, which differ from one another; b) Have a social structure that is divided into institutions that are non-complementary; c) Among the members of the public is less develop a consensus on the basic social values; d) In the reactive often conflicts between one group to another group; e) In the reactive social integration grew on coercion (coercion) and interdependence in the economic field; f) The existence of political domination by one group over another.

Law of National Education of correspondence on community-based education (Community Based Education, see Soedijarto, (2000), which also stated that the Community based Education are: The education system is based on the peculiarities of religious, social, cultural, aspirations and potential public as realization of education of , by and for the community. Further, in Part Two of Article 55 of the community-based education described: 1) People eligible to provide community-based education in

formal and non-formal education in accordance with the particularities of religious, social environment, and culture for the benefit of society; 2) community-based education provider to develop and implement educational curriculum and evaluation, as well as management and financing in accordance with national standards of education; 3) Fund the implementation of community-based education can be sourced from the organizers, the community, government, local government and / or other sources that do not conflict with the legislation in force; 4) community-based educational institutions can obtain technical assistance, subsidized funds, and other resources fairly and equitably from the Government and / or the local authorities; 5) The provisions concerning public participation as referred to in paragraph (1), paragraph (2), (3) and (4) further stipulated by government regulation.

Of the procedure laid down in Law No. 20 of 2003 on National Education System shown that community-based education aimed at obtaining the output of education to act in accordance with the needs of the community. However, the authors worry, the existence of this community-based education will only sharpen friction plurality of the peoples of Indonesia, due to the implementation of education held by the characteristics of the region, social and cultural Indonesian community, the ego of regionalism will be higher and this is very dangerous. But if the community-based education intended to resolve the economic crisis in Indonesia, which then affects the ability state to provide funding for education, this is acceptable. But if education models will continue to be, I am sure will continue to be developed because legitimacy in Law No. 20 of 2003. So that should be anticipated is the possibility of the diversity in the quality of education, which on the one hand it will support regional autonomy and educational autonomy, but on the other hand have a greater chance to threaten national integration as well as influencing the success of the development of human character Indonesia , Other than that seen also the possibility of the state, removing the responsibility for financing the provision of education in the respective region of the organizers, it would be contrary to the Constitution of 1945, the fourth amendment of d state provides education funds of at least 20% of the total budget of the State and Local budget (APBN and APBD). As seen in the improvement of article 31 and 32, among other roomates (Soedijarto,2003) : obligates the government to fully finance compulsory education (0asal 31 paragraph (2), requires that the state provides education budget at least 20% of the state budget and budget (article 31 paragraph (4) allegation was indeed not wrong, because the main purpose of the implementation of community-based education is to overcome the impact of the economic crisis on education (Soedijarto, 2003).

While educational multi-cultural explicitly in some chapter of the National Education Act, among others, Article 3 of which states that: national education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation, is aimed at developing students' potentials to become a man faithful and devoted to God Almighty, have a start, a healthy, knowledgeable, skilled, creative, independent, and become citizens of a democratic and accountable. Sentences become citizens of a democratic and responsible show their determination to implement multicultural education. Further in the article 4 of this Act outlined that: 1) Education held in a democratic and fair and not discriminatory to uphold human rights, religious values, cultural values and diversity of the nation; 2) Education held as a systemic unit with an open system and the systemic. The second verse in the fourth chapter of the correspondence and implies the importance of multicultural education in order to support the process of democratization and integration in order to create the national. Multicultural education (multicultural education)? There are a lot of understanding about this, which are: 1) Multicultural education is a process through the which individuals' development ways of perceiving, evaluation in behaving within cultural systems, are different from their own (Gibson, 1984, in Hernadez, 2001 in Semiawan,(2003); 2) we may define multicultural education as the process whereby a person "develops competencies in multiple systems of standards for perceiving, evaluating, believeing and doing" ; 3) Muticultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in the which all students reach Reviews their full potential as learners and as socially aware and active beings, locally, national, and globally. Multicutural education acknowledges that schools are essential to laying the foundation foor transformation of society and the elimination off oppression and justice. (Budianta, 2003); 4) Multicultural education as' a philosophy, a methodology for educational reform "or" just a set of teaching materials with pedagogical programs. "(Budianta, 2003).

From the definition of multicultural education is seen that highly relevant multi cultural education implemented in supporting the democratization process, in which the recognition of human rights, non-discrimination and social justice begun all. Besides, with the multicultural education is possible one can live in peace in an environment different cultures with which it has. As explained in advance that our society is a pluralistic society and even the most diverse in the world. Therefore that this plurality does not develop into a threat of disintegration should be sought to manage. Education management Howone of the main answers. The process of learning about human Indonesia should be a compulsory subject at all levels of education. Teachers, curriculum, infrastructure facilities, GBPP and what is needed for a process of learning that supports multiculturalism must be provided by the state. Why the State, the State is the highest authority in education. Indonesia's human form characterized by Indonesian needed uniformity in several subjects of a general nature such as Indonesian, social, cultural-Indonesia, Pancasila and Citizenship Education (PPKn), Comparative Religion. These subjects are subjects that absolutely must be given to shape human character Indonesia. Besides of course the subjects of sports and art. During this learning process is more likely to seek uniformity, and less attention to the diversity of the peoples of Indonesia. In contrast to the community-based education, where this model will be more raises friction -friction in the community because it will find regional traits that actually different from other regions. This model will also cause a lot of problems when we talk about quality standards. Although it is mentioned that the quality standard that is used is the national standard, but with the possibility of organizing its own evaluation and the determination of their own curriculum, facilities and own learning infrastructure and well-being of teachers themselves, the authors are very worried that the education of this model will only further complicate the realization of national integration and at the same time will complicates the realization Indonesia fully human, with the characteristics of a cultured Indonesia and live in a social and political system of Indonesia. This is a challenge for education where education is given the context of

decentralization and national integration, which requires careful thought in determining education strategy in order to build national character tinged with pluralism.

B. Four Pillars of Education and Multicultural Issues

In the book report to UNESCO, Jacques Delors, et. al. (1996) suggests that there are four for joints / pillar of education, namely: 1). Learning to know (learning to know); 2). Learning to do (learning to do); 3). Learning to live together, learning to live with others (learning to live together); 4). Learning to be (learning to be a person). In Pointers and Recommendations, Delors et al., (1996) argues that: Learning to know, by combining general knowledge is quite extensive with a chance to study in depth on a small number of subjects. This pillar also means also learning to learn (learning to learn), so as to benefit from educational opportunities provided lifelong Learning to do, in order to acquire not only an occupational skill but also broader in nature, the competence to deal with many situations and work in teams. It is also learned to do in the context of the experience of young people in various social activities and work that may be informal, as a result of local or national context, or formal involve courses, the program alternates between study and work. Learning to live together, learning to live with others, by developing an understanding of other people and appreciation for the interdependence of carrying out joint projects and learning conflicts in the spirit of respecting the values of pluralism, mutual understanding and peace. Learning to be, so it can develop a better personality and able to act independently, make a judgment and a sense of personal responsibility is greater, memory, reasoning, aesthetic sense, physical ability, and communication skills. Of the four pillars of education above that together pillars of learning to live, learning to live with others, in the context of pluralism is a very important pillar. The pillar is simultaneously a justification of the importance of multicultural education that seeks to condition so that students have the ability to be tolerant of others, respect for others, respect for others and at the same time concerned has borne responsibility for himself and others. So that when the learning process is directed not only at learning to know, learning to do and learning to be, but is also directed to learning to live together, the problem of pluralism will be resolved by the management of conflict and thus will also be followed by the growth of national culture not forgetting the local culture, language national growth not forgetting the local language, the growth of the national political system without ignoring the local political system, (the regional government). In general will grow and develop Social Systems Indonesia, which is different from the American Social Systems, Social Systems Japan, The Social System of other countries. It is Indonesia so we are Indonesians.

4. CONCLUSION

1. The need for the public is aware of the study because it is one to unite people toward a multicultural society in the life of harmonization to Makassar city;
2. Government of the city of Makassar and security forces, community leaders held socialization to provide an understanding to avoid conflicts in society.

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AUTHORS

First Author : Iskandar : Social Science Studies Program Faculty of Social and Political Sciences ,University of Technology
Sulawesi Indonesia Email : kandaris289@gmail.com