

SOCIAL-CULTURAL APPROACHING CAN PREVENTING SPREAD OF RADICALISM AND ESTABLISH TOLERANCE IN INDONESIA

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ABSTRACT

The spread of radicalism has ruined the Indonesian social, cultural, economic and political aspect. The social foundation which sticks to everyone is dependable to each other. No one is able to go through his life well without others. However, the world civilisation is kept on improving alongside with the increasing population thus creating complex plurality. Not only the plurality in personality but also in all lines which create unstoppable plurality in religion, beliefs, customs and cultures, languages and others. The situation becomes a positive area and also becomes an exclusive challenge for the ongoing community society in the county. Recently, the trending hot social issues in Indonesia are miserable, namely the spread of radicalism, terrorism and intolerance. Intolerance has happened on several areas become a serious task for the security department to encounter and overcome. These situations have urged the need of social community perspective to as the preventing indicators for the of radicalism and establish tolerance in Indonesia. The method applied was a qualitative method with a cultural study approach and applied social practice theory. The aim of the study was preventing the spread of radicalism and establish tolerance in Indonesia through a socio-cultural approaches. The results of the study found that the socio-cultural approaches can preventing the spread of radicalism and establish tolerance in Indonesia. Thus, community are not afraid of activities and social harmony is establish in Indonesia.

Keywords: Social-cultural approaching; Radicalism; Tolerance; Indonesia.

INTRODUCTION

Development of the word is unable to withstand the changing movement on the social aspects. The high acceleration of the technology era contributes the implication of social behaviours. Human life orientation has changed as the result of the fast improving of the neighbouring. Thus, sociology perspective among human shows negative attitudes because of the domination of materialistic thinking in general. Living competition has become the main movement which is able to decrease the relationship among each other. Not only the income aspect and living amenities struggling but also the fames, religions, ethnics, tribes and beliefs have given the contribution too.

The shiftings are hardly to avoid the social conflicts in the the midnist of the society. In the end these conflicts may bear the intolerance behaviours and attitudes as the

strategy to protect the succeed life in community. The intolerance pressures are gaining the threats to those want to create own superiority for both the individuals and groups. Indonesia is one of the open free-will countries, will be a great opportunity for the outer parties to come into the country. There is no exception of radicalism which is the product of other countries which enters and tries to build the influence in the country. The implication is a growing misunderstanding among each other.

Moreover, there are harsh ways in the socializing of ideology being used to win over the followers of the ideology of radicalism. A sound of a significant growing of intolerance acts occurred. According to the data revealed by SETARA Institute, there were 109 cases of discrimination of intolerance, hatred statements on 20 provinces in Indonesia in the year 2018, showing an increasing from 80 cases in the year 2017 (Persada, 2019).

Intolerance is due to the radicalism understanding which entered Indonesia in the form of ideology with a close related to belief in religion. Recently Indonesia has a problem in the part of developing radicalism issues as the results of the global issues that has been spreading to all aspects such Al-Qaeda and ISIS (Sari, 2019). Those groups as the form of the oppression to global radicalism towards the unfair actions of the world happenings. These matters are linked to the actions 'sliding' by the world's leaders towards Palestine, the huge economic gaps in Islamic countries and also the West culture expansion that being issued to demolish Islam values such as hedonism and materialism. Moreover, the appearance of radicalism is one of the contribution of the changing order of social politics, as the implication of outside parties have brought in the country the new ideology, the harsh ideology and intolerance acknowledge (Asrori, 2015).

METHODS

The method applied was a qualitative method with a cultural study approach and applied social practice theory (Field, 2014). The research is based on the qualitative descriptive. Data collected through observation, interviews, and documents related to the development of radicalism, terrorism and intolerance occurred in the Provinces of Bali, Lampung, Central Kalimantan and North Sumatra (Indonesia). Interviews were conducted with the religious leaders, traditional leaders, communities and tourists. The gathered data by collecting literatures, observations from the development of intolerance issues in Indonesia from various medias.

FINDINGS AND DISCUSSIONS

Indonesia is a large archipelago country in the world located in South east Asia, in between Asia and Australia continents, on 6°LU – 11°08'LS dan dari 95°BT – 141°45'BT. Together in the 2 oceans, Pacific and Indian alongside located on the equator. Indonesia

has 260.580.739 people (estimation on July 2017) with its majority Islam religion (around 87.2%). With 260 million people has put Indonesia into the 4th largest population in the world (around 227 million people are Moslem). Below table shows the percentage of population according to the religion.

Table 1. Percentage of population according to the religion

| AGAMA | PERSENTASE |
|------------------------------------|------------|
| Islam | 87,2 % |
| Christian | 7 % |
| Catholic | 2,9 % |
| Hindu | 1,7 % |
| Buddha & Kong Hu Chu and others | 0,9% |

Sumber: ilmupengetahuanumum.com, 2019



Figure 1. Map of the Spread of Religion to Indonesia
(Source: ilmupengetahuanumum.com, 2019)

Population according to the local tribes are as follows: Jawa 40.1%, Sunda 15.5%, Melayu 3.7%, Batak 3.6%, Madura 3%, Betawi 2.9%, Minangkabau 2.7%, Bugis 2.7%, Banten 2%, Banjar 1.7%, Bali 1.7%, Aceh 1.4%, Dayak 1.4%, Sasak 1.3%, Tionghoa 1.2%, suku bangsa lainnya 15% (estimation on 2010).

Tolerance is the essential need to support the sustainable living society. According to the sociology meaning, tolerance has about 5 possibility foundations, such as openness to diversity for a peaceful life, respecting the developing difference on the society without being forced to be unity, admitting others rights, expressing of acceptance others by real actions such as to listen, to make friends, to give support on differences (Damayana, 2011); (Aryana, 2017).

Tolerance is a foundation on respecting and symphatizing others (Abdurrahman Wahid, 2011). One of the approaching to create tolerance in Indonesia is via social approaching which is the fittest for the diversity communities. There are 2 ways of approaching perspective in order to build a social solidarity among the communities, social system and culture system.

Perspective of social system via inter-group relation is the relationship among the members from the various kind of groups. The more intensive the relationship among the groups, the higher the level of integrity among them. This inter-group relation can also neutralize the group conflicts as there are no single loyalty among the members of each group, but they have twin sharing loyalty according to the groups they have entered. Social groups can counter-hegemony the government (Waruwu and Mudana, 2018). Therefore, this reduces the worriedness of fanaticism occurrence, the neutralizing of primordial sentiments as there are twin-sharing loyalty possess by the group members.

The importance of social approaching in the form of culture due to the possibility of people plurality to be united., if there is general value acceptance in the community. The values are from the community culture which is having multi ethnics as the measurement of the right attitudes. The most important thing to be crystalized is there is recognition and acceptance on differences. Within those will bear a positive impact in relation with religion aspect as well in the end the democracy and tolerance should have a close connection in both the society of politics and civil (Misrawi, 2010). Thus, community are not afraid of activities and social harmony is establish in Indonesia.

CONCLUSSION

Social development is a part of history development in community particularly in Indonesia. the true contribution has given significant problems which occurred in the society. Moreover, Indonesia is one of the biggest nation in the world based on the width of area, huge population and also the diverse plurality, gives both positive and negative contributions. The real negative aspects are becoming the strong issues in intolerance acts. Shifting social life is due to the economics and politics factors which contribute to negative support for the growing development of intolerance in the country. Lastly, the need of tolerance is particularly the main point in community living. The attempts to create the tolerance may reach by the social approaching. The reason is the country as a diversity in tribes, languages, religions and cultures thus the social values are the best bait to be the stimulus for tolerance creating in Indonesia. development of friendship, respecting each other with the point of social values and community cultures are a must movement to be carried forward. Within the approaching of relationship among communities will be a blueprint of social approaching to minimize the intolerance acts occurrence.

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