Pluralism of Papuan Student Community Acceptance in Makassar City

Dian Riani Said[1], Andi Trisnowali MS[2], Jihan Fahriana Salahuddin[3], Rosliana Cerlianti[4]
[1,2,3,4]*Universitas Muhammadiyah Bone, Indonesia*
anditrisnowali@gmail.com

Abstract

Indonesia is a plural country, in terms of culture, ethnicity, language, and religion. This shows that a diverse Indonesia has the potential to cause disputes between ethnicities. One of them is the existence of a Papuan student community outside the region often get less pleasant treatment. The condition of Makassar city is one of the compound areas or has diversity. Almost all the different tribes in Indonesia inhabit the city of Makassar. The possibility of conflict can occur from its demographics, even being criminalized to the Papuan student community that inhabits the city of Makassar can occur. There is a difference that occurs in the city of Makassar, the Papuan student community tends to be acceptable in comparison to other areas, can be seen from the many Papuan community dormitories located in the city of Makassar. The results explained that the good relations of the people of Makassar city with the Papuan student community can not be separated from the fact of a long history, that Makassar is the Pusar area of Eastern Indonesia, and Papua was once part of the spread of Makassar Bugis traders. However, maintaining good relations with the surrounding residents is the most important thing to create a harmonious situation, uphold the value of tolerance and open up to new environments. As well as avoiding mis-information that reaches the community of Makassar city about Papua that smells negative, to prevent the widespread spread of OPM understanding in the city of Makassar.

I. Introduction

Indonesia is a plural country, both in terms of culture, ethnicity, language, and religion. The population was 267 million in 2019 with an area of 1,905 km2 of Indonesia divided into islands, consisting of 34 provinces and 514 districts / cities, 1,331 tribal groups and 6 religions namely, Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism spread throughout the archipelago (Harahap:2018).

Pluralism is a system of values or views that recognizes diversity within a nation. Diversity or plurality in a nation must always be viewed positively and optimistically as a real reality by all members of society in living the life of the nation and state. Pluralism is therefore inevitable, much less rejected. . Although man tends to reject it, pluralism is considered a threat to his existence or the existence of his group. A rejection of pluralism is the same as rejecting life itself. However, according to (Sulaeman Munandar:2003) different conditions are found in makassar city. Where the city of Makassar is one of the areas that are very compound or have diversity. Almost all the tribes in the archipelago are in every corner of Makassar. Demographically, the city Classified as a multi-ethnic or multi-cultural type with various ethnic groups that live in it, among which significant numbers are Makassar, Bugis, Toraja, Mandar, Buton, Javanese, and Chinese. This

situation has the potential to cause conflict between tribes or ethnicities. One of the tribes or ethnicities living in the city of Makassar is the Papuan Ethnic Community where there are more than 1000 Papuan students who are members of several student communities. As an immigrant the challenge faced by the Papuan community or student community is the acceptance of the community / indigenous people of makassar city. If you look at what Ackerman Alice:2003 has said that it is difficult for them to interact directly and accept others in their environment, but there are differences that occur in the city of Makasssar, the Papuan student community tends to be accepted in comparison to other regions, this can be seen with the number of Papuan people / students who get education and also work in the city of Makassar. Until now the existence of Papuan Dormitories is currently there are 4 that spread in various remote city of Makassar. This makes it clear that the existence of the Papuan Student Community is quite a lot,One of the 4 Dormitories are in strategic locations, Papua Fak-fak Dormitory on Jalan Perintis Independence 7, Papuan Dormitory on Jalan Cendrawasi, Papua Biak Dormitory on Rappocini Street, and Papua Dormitory on Jalan Lanto Dg.Pasewang. The existence of Papuan Dormitories can be a benchmark for the acceptance of the people of Makassar city towards the Papuan community.

For this reason, this study tried to answer the question of why the people of Makassar city could accept the existence of the current Papuan student community with the aim to observe the form of acceptance of the people of Makassar city to the existence of the Papuan student community. In other words, this study will prove that Papuans are able to survive among the rejection or unwelcomeness of the community for their presence in other areas, while in the city of Makassar they tend to be accepted voluntarily.

II. Review of Literature

2.1 Multiculturalism

Multiculturalism is a public policy approach to managing cultural diversity in a society that is compounded by its constituent tribes, by emphasizing mutual respect and tolerance for cultural avoidance, within the boundaries of a sovereign State. According to Fen Osler Hampson and David M. Malone,2002.this word is used by the land to refer to the Swiss state in 1957, In Canada in the late 1960s, Sweden in 1975, and since the 1970s, campaigns in the U.S. and other European countries have had similar problems and resources. In the perspective of Canada, which has adopted multiculturalism as a public policy, multiculturalism is understood as the basic belief that all citizens are equal. Multiculturalism guarantees every citizen to hold their identity, be proud of their ancestors and ancestral heritage, and have a sense of belonging to their culture. With this acceptance, canadian citizens are expected to have a sense of security and confidence that makes them more open to and accepting cultural diversity. The experience of the kanda people has proven that multiculturalism endorsed as a public policy encourages the creation of harmonious relations between tribes and races, a more enhanced cross-cultural understanding and efforts or acts of marginalization, hatred, discrimination and violence shrink.

According to Aggestam Karin (2003), views multiculturalism in the framework of liberal theory, to justify the fair treatment of minority groups which he divides into two basic categories: polyethnic or immigrant groups, and national minorities (such as Canadian Quebecois, or Maori in New Zealand). In addition to these two minority groups, Kymlicka also acknowledged the various problems that plague refugees, either because of conflict or poverty (people who move to other countries in search of a better standard of

living) and minority groups such as Afro-Americans whose origins are in the U.S. not by their own violency but because of the slave trade.

Nationalism is a political principle which claims that cultural diversity is the main relationship between people in society". Various principles of authority that may exist among civil society, this legitimacy leads to the fact that group members today have the same culture. The strongest integration of the process is the need for cultural equality which is a requirement and sufficient for legitimate affiliation in matters of nationalism (Eriksen in Pradana, D. et al. 2020).

2.2 Pluralism

The term pluralism comes from the word plural, which means something or form that is more than one. The notion of pluralism in this context includes the notion: first, the existence of a number of groups of people in one society that come from different races, religions, political choices and beliefs; Second, it is a principle that these different groups can live together peacefully in one society. As a characteristic and attitude of religiousness, pluralism and plurality, often confused with meaning, whereas plurality means a real reality, while pluralism means an awareness of that reality.

According to scientist Anton M. Moeliono (1990), the definition of pluralism is the meaning of plural or not one like cultural diversity in society. This means paying homage to other groups who have other cultures that are not the same as him. The respect is manifested in the form of mutual respect and respect which is the foundation of pluralism.

2.3 Theories and Concepts of Inter-ethnic Conflict

Conflict comes from Latin, which means to hit each other. Sociologically, conflict is defined as a social process between two or more people (it could also be a group), one party trying to get away from the other by destroying it or leaving them helpless. Based on Asy'arie Musa conflict is motivated by differences in the characteristics that individuals bring in an interaction. These differences concern physical characteristics, intelligence, knowledge, customs, beliefs, and so on. Under the inclusion of individual characteristics in every society and not a single society that has never experienced conflict between its members or with other community groups. Conversely, imperfect integration can create conflict.

a. Definition of Conflict

According to article "The forms of Social Conflict:2017, conflict is a legacy of social life that occurs in various circumstances due to the rise of a state of disapproval, controversy, and conflict on both sides or more parties on an ongoing basis. In addition to creating cooperation, interdependent relationships can also lead to conflict. This happens if each organizational components have their own interests or objectives and do not cooperate with each other.

The existence of conflict in an organization is determined by the perception of an individual or group. If they are not aware of any conflict in the organization, it is generally considered non-existent. Conversely, if you perceive that in an organization there has been a conflict, it has become a reality. Organizational conflict is the interaction between two or more parties that are related and interdependent, but separated by differences in objectives. Furthermore, conflicts in organizations often occur unsymmetrical, occurring only one party is aware and responds to the conflict; or one party perceives the existence of another party who or will attack negatively.

b. Inter-Ethnic Conflict

Conflict occurs in the form of riotous areas in Indonesia is an accumulation of the fragility of unity and unity of heterogeneous citizens in units of cultural areas with the interests of conspiracy of certain groups in the country and foreign parties. These interests are motivated by political, economic and religious goals. The effort did not reach the top goal because at the elite level and the implementation of the security and bureaucracy of the majority is still committed to the unitary state so as to seriously minimize conflict zones and the various impacts. People from various tribes and religions also do not have a strong basis to enter the conflict and vice versa from the beginning already accustomed to life. Peace and harmony in different differences. However, because the community has become increasingly educated and intelligent, coupled with the nuances of reform in the sticking out of the concept of human rights, they want various parties related to the development of their lives, should include it in designing the program so that it is on target.

Diversity is an insuffoi reality of Indonesia that cannot be denied. The diversity of elements that make up Indonesia's political society (state) is evident in the history of the founding of the Unitary State of the Republic of Indonesia (NKRI). The motto Bhineka Tunggal Ika (different but still one) clearly states that Indonesia's diversity cannot be homogenized. Indonesia is one in diversity. The motto bhineka tunggal ika has delivered Indonesia as one example of a country that is able to maintain the reality of diversity and benefit from it. In terms of religious diversity, interfaith tolerance is a social capital that is the key to Indonesia's success, and must continue to be maintained to maintain the integrity of Indonesia. Socio-cultural diversity within a nation or country has a higher intensity of conflict compared to countries whose social structure is homogeneous. Heterogeneity of a nation often causes conflicts between tribes, religions, races and between groups that are often termed in Indonesia as tribal, religious, racial and belief conflicts (SARA). In addition, the symptoms of social differentiation (social classification) if not handled wisely will cause the vulnerability of social conflict. However, on the other hand, socio-cultural diversity of a nation can also be a wealth of the nation's cultural treasures in the international arena, so socio-cultural diversity also has an impact on economic benefits if managed properly. Suparlan (1989) argues that cultural differences factors are reflected in differences in the cultural value system and cultural orientation system of a society that has the potential to cause social conflict. Differences in the value system and cultural orientation are what further appear in the attitudes, mental, behavior, and actions of certain members or ethnic communities that are contrary to other ethnic groups. If we look at the map of conflict in Indonesian society, there are several types of internal conflicts based on the parties involved, such as: communal conflicts (between local residents and migrants); separatist movements (ethnic groups with threatening state dissing). The dominant culture or indigenous culture commonly influences the culture of the minority or the immigrant culture, and subsequently, the minority culture is affected by the dominant culture due to the cultural pressures of the culture itself (Pandapotan, 2020).

c. Forms of Social Conflict
a. By its nature it can be distinguished into destructive conflict and constructive conflict.
   1) Destructive conflict is a conflict that arises because of feelings of displeasure, hatred and resentment from a person or group against others. In this conflict there are clashes of physical clashes that result in the loss of life and property such as poso conflicts, or balinuraga and mesuji conflicts and so on.
   2) Constructive conflict is a functional conflict, this conflict arises because of differences of opinion from groups in the face of a problem. This conflict will

produce a consensus of these opinions and result in an improvement. For example, differences of opinion in an organization. (Alfitra:2017)

b. Based on the position of the conflicting perpetrator

1) Vertical conflict is a conflict between components of society within a hierarchical structure. For example, conflicts that occur between superiors and subordinates in an office.

2) Horizontal conflict is a conflict that occurs between individuals or groups that have relatively equal standing. For example, conflicts between mass organizations.

3) Diagonal conflict is a conflict that occurs due to unfair allocation of resources to the entire organization, causing extreme opposition.
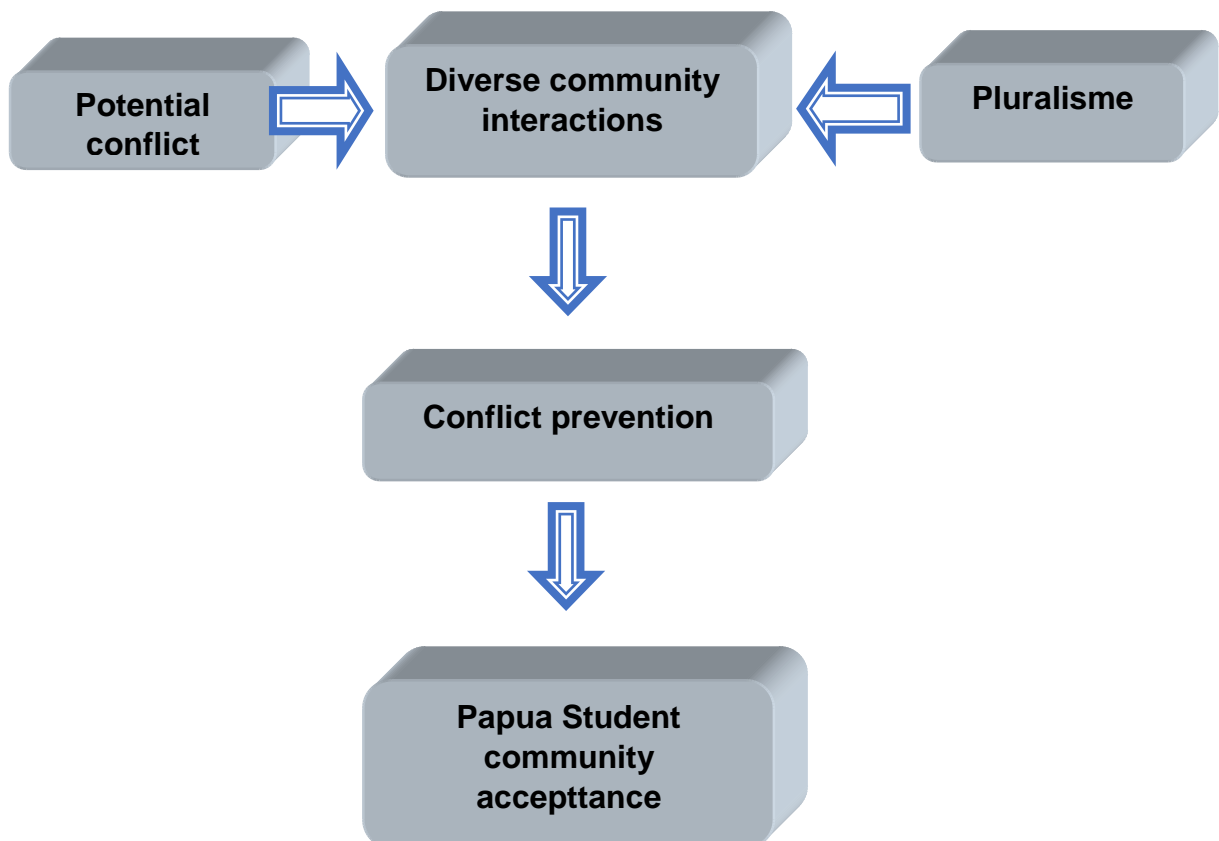
d. Conflict Prevention

According to Selo Sumardjan and Soelaeman Soemardi, conflict is a form of social interaction that occurs due to tensions between one party and another. Meanwhile, according to Soerjono Soekanto, conflict is the process of achieving goals by defeating the other party without regard to the prevailing norms and values. The word conflict is understood as a relationship that is not harmonious between individuals.

. While the word prevention can be understood as a form of prevention, meaning the initial process of a series of conflict management efforts. Conflict also means the process that involves the efforts of a particular group to destroy other groups such as class conflict.

Fatonah (2014) provides a definition of conflict prevention that is conflict prevention is basically about the means of ending how to identify situations that may become dangerous, violence is very destructive and how to stop them from becoming so. It is not about preventing daily conflict but rather avoiding violence and hereditary destruction. Article 28 Paragraph 1 of the 1945 Constitution is a form of human rights implementation in the Law. The article certainly contains a deep meaning about the efforts to fulfill rights to every human being that are applied in everyday life.

2.4 Mind Scheme

```
┌─────────────┐      ┌──────────────────┐      ┌─────────────┐
│  Potential  │ ───▶ │ Diverse community│ ◀─── │ Pluralisme  │
│   conflict  │      │   interactions   │      │             │
└─────────────┘      └──────────────────┘      └─────────────┘
                              │
                              ▼
                     ┌──────────────────┐
                     │Conflict prevention│
                     └──────────────────┘
                              │
                              ▼
                     ┌──────────────────┐
                     │  Papua Student   │
                     │    community     │
                     │   accepttance    │
                     └──────────────────┘
```

III. Results and Discussion

In this section explain the results of research conducted related to Pluralism of Makassar City Admission of Papuan Student Community in Makassar City. The author focuses on conflict prevention and the acceptance of the Papuan student community. The diversity that occurs in the city of Makassar is not spared from the various roles of the community in tackling discrimination, no exception to the role of the Papuan community itself in the face of various acts of unaccountability of their existence. The presence of immigrants in one region will affect socio-cultural life. There are differences in the area of origin and the region they come to. Socio-cultural differences will cause conflict, so that friction or discrimination occurs against immigrants or issues that cause conflict, including the Papuan student community that will get rejection, discrimination, disharmony, and various negative things. On that basis their existence should be a concern so that the harmonize continues to occur between the Papuan Student Community and the Makasssar city community.

Conflict prevention systems focus on preventing conflict from becoming violent. The occurrence of conflict into violence is closely related to the process of resolving conflicts at first and this is related to the ability of governments and communities to resolve conflicts. Conflict prevention is a medium- and long-term structural and operational strategy proactively undertaken by various actors to identify and create conditions that enable for a more stable and predictable safe environment. The acceptance of the Papuan community in the area around the Dormitory does not just happen, it needs an adjustment between the style of language and good speech. This is done in order to prevent conflict or no conflict. In fact, they often make activities with the surrounding residents, namely eating and gathering together in their dormitories. By chatting together with the surrounding residents is a way to maintain harmonization, so that there is no possibility of conflict over their existence and can be accepted by residents around the dormitory. So that there is a good relationship with the surrounding residents so that its existence can be accepted. Conflict prevention is not only a focus for prevention, creating harmonization in the surrounding environment is very important to avoid prolonged conflict. Preventing friction is not easy, but the way done by the IKMAFAK Community (Fak-Fak Student Association) of Makassar city is to open up in public that we Papuan children can also. Introducing themselves is their way of adapting and maintaining harmonization, because for them if they close themselves then the possibility of discrimination will continue to exist.

IV. Conclusion

The existence of Papuan communities in one region will affect socio-cultural life, there are differences in the area of origin and region they come to, the difference can cause conflict or criminalization. This is a challenge for the Papuan community to play an important role in maintaining harmonization in the midst of their existence. Interaction with local residents will find different responses between individuals or groups. Interaction occurs when individuals in such a way cause reactions from other people or groups, interactions carried out by the Papuan student community must adjust to their environment.

The Papuan community in makassar city shows how to overcome and also maintain good relations with local residents, namely chatting, eating together, exercising together in Papuan dormitories, and doing positive activities in order to establish good relations. Showing yourself in public or moving is also a powerful driver, Preventing friction is not

easy, but the way that the IKMAFAK Community (Fak-Fak Student Association) of Makassar city is to open up in public that we Papuan children can also. Introducing themselves is their way of adapting and maintaining harmonization, because for them if they close themselves then the possibility of discrimination will continue to exist.

The existence of the Papuan community in the city of Makassar, can not be separated from the long historical factor, not just running the trade. However, building high solidarity in the Papua region, so that the presence of Papuan students in the city of Makassar will be adaptable on the other hand bugis-Makassar people know Buginese philosophy which is *Sipakatau*, *Sipakalebbi*, and *Sipakainge. The concept of respecting each other, honoring and also maintaining good friendship.*

Appearing in public is one way to show that not all Papuans or those outside Papua carry or embrace OPM, because for them the issue can threaten the integrity of the Nation and the State of Indonesia, so that they themselves fight the issue and understand OPM so as not to develop. Misinformation circulating in the public is also a contributor to the occurrence of disharmonization, so that they themselves fight the issue and understand OPM so as not to develop. Misinformation circulating in the public is also a contributor to the occurrence of disharmonization, so that controlling so that the occurrence of mis-Information published is also the best way so that Harmonization continues to be well-regulated.

Prevention of conflicts carried out by the Papuan Community in dealing with differences and diversity in the city of Makassar by regularly holding joint activities with local residents around the dormitory even though only drinking a glass of coffee or exercising, this can foster a spirit of tolerance so that their existence can be accepted by the community, and stem the growing understanding of OPM. This is one of the prevention of conflict early on so that the events that have happened are not repeated again, even if the conflict event occurs again, it will be easy to overcome as a form of conflict prevention as early as possible.

References

Alfitra. (2017). *Konflik Sosial Dalam Masyarakat Moderen : Penyelesaian Menurut Hukum Positif, Politik, dan Adat*. https://repository.uinjkt.ac.id/dspace/bitstream/123456789/47831/3/Konflik sosial.pdf

Alice Ackerman. (2012). *The Idea and Practice of Conflict Prevention*. https://journals.sagepub.com/doi/abs/10.1177/0022343303040003006?journalCode=jpra

Anonim. (n.d.). *Pengertian Konflik*. https://elearning.menlhk.go.id/pluginfile.php/849/mod_resource/content/1/pengertian_konflik.html

Dzakie, F. (2014). Meluruskan Pemahaman Pluralisme Dan Pluralisme Agama Di Indonesia. *Al-AdYaN*, *IX*(1), 79–94.

Fen Osler Hampson and David M. Malone. (2013). *From Reaction to Conflict Prevention :Opportunities for the UN System*. https://www.academia.edu/1877699/The_idea_and_practice_of_conflict_prevention

Harahap, S. (2018). Konflik Etnis Dan Agama Di Indonesia. *Jurnal Ilmiah Sosiologi Agama (Jisa)*, *1*(2), 1. https://doi.org/10.30829/jisa.v1i2.5096

Mahmud, M. I. (2017). Pelayaran Dan Perdagangan Abad Xvii-Xix Bugis-Makassar Ke Papua. *Jurnal Penelitian Arkeologi Papua*, *5*(1), 37–57.

https://jurnalarkeologipapua.kemdikbud.go.id/index.php/jpap/article/view/57

Musa Asy'arie. (2018). *Filsafat Islam Sunnah Nabi dalam Berpikir*. http://repo.iain-tulungagung.ac.id.pdf

Pandapotan, S. (2020). Descriptive Study: Cross-Nation Marriage Family between Foreign Citizen and Local Citizen in Timbang Jaya Village, Bahorok Sub-District, Langkat Regency. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No 2, Page: 1499-1505.

Pradana, D. et al. (2020). Nasionalism: Character Education Orientation in Learning Development. Budapest International Research and Critics Institute-Journal (BIRCI-Journal).P. 4026-4034.

Reza. (2017). *16 Bentuk-Bentuk Konflik Sosial dan Contohnya*. https://materiips.com/bentuk-bentuk-konflik-sosial

Selo Soemardjan, Soemardi, S. (2017). *Makalah Pencegahan Konflik, Pembagian Konflik, Analisis Konflik, dan Strategi Konflik*. http://filsafatafif.blogspot.com/2017/10/makalah-pencegahan-konflik-pembagian.html

Sumbulah, U., & Nurjanah. (2013). Pluralisme agama: Makna dan lokalitas pola kerukunan antarumat beragama. In *Pluralisme Agama Makna dan Lokalitas Pola Kerukunan Antarumat Beragama*.

Undang-undang dasar pasal. (n.d.). *Undang-undang dasar pasal*. https://www.hukumonline.com/ham-dan-kebebasan-beragama-di-indonesia.