Dynamics of Social Life of Indonesian People in Dealing with Globalization Era

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Abstract—**This paper intended to study the dynamics of social life of the community, especially the Indonesian community who recently seemed disturbed. Historically, the people of Indonesia are very diverse, seen from the aspects of ethnicity, religion, and culture. In a very long time, the people of Indonesia can live in peace and harmony, although their existence is very multicultural. This can happen, because the Indonesian people so far have a high tolerance, so they can live together in harmony and mutual respect for each other. However, along with the influence of global culture sweeping the country, the dynamics of socio-cultural life of Indonesian society began to be disrupted. It is evident that in recent years Indonesia has often experienced conflict due to religious, ethnic, and cultural issues. Data were collected by examining some literatures and convey them narratively and interpretatively. To address the widespread interfaith, inter-ethnic and cultural conflicts among Indonesians, there are several strategies to be taken, such as: (1) The religion education system in schools should not make children become fragmented according to religion, as this may cause fanaticism of their own religion teachings and contempt for the teachings of other religions and such a way is very dangerous to the integrity of the Indonesian nation; (2) Religion education must be able to provide understanding to learners about universal religion. Because basically the religions that exist in this world are nothing but the way to the same goal; (3) The need to understand the teachings of religion universally, so as to develop maturity and openness to the minds of the students, so that religion is not understood only in six types such as Hinduism, Islam, Christianity, Catholicism, Buddhism and Confucianism. But every quest for God, truth, goodness, compassion, and glorification of fellow human beings and the universe can also be understood as a religion; (4) It is necessary to understand the function of religion education, i.e. neo conventional, in the sense that in addition to functioning to improve the religiosity of learners with their own religious beliefs, it also serves to provide the possibility of openness to studying the religion of others just to foster tolerance in religious life.**

Keywords—social life; tolerance; religious life; global culture; religion education

I. INTRODUCTION

Sociocultural society of Indonesia is known as a very diverse nation. As the United States sociologist Hildred Geertz says, in Ismail [1], in Indonesia there are more than 300 different ethnic groups with their own cultural identity and more than 250 regional languages are spoken between them. In line with Geertz, the 2010 BPPS census, also records more than 300 ethnic groups exist in Indonesia or rather, about 1,340 ethnic groups have inhabited the entire Indonesian archipelago today [2]. A similar understanding of the concept of Indonesian pluralism was also developed by social scientists from Indonesia, namely Nasikun. According to him, the plurality of Indonesian society can be divided into two, namely vertical and horizontal plurality. According to Nasikun the vertical pluralism refers to the differences experienced by the Indonesian people in terms of their education, wealth, and social standing in society [3]. While horizontal plurality includes differences of religion, ethnicity, and cultural customs [4]. The plurality of Indonesians as depicted by Geertz [1] and Nasikun [3] above should be understood not as a newly formed reality, but a long-standing historical reality.

Seeing the growing number of religions in Indonesia with their own historical background, should make any Indonesian people able to live together with a high tolerance, and mutual respect for each other. Although different religions with their respective beliefs, but in reality they worship a power outside of him that is called God Almighty. Instead, each religion exclusively claims that only the truest religion comes from God, whereas other religions are just human constructs based on common sense. From the above reality, then, the question is " how the dynamics that occurred in the lives of multi-ethnic and multicultural Indonesian society today and how also a strategy that can be used to overcome the dynamics, so that there is no clash between ethnic existing? " Furthermore the Indonesian nation was known as a friendly, socially well-mannered, and able to live in harmony amidst diversity, ethnicity, religion, culture and custom, but now the harmony of life among religious people, and among ethnic groups in Indonesia seems to be starting disturbed, then we are interested in examining " the dynamics of social life in Indonesia " in addition there are not many studies conducted by experts on this issue.

II. METHOD

Data were collected by examining some literatures and convey them narratively and interpretatively.

III. THEORETICAL FRAMEWORK

A. *The Reality of Religious Life in Indonesia*

Normatively religious life in Indonesia has been clearly regulated in chapter 29 of the 1945 Constitution. Paragraph (1)

of the chapter affirms that the State is based on the One Godhead. While paragraph (2) it states that the State guarantees the independence of every citizen to embrace his or her own religion and to worship according to his religion and belief. What is mandated by the provisions of chapter 29 of the 1945 Constitution, by the government is then embodied into the government regulation implementing the law, namely in the form of Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs of the Republic of Indonesia No. 9 and No.8 of 2006 on Guidelines for Implementation of Duties of Regional Head / Deputy Head of Region in Maintenance of Religious Harmony and Establishment of House of Worship.

In Chapter 2 of the Joint Regulation of the Minister of Religion Affairs and the Minister of Home Affairs of the Republic of Indonesia No. 9 and No.8 of 2006 affirms that the maintenance of religious harmony is the joint responsibility of religious, local government and government. Likewise, chapter 3 (1) of the regulation affirms that the maintenance of religious harmony in the province becomes the duty and obligation of the governor; while paragraph (2) mentions the implementation of duties and obligations of the governor as referred to in paragraph (1) assisted by the head of the regional office of the provincial religion ministry. Furthermore, Chapter 4 (1) of the regulation with the minister of religion and the minister of the interior affirms that the maintenance of religious harmony in the district / municipality becomes the duty and duty of the regents / mayors. While paragraph (2) of this rule, the implementation of duties and obligations of the regent / mayor as referred to in paragraph (1) shall be assisted by head of the religion ministry office in each region.

If it refers to the provisions of the above legislation, then freedom in running a religious life should be enjoyed by every citizen throughout Indonesia regardless of his religion. It is said that because the maintenance of religious harmony is normatively guaranteed by the state from the central government to the district/city government as regulated in the legislation.

However, in reality lately the harmony of religious life in Indonesia seems to be getting disturbed, even almost bringing this nation to the brink of disintegration. The existence of a series of riots based on SARA issue such as in Temanggung and in Jepara around April 1997, Banjarmasin case in May 1997, Sampit case in 1999 [4], and the warmest case related to the issue of SARA is the attack of Syiah people in Sampang Madura, August 2012. Then, those are clear proof that the harmony of religious life in Indonesia began to be disturbed [5].

Against the above phenomenon, Derrida's thesis of the existence of the State and its influence on communal ties in his book entitled Politics of Frienship seems to be a reference for analyzing this issue. In the book, Derrida asserts that political society is always paradoxical in the sense that every political society through the constitution and State laws is made to attempt to unite different communities in one political entity [6]. On the other hand, however, the withdrawal of communal communities into a wider society, i.e., the State has resulted in the loosening of traditional community bonds and even ties.

Thus a political society can essentially be said to unite and simultaneously scatter [7].

Furthermore, according to Ujan such paradox, experienced in various political society including Indonesian society. Due to constitutional and legal pressures as a common standard of public culture, traditional bonds that are generally ethnoreligious based on traditional societies tend to be stretched. As a result, the need for identity and public recognition of the identity of traditional societies, seems to be at stake when the peculiarities of citizens are eroded by the same treatment by ignoring the space of difference that should really receive attention. From Derrida's thesis and what Ujan describes above can be developed a new understanding of the paradox between the life of the State and the life of the traditional community that is, " the tension between the demands of the community on the importance of the recognition of identity with public pressure on the public interest has the potential to cause division when in the name the public interest of the right of different communities to be " different " is not given adequate space by the state " [7].

A similar understanding was developed by controversial figure, Samuel P. Huntington in his book The Clash of Civilization and the Remarking of World Order, as quoted by Triguna [8]. According to Huntington, after the end of the cold war between the United States and Uni Soviet, which Huntinton himself introduced as a cold war in the second half, the greater chances of a world civilization clash, including the meaning of inter-religious clashes. In this context Huntington argued that Islam and Confucianism as the representatives of the two Eastern civilizations would be diametrically opposed to Western civilization, especially civilization and the wisdom of the United States as a symbol of Western civilization [8].

Huntington's understanding of the dynamics between civilizations and interfaith communities that occurred at the end of the twentieth century, apparently shows the truth value in the portrait of inter-religious life in Indonesia today. The Indonesian nation, which is historically a very plural nation, was in the past known for its friendly attitude, high tolerance, and anti-violence, but now appears to be changing. Various riots that nuanced SARA as described above, which hit Indonesia proves that how the Indonesian nation today no longer shows identity as a nation that has a character and attitude that is very humanist, namely friendly, polite, tolerant, and another similar designation. Now, however, it seems to have turned into a violent, violent, and easily provoked nation toward anti-ethnic and religious group sentiment as a manifestation of fanaticism and racism.

The above phenomenon, the social-political imbalance, and socio-economic interclass of social classes in Indonesian society is increasingly gaping, making the hope of the Indonesian nation to become a civil society colored by the public awareness of the importance of harmony in religious life is getting away from reality. This condition is further exacerbated by the failure of religion education so far to build a pluralism attitude among learners. According to Noer there are at least four factors causing the failure of religious education in developing the attitude of pluralism in the learners. These four factors are [9]:

- Religious education in Indonesia, in the process more emphasizes the transfer of religious knowledge than the transformation of religious values and moral values to learners;

- The attitude of the people who considered that the existence of religious education at schools, is less important than others or in the sense of religious education is seen as nothing more than "decorative curriculum ";

- In the process of learning religious education is less emphasizing the cultivation of moral values that support the harmony of life among religious people, such as love, affection, helpfulness, friendship, and a peaceful attitude; and

- Lack of attention to study other religions. According to Ma'arif to see the reality, and the existence of various kinds of conflict, violence, and even cruelty that carried out in the name of religion, hence it should be the purpose of reflection on religious education is able to transform the religious life itself by looking the divine side and social culture [4].

IV. RESULTS AND DISCUSSION

A. The Life of Indonesian People Among the World that is Much Globally

The term Global is then more familiar with the term "globalization" is actually a term that is "mass". That is, globalization has become the topic of many people around the world, ranging from academics on campus, the political elite in the office, to the workers in the coffee shop and on the roadside. However, until now there has been no agreement between them in interpreting the term globalization. Some call globalization the world of compilation and the intensification of world consciousness as one whole [10]. Furthermore, Giddens says that globalization is the intensification of world-wide social relationships that connect far-reaching localities such that events in one place are determined by other events that occur many miles from there and vice versa [11]. While Kohane and Nye say that globalization is an increasing network interdependence among humans on the level of the continents [12].

Whatever the limits given by experts on globalization, what is interesting to examine in this context is that globalization has given rise to a universal phenomenon in people's lives marked by the widespread integration of markets, either among developing countries or developed countries, as well as between both. The consequence of this phenomenon is the change of community behavior in terms of consumption. That is, there is a tendency of today's society to interpret the consumption activity is not limited to spend utility value, but also intended to determine the social status in society. Relating to that matter in the life of society now appears a new motto, namely "I buy then I exist" [13].

The shifting of people's consumption patterns from simply consuming utility values to the consumption of symbolic values has also affected the socio-religious life of society, including Indonesian society. This kind of life pattern is articulated by society into various forms of behavior, among others.

- The observance of religion in the life of society is merely formalism (that is, in the life of religion people tend to be more concerned with the outward forms of religious life than their inner form);

- The appreciation of society towards religious life is also often only ritualism (that is, in living the religious life of the community preferring forms of worship rather than behaving in accordance with the guidance of values and norms as taught by religion);

- In running the religious life often also appear attitudes in society that is only legalism (in the sense of society in living a religious life tend to adhere to blind obedience to the laws of religion, i.e. actualize the laws of religion in life praxis in black and white).

Not only that, the shift in consumption patterns in the community's life has an impact on the life of morality of the community. The pattern of community life that is positivism-materialism due to lifestyles that consumerism-individualism, tend to encourage people to race in seeking material wealth as much as possible through any path. This then makes the trade economy a major road to the life of people who are full of competition both individually and in groups. Borrowing the idea of Suhartono the morality of such competition turns out to have stimulated the capitalistic economic system to monopolize the production goods from the production process to the market mechanism. Due to the monopolistic system of economic trade like that, make the sociality split into two layers, namely producers and consumers [14].

With the capitalistic spirit, producers perform production according to monopoly character by dominating the market to gain maximum profit. With profound benefits, the producers feel a bliss of pleasure. While consumers are stuck into the attitude and behavior of hedonist as a connoisseur. In the sense that consumers feel happiness in the form of the pleasure of consuming and using the goods of production. With this character, consumers become more entangled with the dependence on the manufacturer and on the enjoyment experienced by both producers and consumers. Then, unwittingly, such conditions have led society to the neglect and murder of the conscience or the most basic human nature.

This phenomenon has plagued the lives of people, including Indonesian society today. Thus it is not surprising that society is increasingly unable to distinguish between good and bad, and between right and wrong. In addition, today there is a tendency for the public to be pushed to make choices that are marked by the value of benefits or interests, even the value of benefits and interest for a moment.

According to Farel Kuto in Bali Post the religious understanding of society today has not been able to build awareness, inspire conscience, and build individual spiritual attitude in everyday life [15]. This is according to Kuto due to the gap between the value of religious teachings with the understanding of its adherents, the gap between religious

education with a culture of peace, and so forth. Although in fact religion itself teaches peace, but in reality today religion seems to provide an opportunity or chance to the people to commit acts of violence. It is proven recently that many cases of violence occurred in the community in the name of religion [16].

Borrowing the idea of Piliang when the public's ignorance of the erosion and disappearance of the moral, spiritual and human layers in the midst of the roots of the global capitalist economy is now considered to be harmless, when the lasciviousness, which is generated by ecstasy conditions is used as a guideline of life in the life of the consumer society, and when murder is no longer considered a terrible, terrifying and sad thing, then according to the writer's opinion in the condition of society like this, it is necessary to build and develop tolerance attitude in religious life [17].

One way is to make religious education as a vehicle for developing the universal morality that exists in religions, then reconstructed comprehensively and dynamically in an effort to build a moral and civilized society. In this context it is not the exclusive and dogmatic religious education as it has so far contributed to and perpetuated the internal and external conflicts of religious communities in Indonesia. Or in other words religious education that has been given in formal educational institutions such as schools, assessed by some people have failed in building and fostering tolerance in religious life for learners. Some evidences of this failure can be seen from the explosion of various disputes in society in the name of religion.

In addition, the strong influence of imperialism and global capitalism today, has led all the nations of the world to be faced with two contradictory or contradictory cultural trends. Such trends include the dynamics of local culture that tend to be difficult to change, original, and are of great value. On the other hand, there is a dynamic of global culture that tends to rely on the values of progress, change, differentiation, trend, exploitation, and desire. It is said to be contradictory because, if we follow the dynamics of local culture, then we will be labeled ancient, outdated, and other similar designations. Conversely, if we follow the dynamics of global culture, then the negative excesses as described above are difficult to avoid. In the life of Indonesian society today, the tendency that occurs is to follow the dynamics of global culture, so much to collide with local cultural values. Or in other words can be described that the social life of Indonesian society today reflects that tolerance in religious life is limited to hope (utopian). For in reality, live in peace, help to each other, and mutual respect for each other is still far from our hope.

B. Strategy Overcoming the Dynamics of Religious Life in Indonesia Nowdays

The Indonesian people who are an integral part of the world community are unlikely to escape the effects of globalization today. The strength of globalization affecting the lives of Indonesians by Nugroho is depicted as a flood that strikes anyone, man or woman, children or adults, healthy or sick, and none of them can escape from the influence of global values,

and everyone tends to be a market object which is packaged in a culture of consumerism [18].

As a community market object then tends to be commercial and individual. The commercial community or market society according to Nugroho in Sarwiji, is characterized by the following [13].

- The existence of strict division of labor so that modern society can meet the needs of their lives effectively and efficiently. In subsequent developments man will be seen from his function in society and how one can fulfill its function properly as expected; and if not the person will be eliminated. Thus humans are reduced to a set of functions, such as homo faber, homo consumers, homo economicus, and others as if the essence of man is only one or more of these functions.

- The emergence of private ownership that is protected by law, which ultimately evolves the accumulation of extraordinary wealth, resulting in widening economic inequalities.

- The third characteristic is the growing inclination of individuals to act on the basis of personal interests and benefits, so the spirit of solidarity is reduced; thereby increasing the economic injustice characterized by structuralism.

What Nugroho describes above, seems to occur also in the life of Indonesian society today. This is the evident, the economic globalization that swept the Indonesian society today, has changed the attitude and behavior of people who previously viewed the treasure only as a means to achieve the purpose of life, now, then has turned into a life goal even considered to have become the guarantor of life by society. That is, in people's lives now many people who fear if they do not have property, because without property they feel his life will not be guaranteed. From there, there are various cultural forms, such as *ajimumpung* culture, materialistic culture, individualistic culture, and the like, which in turn will have implications for the harmony of religious life [13].

The reality of life like this would be a challenge for the Indonesian nation, which is very diverse in terms of ethnic, cultural, religious, and customs. This challenge is becoming increasingly evident, when the nation is engulfed by various cases of violence, whether inter-ethnic, interreligious, or violent violence affecting teenagers including violence among students, such as brawl between students and among students. According to Galtung in Steger and Nancy S. Lind (ed.) violence is an inevitable attack of basic human needs, the same as the need for survival, the need for prosperity, the need for self-identity, or need for meaning, and the need for freedom [19].

If referring to Nugroho and Galtung above, building tolerance in religious life in Indonesia is something that needs immediate action. If not, then a nation that has been built with bloodshed by the heroes of this nation can be a mess. From this fact, it is understandable why the founders of this nation formulate a adagium that reads " Bhinneka Tunggal Ika " which means the unity in diversity. Different in terms of religion,

ethnicity, customs, regions, and languages, but we have been united by a single political entity called the nation, the Indonesian nation. In running a nation and state life with a variety of differences it is necessary to build a strategy to prevent the dynamics of religious life to develop into conflicts, both vertical and horizontal among religious people. Strategy which meant that we must realize each other and understand each other's differences, so that the process of nation and state life can go smoothly, peacefully, lovely and justly. If not, it is possible for the country to fall into the divide gap or maybe even to the abyss of destruction. To cope with the failure of the country to sink into the divide, there are some expert views on strategies that can be taken to build tolerance in religious life in Indonesia, among the expert views are:

- Santosa in Sumartana asserted that religion education should not obscure the meaning of religion, or the real meaning of faith. Or in other words the system of religious education in schools should not make the children become fragmented according to the religion it embraces. For if this is the case can lead to excessive fanaticism of the teachings of religion itself and belittling other religious teachings (truth claims) and such a way is very harmful to the integrity of a nation [20].

- Ramakrisna in Alwi Shihab, says that religion education should be able to provide understanding to learners about universal religion. Because basically the religions that exist in this world are nothing other than roads to the same destination [21].

- Darmaningtyas emphasizes that the universal understanding of religion teachings can build up maturity as well as openness to the minds of the students, so that religion is not understood to be only five types such as Hinduism, Islam, Christianity, Catholicism and Buddhism. But every quest of God, the Truth, and the merciful goodness of love, and the glorification of fellow human beings and the universe can also be understood as religion [22].

- While John Sealy in his book Religion Education: Philoshopical Perspective says that religious education has a neo conventional function, in the sense that in addition to functioning to enhance the religiosity of learners with their own religious beliefs, it also serves to provide the possibility of openness to study other problem religion to cultivate the attitude of tolerance in religious life [23].

From the four expert point of views above, how strategy to prevent the dynamics of religious life so as not to lead the conflict, either horizontally or vertically among the followers of religion in Indonesia, then generally speaking, there are similarities, namely equally stressed the importance of understanding the teachings of religion universally, so we do not get caught up in the understanding of religion in a narrow sense or in other words so we do not get caught up in excessive religious fanaticism.

Departing from several strategic steps presented by the experts above in order to build tolerance in religious life in Indonesia, according to the writer, the important ant thing should be done in this context is to rearrange the religious learning system in schools from the exclusive is transformed into a learning process more inclusive. With such a system at least teachers and students who in reality have cultures, religions, and ethnic diversity can interact directly, with each other with open attitudes and a high sense of tolerance. Not only that, among them also do not feel religiously, ethnically, and culturally fragmented, so that they will be able to live together without bordered by different feelings between them.

With such educational systems, furthermore, to providing a sense of similarity in differences, it can also provide space for the effort to examine systemic, conceptual, and rational religious ideas, from the perspective of various disciplines of science. In addition, with such a system can also be developed a variety of efforts to dialogue or sharing about learning and understanding of faith both on his own religious teachings, as well as other religious teachings and developing a mission to create peace and brotherhood especially among the religious leaders in Indonesia.

V. CONCLUSIONS AND RECOMMENDATIONS

Lately the phenomenon of violence in public life seems to start spreading, almost throughout the territory of Indonesia's homeland. One of the causes is the democratic demands of the people who finally succeeded in overthrowing the reign of the *Orde Baru* regime in 1998. After the *Orde Baru* government, in Indonesia began to apply the principle of freedom and equality in the life of political culture. The application of these two principles in the context of political life can lead to dilemmas, for on the one hand on behalf of the commonality and freedom of every person or group of people tends to demand recognition of their own uniqueness and identity.

While on the other hand on behalf of the similarity and freedom, the State tends to respond to the social demands with the standards of a general nature. As a result, the uniqueness that characterizes each group or community becomes neglected. Another consequence of this kind of neglect is the emergence of attitudes that lead to the actions of radicalism, intolerance, and disdainful attitudes and in turn can lead to the danger of disintegration because community members do not feel truly united and become an integral part of the political community.

Departing from such conditions, it can be described that there is a tension between the demands of the community about the importance of self-identification on the one hand, and the public pressure on the public interest on the other, potentially causing divisions. This can happen because when on behalf of the public interest the right of different communities to be " different " is disallowed, not even given a place or guaranteed by the State. What is even visible in the life of Indonesian society today is that the tension that occurs not only in the vertical level, the tension between the community (community) and the State but also the tension between one community and another, or between one ethnoreligious group and the other ethno cultural group. All this reflects that until now the tolerance in religious life in Indonesia, is limited to the expectation whereas in the era of multiculturalism and

pluralism today the whole society with all its elements are required to feel the interdependence and bear the fate together for the sake of perpetual peace. An important part of the global lifestyle consciousness characterized by ethnics, cultural and religious pluralism according to Ma'arif is to build and regenerate pluralism in the life of society [4].

Based on the above description, it can be recommended that to build tolerance in religion life, can be taken away, that is, the community needs to be given a universal understanding of religion, so that people are not trapped in the understanding of religion in a narrow sense or in other words society is not trapped in religious fanaticism excessively.

It can be done by rearranging the religion learning system in the school from the exclusive become more inclusive. With such a system at least teachers and students who in reality have cultures, religions and ethnics diversity can interact directly, with each other with open attitudes and a high sense of tolerance.

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