



STRENGTHENING SOCIAL TOLERANCE AMONG MOI INDIGENOUS PEOPLE

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Abstrak-in increasing understanding and insight into nationality and to strengthen the role (Citizenship) there is a need for tolerance so that the people of a nation have cultural and regional harmony and have the same ideals and goals to defend their country. Tolerance which has a meaning as a mental attitude and behavior of individuals and communities that will show high loyalty or devotion to their nation and country. In the study of strengthening social tolerance in indigenous peoples, MOI uses phenomenology as a study to describe the phenomenon. MOI customary institutions carry out the role of institutions that are believed and respected by indigenous peoples so that they can describe the infinite facts that really exist in the field based on subjective experience of the different types and types of subjects studied. Currently, the loss or collapse of tolerance has become polemic in the midst of society caused by several factors, such as the current of globalization. This event must be quickly prevented because it can hinder values and rules from generation to generation. **Keywords – Social Tolerance, Indigenous Peoples, Indigenous MOI.**

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I. INTRODUCTION

The Republic of Indonesia is a country that has good wealth from abundant natural resources, many human resources and diversity of cultures, religions, customs and languages. If viewed from Indonesia's history of colonialism, then one of the reasons why our country experienced colonization is because of the wealth of Indonesia's natural resources it has. After Indonesia became independent and sovereign, all natural resource management was controlled by the state and utilized as much as possible for the welfare of the people, this is stated in Article 33 Paragraph 3 of the 1945 Constitution.

The vast territory of Indonesia gives the task to the government in its management so that uneven development does not occur and does not lack attention for remote residents and border residents. The vast territory of Indonesia also triggers conflict, One of the causes of the conflict is how much freedom in the community Christina & Muttaqin, 2020, Ihsan, 2017. In addition, SARA (Tribe, Religion, Race and Inter-Group) sentiments are believed to be able to make a small-scale horizontal conflict develop into a large-scale horizontal conflict. This is also reinforced by community factors

that tend to have a "short axis" or are easily provoked by emotions[3] The shortness of this axis prevents common sense and patience from thinking about appreciating differences. Small things quickly explode if the perpetrator is from a different SARA side, while bigger things will be easily accepted if the perpetrator is from the same group. [4].

Apart from the SARA factor, conflict easily escalates if the problem is compounded by gaps such as the economy. Parties who feel marginalized or who have large numbers of people will easily become embittered and quickly become inflamed, resulting in riots exploding. Regional autonomy and the incompetence of leaders can be a trigger for horizontal conflict. Regional leaders who tend to become petty kings in the region will give rise to a strong sense of regionalism/tribalism and lack respect for the state as the main entity that must be upheld (Haris, 2005; Tomaksun, 2016) as an example of the existence of vertical conflict in Papua since 1969 and in Aceh in 1974 who felt that Jakarta was not paying attention to the region. When the New Order collapsed and entered the Reform Era, the conflict pattern changed from vertical to horizontal conflict.

It is also believed that the existence of interest groups or vested interests can make horizontal conflicts even bigger. Horizontal conflict is the term for conflict that occurs between individuals or groups of organizations who have the same or equal position (Yudistira, Haris, 2005). This conflict can occur as a result of a lack of communication between two equal parties, a clash of perceptions that exist between two parties. equivalent which can be a clash of opinions, and/or the most important factor is a clear or striking difference [1], regarding the number of victims due to the conflict in Papua and West Papua as follows in Figure 1.1.

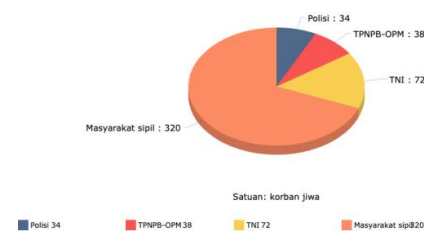


Figure 1.1 Number of Fatalities due to Violence in Papua and West Papua (2010-March 2022)

Source: Papua Task Force Research Universitas Gadjah Mada (UGM), 2022

According to the Gadjah Mada University (UGM) Papua Task Force research report, during the period 2010 to March 2022 there were 348 cases of violence that occurred in Papua and West Papua Provinces. Of all these cases, there were 464 fatalities, of which the majority or 320 victims (69%) were civilians.

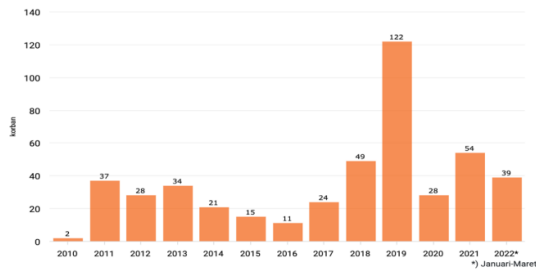


Figure 1.2 Victims of conflict in Papua and West Papua in the last 13 years

Source: Papua Task Force Research Universitas Gadjah Mada (UGM), 2022

If you look at graph 1.2 above, victims due to conflicts in Papua and West Papua show an increasing graph. This means that the chance of conflict becomes very high. Moreover, based on data from the UGM Task Force Research (2022) from January to March, there were 39 victims due to conflict.

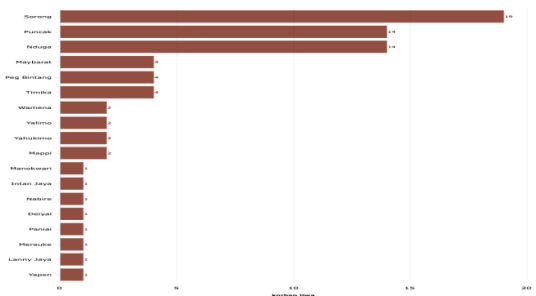


Figure 1.3 Regions and number of victims due to humanitarian tragedies (conflicts) in Papua and West Papua. source: ALDP, 2022

The Democratic Alliance for Papua (ALDP) report shows that at least 53 cases of violence and armed conflict occurred in Papua throughout 2022. Of this number, 47 cases occurred in Papua Province and 6 cases occurred in West Papua Province. The conflict that claimed the most lives was in Sorong, West Papua with 19 fatalities on January 24 2022. The police said this incident started because of a misunderstanding between two groups of civilians.

Looking at cases of conflict involving two groups of people, opinions can be expressed [5] According to Webster, "conflict is a fight or struggle, which is a physical confrontation between several parties." In living life, every human being, both personally and collectively, will inevitably face problems. The problem certainly arises because it begins with a conflict, which is related

to the interests of the community[6]. Therefore, how important the conflict is needs to be understood as something diverse (perceived divergence of interest). The term importance here can change its name to values or needs [7]. Importance is a person's sense of what he really wants. They tend to be central to people's thoughts and actions forming the core of many attitudes, goals, and intentions [8].

Interest is actually the root of the emergence of conflict. Someone must have a different point of view in measuring the level of conflict in relation to another. Each person has a different level of understanding a conflict. Thus, conflict theory or what is usually called the conflict paradigm is a theoretical framework that views society as an arena where the gaps within it have the potential to give rise to conflict and change. Conflict can occur between and between groups, not limited to type and size, such as clan, tribe, family, country, and so on. This conflict is a major element in politics and social change.

II. METHOD

This research uses a qualitative approach. with the phenomenological method it is equated with cognitive reality which is realized in the process of human subjective experience. In research on Strengthening social tolerance in Indigenous communities, MOI uses phenomenology as a study to describe the phenomenon. The Moi traditional institution carries out its role as an institution that is trusted and respected by indigenous communities so that it can describe the countless facts that actually exist in the field based on the subjective experience of various types and types of subjects studied. Determining informants in this research used purposive techniques. The participants in this research are (1) traditional leaders (2) traditional leaders, (3) traditional officials, (4) local government agencies, (5) nedla nelagi, (6) indigenous communities, (7) activists/observers/experts environment, (8) cultural figures (9) religionists, (10) Deans, (11) Lecturers, (12) Students and other parties who can provide information related to the research focus. The selection of participants above was based on several reasons, namely: qualifications, experience and knowledge of resource persons, ability in policy making, character and leadership.

Researchers used a phenomenological design in this research due to the widespread phenomenon that occurs in indigenous communities related to social tolerance, the development of which has positive and negative impacts that accompany it. Phenomenon that exists in Moi tribal traditional institutions. Researchers use phenomenological designs, among others; Epoche, phenomenological reduction, variations of imagination, synthesis of meaning and essence. Data collection techniques use observation and surveys, while data analysis techniques in qualitative research will take place simultaneously with data collection and writing up findings[9]. Data analysis will talk about the process of selecting and giving meaning to text, and images. Data analysis is possible to occur in an inter-subjective perspective between researchers and participants by "delaying" the researcher's biases or prejudices against

the phenomenon he is studying so that the phenomenon under study appears or presents itself.

III. RESULTS AND DISCUSSION

Conflict with all its colors has its own characteristics of how a conflict that occurs in a particular area must be handled. Conflicts based on religion will certainly be handled differently from conflicts with ethnic backgrounds. Conflicts stemming from politics will be different in approach to conflicts rooted in problems from law, and so on. In principle, policy makers and communities who have a very high concern for conflict problems and their impacts must also have their own approaches and perspectives on how to formulate prevention and resolution efforts within the framework of social tolerance.

Wieviorka (2010) Of the view that, society is built on social stratification. These social groupings are then based not only on ownership of the means of production but also on power relations. [11], The view that social conflict is a struggle for values and recognition of scarce status, then power and sources of conflict are neutralized. Conflict and violence are actually two things that are interconnected. [12] asserts that similarities in blood, beliefs, religion, family, and institutions, can be separated because of differences in any of these elements.

Huntington (1993) Raising reasons related to the question of how cultural communality can facilitate relations and cooperation between different societies and cultures in preventing conflicts and divisions including (1) everyone has a diversity of identities that can bind and strengthen relationships between one another, (2) the prominence of cultural identity (3) identity, at various levels personal, tribal, racial, civilization only (4) sources Conflicts between countries and between civilizations (5) rampant conflicts, which cannot be separated from the "hatred" that is "nested" in humans.

So it needs to be understood by citizens as a social construction of the Indonesian nation that is aspired to (imagined community) However, on the other hand, it also has a negative impact, because when Indonesian people do not know each other most of the other members often trigger conflicts between community groups, which in turn, conflicts between community groups will give birth to security stability, socio-economic, and social disharmony[13]. Recent conflicts may be triggered by our inability to understand differences.

In general, social tolerance in Sorong, West Papua has been dominated by problems of inequality and social jealousy since the entry of transmigration in 1964. Which is basically the entry of transmigration because Papua was one of the destinations for the Dutch East Indies government's colonization program in 1905. shows that the colonial government's pilot program was later revived on December 12, 1950. The name transmigration was chosen by the Indonesian government because it was considered more nationalist and free from the impression of colonialism. Making Papua a destination for transmigration in 1964 raises various questions. It should be noted that since 1961, the Indonesian government has been intensively fighting against the Dutch who want to form a West Papua state independent of Indonesia.

In order to increase national understanding and insight and to strengthen the role (Citizenship) it is necessary to have an attitude of nationalism so that the people of a nation have cultural and regional harmony and have the same ideals and goals to defend their country. Tolerance has the meaning of a mental attitude and behavior of individuals and society that will show high loyalty or devotion to their nation and state. Currently, the loss or collapse of the sense of tolerance has become a polemic in society, caused by several factors, for example globalization. This incident must be prevented quickly because it can hinder the values and rules from generation to generation.

Strengthening the sense of Papuan nationality with the Consensus in Determining Popular Opinion (Pepera) in 1969 officially included West Papua into Indonesia. However, this gradually improving condition was followed by new problems. The wave of directed transmigration in high numbers through the Five Year Development Plan (Repelita) actually triggered social jealousy. Transmigrants from Java who arrived in the pilot area in West Papua received a superior position compared to the local community. It is believed that the transmigration program can encourage the progress of the West Papuan population, in accordance with the objectives of the transmigration program itself, namely equalizing development, increasing prosperity and strengthening unity. But on the contrary, it has created jealousy and social inequality for the indigenous Papuans (OAP).

The dynamics of developments in knowledge and technology create challenges and opportunities in people's social life in the digital era. Changes in information and communication technology in the digital era have brought about disruptive changes. Disruptive changes provide easy accessibility of information via the internet, this also has an impact on changes in the paradigm of thinking, attitudes and actions of citizens which become faster and easier. [14]. Therefore, various adjustments must be prepared in the face of all changes that occur in the digital era like now, especially in people's social lives. One of the abilities that must be possessed by community people in facing the digital era is strengthening basic values, these basic values are very important, especially the many challenges that need to be faced in future generations. [15], saying, "the power of the future is the power of thought". In terms of thinking power, it is necessary to understand the values contained in basic values, instrumental values and practical values. Basic values which are the indisputable values of Pancasila. Instrumental value is the value of social and legal norms crystallized in the regulations of state institutions. And the value of praxis is a value that is done directly by community members.

Martens & Hobbs (2015) discusses how citizens are active media users and their contribution to the development of civic engagement. Some experts, as stated in this journal, believe that citizen involvement comes naturally with the use of media in the digital era, but other experts believe that literacy education is needed for young citizens to prepare the knowledge and social construction that supports their involvement. The assumption is that citizens not only need access to

information, but also the means and motives to process that information effectively and efficiently so that it is meaningful. There are at least three areas of fulfilling citizens' rights to information and its meaning. First, citizen access to information. Second, citizens' rights to media infrastructure. Third, citizen access to influence the regulatory framework. Fulfillment of the above rights is very important in a modern society where the characteristics of life are dominated by the use of various media.

Fulfillment of these rights is vital for the empowerment of individuals and certain communities so that they are able to take a greater role in society. Through the creation, dissemination and sharing of information; every individual, community or society can develop and empower themselves. Based on the table above related to social tolerance, it can be seen that various existing problems are caused by lack of understanding in society, both majority and minority in social life. Increase social tolerance, namely the ability to think, attitude and action in indigenous peoples both in community social life and social media (Jackman, 1977; Freese, 2004) hence the main role influencing it is customary institutions. The role of Customary Institutions is very important to build and control the behavior of community members in accordance with customary provisions. This form of social control includes imposing sanctions in the form of fines, exclusion from customary environments, or reprimands [19].

Menurut [20] "The notion of nationality or 'nation' is the soul of a spiritual principle arising from the common glory of the past which is a historical aspect, the desire to live together (le desir de vivre ensemble) in the present which is an aspect of solidarity, in form and magnitude still using the heritage of the past, both for the present and the future".

Through the good citizenship approach, which is an approach to citizens who have intellectual, emotional, social and spiritual intelligence, have a sense of pride and responsibility, and are able to participate in the life of society, nation and state in order to grow a sense of love for the country. In addition, it also educates Indonesian citizens to become global citizens who are able to participate in activities globally. This is intended to strengthen national commitment and state awareness, attitudes and behaviors that love the motherland, national insight in citizens of the Republic of Indonesia. which is used as an effort to resolve conflicts through the Moi Customary.

IV. Conclussion

The role of customs The role of traditional institutions is really needed here because they have to provide direction or input to their citizens so that the values of customs/local wisdom and habits are maintained, therefore, without exception, the community is taught from an early age and given input and educational examples. and community habits are an effort to maintain an important point that should continue to grow and develop in society

Social Tolerance is attitudes and actions that respect the diversity of backgrounds, views and beliefs among fellow citizens in the social environment. Among them: (1) support for democracy, (2) foreigners and ethnic minorities, (3) gender equality, (4) religion, (5)

globalization, (6) attitudes towards the environment, work, family and politics, (6) national identity, (7) culture, (8) diversity, (9) insecurity, and (10) subjective well-being

Social tolerance in the digital era is an important value that needs to be implemented by all groups in the digital era. The reason is, multidimensional diversity will feel beautiful if accompanied by an attitude of mutual respect for differences. The climate of tolerance in Indonesia is recorded as good. However, a number of indicators still require accelerated improvement. One of them is technology user skills. Apart from being encouraged to be able to master digital instruments, technology users are also required to be responsible when carrying out activities in the virtual realm. For this reason, digital literacy is an important key to realizing the practice of democracy and tolerance in the digital era.

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