

Multiculturalism Institutional Strengthening as a Community Integration and Harmonization Strategy in Palu, Central Sulawesi Province

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ABSTRACT

Conflict resolution has occurred both top-down and bottom-up, at the initiative of a third party as well as the warring party itself. Some of the conflict settlements that have been implemented are long-term, but many of the peace treaties that have been reached are merely temporary. The research conducted will result in the following outcomes: first, a strategy model for strengthening multiculturalism institutions in building integration and harmonization of the people of Palu City; second, an analysis of the pattern of multicultural development in Palu City; and third, the identification and analysis of multicultural development patterns in Palu City. The data obtained contains the conflict's chronology, the profile of the study area, and the data's information qualities, namely informants/subjects and documents. Documentation, in-depth interviews, and observation were used as data gathering strategies. Inductive analysis is then used to analyze the data. According to the study's findings, the mechanism for implementing the institutional model of multiculturalism in Palu City is accomplished through the following steps: a) Instructions for mainstreaming multiculturalism in government agencies; b) Socialization of multiculturalism to social groups at the grassroots level; and c) Formal legalization of Forum Komunikasi Umat Beragama (FKUB) authority. Meanwhile, the strategy for building Palu City's multiculturalism institution involves collaboration with other institutions and integrating the community in their operations.

INTRODUCTION

The growth and expansion of the world's population, as well as globalization, have resulted in a pluralist society. Because of the diversity that exists in society, each of them has a unique background in terms of geography, education, and religion (Saputra, 2020). A multicultural society is one that is made up of many socio-cultural groupings (Suastika et al., 2020). Multicultural refers to different cultures. Multiculturalism encompasses not just Sara (ethnicity, religion, race, and group differences), but also broader variety like as physical and non-physical talents, age, social position, and etc (Siyono et al., 2022). Indonesia is a pluralistic

country since its origins in religion, language, tradition, and culture are diverse (Tofiqurrohman, 2019). Multicultural diversity in Indonesia is an unavoidable fact (Bakri et al., 2021). In essence, a multicultural society is one that is made up of many ethnic groups with distinct cultural systems (Wardaya & Warsono, 2022). The cultural variety of Indonesia is analogous to the two sides of a coin. On the one hand, it may be viewed as a source of strength, serving to unify and enhance the nation's culture, but it also has the capacity to bring conflict in society (Ulmi, 2022).

Indonesia is a cosmopolitan country with complicated issues. Misconceptions and disparities in perception, as well as varied attitudes toward "diversity" itself, can be considered to be the source of anything complicated's common thread. As a result, there are spurts of conflict of interest between these many entities (Muzaki & Tafsir, 2018). Indonesia has such a large problem that it has the potential to produce horizontal disputes in society that endanger the country's unity and integrity (Purwani et al., 2020). Radicalism and violence in the struggle against legitimate power originated in tiny organizations that educated the younger generation with radical beliefs (Budirahayu & Saud, 2021).

When we examine attentively, we may see that the core reasons of violence between regions are fairly distinct. There are economic inequalities, political feuds, power rivalries, and religious misunderstandings (Patimah et al., 2022). Religious freedom, as provided by the national commitment, necessitates an attitude of tolerance and respect for individuals as they are (Sulaiman et al., 2022). The multicultural phenomena in Indonesia has drawn the attention of specialists in order to propose answers to societal unrest that is frequently caused by inter-ethnic disputes (Nuryadi et al., 2020). The challenge for the Indonesian people is to see diversity not as a difference to be battled, but rather as a powerful force to unify Indonesia if properly handled (Purwani & Arvianti, 2020b).

Actually, multicultural education or multiculturalism in Indonesia has legal roots that may be utilized as a footing to grow it in Indonesia in the current setting. Pancasila and the 1945 Constitution serve as the cornerstone (Shofwan, 2022). Pancasila, as the foundation of the state philosophy or filosofische grondslag, is a unified value of the Indonesian people's life that stems from the values of the Indonesian people's life as a reflection of the personality and philosophy of life or the nation's weltanschauung (Anwar, 2021). Indonesia also uses the phrase *Bhinneka Tunggal Ika*. *Bhinneka Tunggal Ika*'s ideology urges us to think that humanity's potential, if cultivated via excellent and appropriate education, may increase indefinitely (Alhaddad, 2020). With this phrase, it is believed that individuals and groups of various race, language, culture, and religion would be able to work together to build Indonesia (Ningsih et al., 2022).

Efforts to minimize horizontal conflict do not aim to equalize a heterogeneous society's culture, religion, and social life or to eradicate friction between groups. On the contrary, it is desired that harmony may be established in all varied groups, both ethnic and religious (Purwani & Arvianti, 2020a). As a result, we require a unique strategy by organizations, people, or institutions to increase the quality of intercultural views in order to reduce conflict

(Mustaqim, 2020). The multiculturalism instrument, with some of its primary ideas historically in the voyage of living together, offers a significant contribution to harmony (Rohimin, 2019).

On a descriptive and normative level, the phrase "multicultural education" can be used to describe educational challenges and problems associated to multicultural communities (Suri & Chandra, 2021). Plural social life is projected to continue in harmony as a result of multicultural education (Muttaqin, 2022). Multicultural education may teach, acquaint, and characterize students so that they can be more humanist, democratic, and pluralist in the workplace (Amin, 2021). Multicultural education is believed to instill in Indonesians a nationalist mentality, allowing them to protect the nation's integrity against the threat of dissolution (Minhaji et al., 2020).

In a multicultural society, models and techniques for establishing multiculturalism institutions are critical. This is because the community's social dynamics are increasing, which can lead to a variety of excesses that impair mutual interests and social peace. In contrast, institutional capacity enhancement is a development strategy in which all individuals (parties) have equitable access to resources and become development planners for themselves (Muizzuddin & Ahsantudhonni, 2020). The major goal is to lead citizen education by adhering to the principles of variety and responsible human development management in the context of ecological interaction (Hernández et al., 2021). The most critical stage in following through on the model's conclusions is implementation and assessment. Even if they do not disclose the work sequence, these two elements imply that there is methodical work on the outcomes acquired. The application or implementation of a strengthening model and strategy is not a stand-alone feature. Implementation always denotes a technical component in the form of actual procedures or steps to be taken. Furthermore, implementation creates opportunity for additional elements to impact the efficacy and efficiency of the implementation.

Palu City's population is quite diverse. People from numerous ethnic groups inhabit in this city, including Bugis, Toraja, and Mandar from South and West Sulawesi, Gorontalo, Manado, Javanese, Arabic, Chinese, and Kaili, the original and biggest tribes in Central Sulawesi. Indigenous peoples or local communities understand ethnic variety as the meaning of social openness (Anriani, 2018). This social situation suggests that there are numerous variables that might impact the strategy of applying the model and strengthening strategy in the context of the Palu City community as a city that brings together diverse cultures, nationalities, and faiths. The social dynamics of the Palu metropolitan community are distinct from those of other multicultural cultures in Indonesia. This dynamic can have an impact on the model and strategy of institutional strengthening's implementation. As a result, an in-depth research of the application of models and methods for building multiculturalism institutions in accomplishing societal integration and harmonization in Palu, Central Sulawesi Province, is critical, given the city's frequent inter-ethnic disputes.

METHOD

The researcher used a qualitative descriptive technique in his research (Nur, 2019). In this study, data sources are divided into two categories: primary data collected from the original source and data generated from information pertaining to the subject under investigation. The secondary data used comprises literature in the form of supporting books, journals, and other scientific works relating to the ideas under consideration (Husni & Hasyim, 2020).

In this work, the data validity test was performed by employing, extending observations, enhancing persistence, and triangulation, including source triangulation and data triangulation (Mukani, 2022). This study employs four data gathering methods: document study, observation, interviews, and focus group discussions (Karman et al., 2019). This observation seeks to comprehend the potential for social conflict induced by belief differences (Saihu, 2020). The residents of Palu City are the subject of this study. Meanwhile, the informants included the kelurahan's chief and his staff, as well as community leaders, religious leaders, and community groups.

So that the data collected during this research activity may be objectively assessed and fit the standards for scientific investigations. As a result, data preparation is accomplished by assembling and categorizing the data into patterns, themes, or categorizations. It is possible to compile and simplify data in this manner so that it is easier to examine, analyze, and integrate with one another. The data analysis process begins with the formulation and explanation of the problem and continues until the study report is completed (Wahab & Alim, 2020). In the framework of research analysis, various processes are carried out in qualitative research, namely:

1. Collaboration with the study team to validate data and information, including difficulties and challenges discovered during data collecting.
2. Confirm data
3. Data reduction, categorization, and grouping
4. Perform mapping and analysis
5. Research report writing and compilation

RESULTS AND DISCUSSION

The city of Palu, being one of the migrants' destinations, has social ramifications in the shape of a culturally heterogeneous environment. This is also conceivable due to the ethnic variety that exists in Palu's outskirts. In the history of inter-ethnic social connections in Palu City, this variety then conditions the creation of a number of local disputes. Various confrontations erupted, prompting the government to intervene to defuse and settle the situation. The establishment of a multiculturalism institution is one of the actions taken by the administration. The goal of this organization is to help all opposing parties establish common ground so that they can coexist in harmony.

In Palu City, multicultural institutions are represented in all social groupings that emerge from the grassroots. Some social groupings are official, while others are casual. The

content of multiculturalism is the acceptance of diverse nationalities, faiths, and beliefs in order to co-create a secure and harmonious living in their individual contexts. The existence of these social groupings varies per location in Palu City, based on the socioeconomic environment, requirements, and available resources. Some localities, for example, have 'Creative Youth Groups,' while others do not. Some locations have groups of nature enthusiasts, whereas others do not.

These social groupings are often seen at the kelurahan level rather than the subdistrict level. However, numerous sub-districts do not yet have administrators for their social groups, therefore they must be managed at the sub-district level. The following are some of the social groupings mentioned in the ward:

Table of Social Groups by Village and District in Palu City

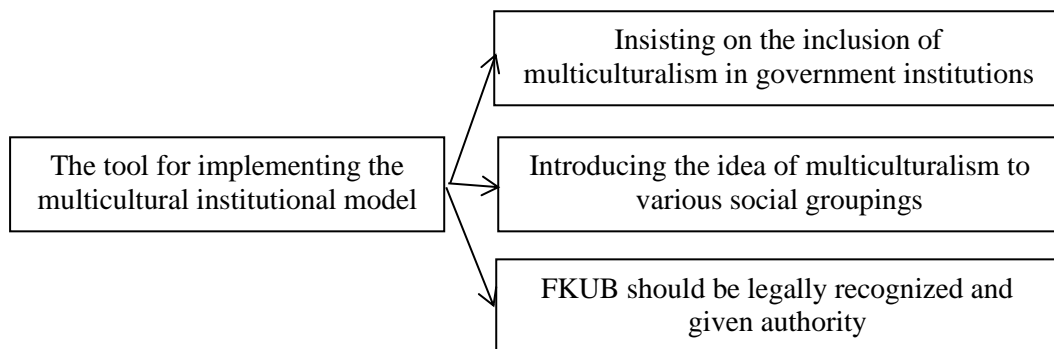
No.	Subdistrict	Ward	Social Group
1.	Palu Utara	Taipa	<ul style="list-style-type: none"> • LPM, • K5, • Karangtaruna, • Risma, • Lembaga Adat. • FORMAT • FKPK
2.	Palu Utara	Mamboro	<ul style="list-style-type: none"> • Lembaga Adat • LPM • karangtaruna
3.	Palu Utara	Kayu Malue pajeko	<ul style="list-style-type: none"> • LMP • Adat • Karangtaruna • Majelis Taklim • K5
4.	Palu Selatan	Petobo	<ul style="list-style-type: none"> • LPM • KSM • K5 • Adat • FKPK • Karangtaruna • Sanggar Seni Nosarara • Forum Anak Singgani • Pencinta Alam • RISMA
5.	Tatanga	Tatanga	<ul style="list-style-type: none"> • Karang taruna, • FKPK (Forum Komunikasi Pemuda Kaili)

6.	Palu Timur	Kayu Malue Ngapa	<ul style="list-style-type: none"> • LPM • Dewan Adat • Karangtaruna • K5 • BKM
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Source: processed questionnaire results, 2018

The table above depicts many kelurahan-level social institutions or groupings. Their presence is still at the sub-district level in some technically limited groupings. These organizations are meant to help the government build peaceful social circumstances in Palu City, both amongst nationalities and faiths. According to a number of interviewees, the presence of these social groupings is not uniformly dispersed across the country. Its existence is more of a local community initiative brought about by ideas from on high (government). The government then follows up with different programs that are collaborative efforts between the community and the government. Government assistance takes the form of participation in events through providing buildings and infrastructure, as well as financial support.

The following chart depicts the method for applying models and strategies for developing multiculturalism institutions in establishing community integration and harmonization in Palu City.



Institutional Strengthening Multiculturalism Strategy

a. Organize institutional collaboration

In this study, multiculturalism institutions are defined as social groupings in society that are aimed toward achieving societal harmony. The institution's forerunner, however, is

Forum Komunikasi Umat Beragama (FKUB), which has legal competence to initiate the resolution of religious and ethnic disputes.

FKUB involves several city administrations, in this instance sub-districts, in the implementation of its operations. The kelurahan network makes it easier for FKUB to interact and coordinate with neighborhood social groups.

FKUB collaborates with the security forces, particularly the police, in addition to creating a network with the kelurahan. According to one of the previous FKUB managers, they had established a network with the security forces from the organization's inception. Even though the police have always been involved in conflict resolution, working with FKUB will make it simpler to deal with these social issues. Houses of worship of all religions, as well as institutions that accommodate them, are other institutions that have a direct tie with the establishment of FKUB. The Council of Mosques and the Council of Churches, for example.

Table of institutions in collaboration with FKUB in Palu City

No.	Subdistrict	Ward	Cooperation agency
1.	Palu Utara	Taipa	Village, Police, House of Worship, Religious Council, Customary Council
2.	Palu Utara	Mamboro	Village, Police, House of Worship, Religious Council, Customary Council
3.	Palu Utara	Kayu Malue pajeko	Village, Police, House of Worship, Religious Council, Customary Council
4.	Palu Selatan	Petobo	Village
5.	Tatanga	Tatanga	Village, Police, House of Worship, Religious Council, Customary Council
6.	Palu Timur	Kayu Malue Ngapa	Village, Police, House of Worship, Religious Council, Customary Council

Source: processed questionnaire results, 2018

Based on the interview description, it is possible to deduce that the emergence of FKUB and the establishment of collaboration with other agencies or institutions is a result of the organization's existence. On the other hand, he underlined the importance of his organization playing a collaborative role in achieving social harmony in the city of Palu.

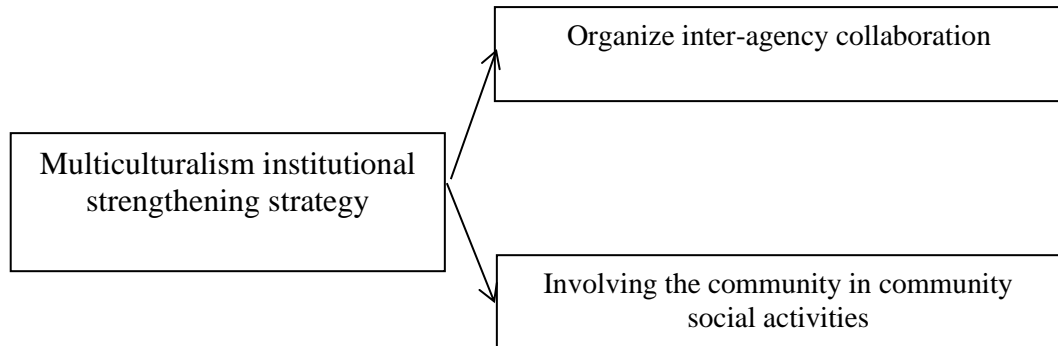
b. Engaging the Community

In many senses, society is both an object and a subject. In the framework of this study, the community is both the executor of harmonization production and the object that experiences social harmonization through the FKUB organization. The aforementioned conditions are further supported by the municipal government's perspective that it is the people who play a vital part in a state process, while the government is only a servant or mediator. As a result, the Palu City administration prioritizes public engagement in all community activities.

Similarly, in order to achieve social harmony, the multiculturalism institution led by FKUB in partnership with social groups constantly includes community members in all of their social events. Regarding the above, Rahmi Ritianda, Head of the Taipa Welfare Section, North Palu, indicated that FKUB always cooperates with the kelurahan when arranging meetings with people so that locals will come if invited. The same process operates in Kayu Malue Pajeko, North Palu, as revealed by Putra Airlangga, Head of Government, who stated that all FKUB operations, particularly in the early days of their development in urban villages, employed the village path, particularly in presenting people. As a result, citizens will come to the meeting to socialize the presence of FKUB, its activities, and duties.

As a result, the involvement or participation of community members is the major key to FKUB operations since they are the true implementers of social harmony. They also like the security and tranquillity of their surroundings. Citizens must take an active role in creating the scenario rather than waiting for the government to do it. They are made aware to actively create this scenario through FKUB's kelurahan program in collaboration with other social groups. Based on the explanations of the approach for developing multiculturalism institutions in Palu provided above, it may be summarized as follows:

Strategy chart for strengthening the multiculturalism institutional model



CONCLUSION

In Palu City, multicultural institutions are represented in all social groupings that originate from the grassroots. Social groupings are often seen at the kelurahan level rather than the subdistrict level. These organizations are anticipated to contribute to the government's attempts to foster peaceful social circumstances in Palu City, both among ethnic and religious groups. According to a number of interviewees, the presence of these social groupings is not uniformly dispersed across the country. One method used by the Palu city administration to achieve a peaceful social life for its residents is to include the concept of 'multiculturalism' into all social activities in the Palu community without exception. Socialization concerning multiculturalism is the government's attempt to remove itself from the shadow of conflict by promoting multiculturalism as a natural rule.

By founding FKUB, the Palu city administration is enhancing the role of social groups, particularly those directly tied to peaceful religious life, in implementing the multicultural institutional model. In order to build character, FKU, like the Palu City Government, must collaborate with the government, community leaders, religious leaders, traditional leaders, youth leaders, women leaders, and other community groups. Within the scope of Bhineka Tunggal Ika, Indonesians who embrace the ideals of tolerance, kinship, and mutual collaboration.

In this study, the institution of multiculturalism, as said at the outset, is a social organization dedicated to the attainment of social harmony. FKUB works with several city administrations, namely the sub-districts, to carry out its tasks. The kelurahan network makes it easier for FKUB to interact and coordinate with neighborhood social groups. FKUB collaborates with security forces, particularly the police, in addition to creating a network with the kelurahan. Houses of worship of all religions or institutions that accommodate them are also intimately tied to the existence of FKUB.

The community is both the executor of harmonization production and the object of social harmonization through the FKUB organization. Similarly, in order to achieve social harmony, the multiculturalism institution led by FKUB in partnership with social groups

constantly includes community members in all of their social events. Residents will come to the meeting in order to socialize the presence of FKUB, its activities, and roles. As a result, the involvement or participation of community members is the major key to FKUB operations since they are the true implementers of social harmony. They are made aware to actively create this scenario through FKUB, the kelurahan program, and other social groups.

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