

MULTICULTURAL SOCIETY HORIZONTAL DIMENSIONS

Firmansyah

Email: firmanyk@gmail.com

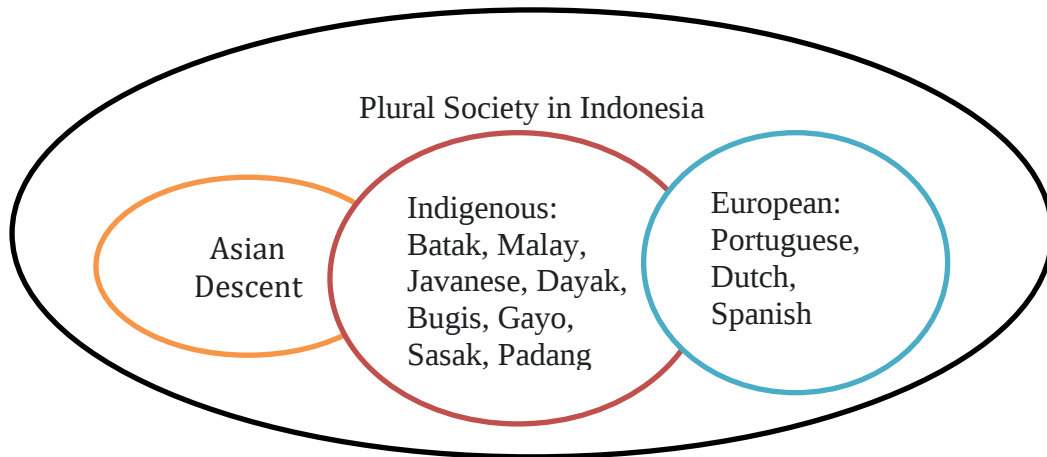
STIT Al-Hikmah Tebing Tinggi

Abstract: The structure of Indonesian society is characterized by two unique characteristics, namely (1) horizontally, it is marked by the fact that there are social units based on differences in ethnicity, religion, customs, and regional differences. Meanwhile, (2) vertically, the structure of Indonesian society is marked by sharp differences between the upper and lower layers. The plurality of Indonesian society is a strength in itself, with a pluralistic society instilling values of tolerance, mutual respect for differences and diversity in Indonesian society. The concept of plural society as used by social scientists today is indeed an extension of Furnivall's concept. Pluralism in Indonesia has developed in society since the colonial period of the Dutch East Indies, divided into three parts, namely European, Indigenous and Asian descent.

Key Word: Pluralism, Culture, Religion and Social Status

Introduction

Linguistically, the word plural comes from English plural which means plural, in the sense of diversity in society, or many other things outside our group that must be recognized. In terms, pluralism is not just a situation or fact that is plural, plural, or many. More than that, pluralism is substantially manifested in the attitude of recognizing each other as well as appreciating, respecting, nurturing, and even developing or enriching situations that are plural, plural, or many (Noer, 1999: 972). Differences in ethnicity, religion, customs, and regionalism are often referred to as characteristics of a pluralistic Indonesian society, a term originally introduced by Furnivall (1967:217) to describe Indonesian society during the Dutch East Indies.



Indonesian Society Pluralism Chart

Nasikun explained that the structure of Indonesian society has two unique characteristics. Horizontally, it is marked by the fact that there are social units based on ethnic, religious, customary and regional differences. Vertically, the structure of Indonesian society is characterized by sharp vertical differences between the upper and lower layers. It is these horizontal differences that characterize a pluralistic Indonesian society (Nasikun, 1987:15).

Multicultural society is a term used to describe a person's view of the variety of life in the world or cultural policies that emphasize the acceptance of diversity and various kinds of cultures (multicultural) that exist in people's lives regarding values, systems, cultures, habits, and customs. their politics. Multiculturalism is related to culture and the possibility of the concept being limited by value content or having certain interests. "Multiculturalism" is basically a world view which can then be translated into various cultural policies that emphasize acceptance of religious, plurality, and multicultural realities that exist in people's lives. Multiculturalism can also be understood as a world view which is then manifested in political consciousness (Azra, 2007: 30)

The multiculturalist paradigm requires an appreciation and respect for other people's ethnicity, culture, religion, language, and traditions. However, multiculturalism which has many models, in turn will give different multiculturalist behavior.

Theresa E. McCormick has shared the model of multiculturalism that has occurred in the United States. This model of multiculturalism actually reflects the face of multiculturalism that occurs periodically empirically in the US, before multiculturalism with the melting pot model, where each culture merges and then eliminates the identity of each culture, characterizing the salad bowl, where each group reflects its own unique identity.

Efforts to characterize the United States as a "melting pot" in which differences would gradually disappear began to adjust to a perspective of our society as a kind of "salad bowl" wherein each group reflected its unique identity and its American experience. While a multicultural view of society and education has not fully taken hold, the concept has provided educators with a framework in which to advocate program development and change that is not based on a deficit model of students and their heritage (Cormick, 1984: 93-97).

According to Theresa E. Mc Cormick, multiculturalism is divided into four models:

- 1) The molting pot model: namely the fusion of ethnicity and culture into a new nation, so that the old ethnic and cultural characteristics that make up the unity of the nation are lost
- 2) The assimilation model: a view that justifies eliminating existing differences and blending in with the dominant group culture. Usually the cultural color of the dominant group is still easily recognizable even though it has been reduced. On the other hand, a weak group culture will run away and disappear.
- 3) Salad bowl model: which views the necessity of every individual or group in society to respect cultural diversity, which comes from differences in ethnicity, culture, religion, language, and the region where individuals and groups come from. And at the same time support the mutually agreed agreement to unite and respect each other in one container and live side by side peacefully. The Indonesian people follow this third model with the motto *Bhinneka Tunggal Ika*.

- 4) The open nation model: an open society view, people with all their diversity are freed to take the desired way in forming a nation (Cormick, 1984: 93-97).

The opinion Parekh: *"...just as society with several religion or language is multi religious or multi lingual, a society containing several cultures is multicultural.* Therefore parekh formulated that *"...a multicultural society, then, is one that includes several cultural communities with their overlapping but none the less distinct conceptions of the world, system of meaning, values, forms of social organization, histories, customs and practice* (Parekh, 2002: 5). So, it is implied that through these different conceptions, they are able to coexist with one another. Parekh mentions:

- 1) Isolationist multiculturalism, namely a society in which various cultural groups live autonomously and engage in minimal interaction with one another.
- 2) Accommodative multiculturalism, namely people who have a dominant culture that makes certain adjustments and accommodations for the cultural needs of minorities. These societies formulate and implement culturally sensitive laws, laws and regulations, and provide freedom to minorities to maintain and develop their culture. On the other hand, minorities do not challenge the dominant culture. Multiculturalism is applied in several European countries.
- 3) Autonomous multiculturalism, namely a plural society whose main cultural groups seek to achieve equality with the dominant culture and want an autonomous life in a political framework that is collectively acceptable. The main concern of this culture is to maintain their way of life, which has the same rights as the dominant group; they challenge the dominant group and seek to create a society in which all groups can exist as equal partners.
- 4) Critical/interactive multiculturalism, namely a plural society whose cultural groups are not too focused on autonomous cultural life, but rather form a collective creation that reflects and affirms their distinctive perspectives.
- 5) Cosmopolitan multiculturalism, namely a plural society that seeks to completely remove cultural boundaries to create a society in which

each individual is no longer bound to a particular culture, on the contrary freely involved in intercultural experiments and at the same time developing their own cultural life. (Parekh, 2007: 13-16)

Commenting on the views of the five variants of multiculturalism above, Azra said, in the Indonesian context, it seems to belong to the second and fourth multiculturalism. In Indonesia, basically there is a dominant culture in the context of culture, politics, ethnicity and religion; but basically the dominant culture provides accommodation for other cultures to provide accommodation for other cultures to express themselves. There is also a fairly intense interaction process between the dominant culture and other cultures, which in turn gives rise to a "supra-culture" – which can simply be attributed to Indonesian culture – the culture of the Indonesian nation-state (Azra, 2007: 16)

However, quoting Tolchah Hasan's opinion, if we look at the various conceptual frameworks on multiculturalism and multicultural society as mentioned above, substantively they are not really new in Indonesia. As a country of diversity, stressed Tolchah Hasan, Indonesia reflects multiculturalism that is integrated in oneness (unity). A country with such an identity is a country that recognizes and is proud of diversity but strives to realize the ideals of unity in the reality of the nation. (Hasan, 2016: 16)

Furnivall a pluralistic or multicultural society is a society whose value system is embraced by various social units in such a way that community members lack loyalty to society as a whole, lack cultural homogeneity and even lack the basics to understand each other. A society is plural in so far as it structurally has diverse sub-cultures. Nasikun explained that the structure of Indonesian society has two unique characteristics. Horizontally, it is marked by the fact that there are social units based on ethnic, religious, customary and regional differences. Vertically, the structure of Indonesian society is characterized by sharp vertical differences between the upper and lower layers. It is these horizontal differences that characterize a pluralistic Indonesian society (Nasikun, 1987: 15)

According to Franz Magnis Suseno, horizontal friction shows symptoms of betrayal of the three principles of the life of the Indonesian people, namely: First, the betrayal of the youth oath in 1928, namely the

desire to build one nation, namely the Indonesian nation. Second, betrayal of the agreement to live together under the umbrella of the Unitary State of the Republic of Indonesia. There are signs of separatism to separate themselves from the Unitary State of the Republic of Indonesia. This movement was certainly born because of the mistakes we made, among others, by underestimating the existence of the cultural diversity of the Indonesian nation and placing too much importance on the culture of one or two ethnic groups. Third, the betrayal of the common pledge to live in harmony, full of tolerance, because it is bound by one goal, namely wanting to build a just and prosperous society for all of society (Mahfud, 2006: 16)

RACE

The word race comes from French and Italian, namely *razza*. The term race was first introduced by Francois Bernier in Liliweri (2018:21), a French anthropologist, to put forward the idea of distinguishing humans based on categories or characteristics of skin color and face shape. After that, people then establish human hierarchies based on physical or biological characteristics.

According to Gill and Gilbert in Liliweri (2018:21), race is a biological characteristic inherent in humans, which can explain a group of people that can be classified according to physical characteristics created through the reproductive process. In the social reality found in society, race is often used as a social status which is interpreted from a cultural perspective, not biologically.

Based on biological characteristics, humans are generally grouped into various races. Humans are distinguished according to face shape, hair, height, skin color, eyes, nose, and other physical characteristics. So, race is the difference between humans according to biological physical characteristics. The main distinguishing features between races include the natural features of hair on the body, the natural color of the hair, skin, and irises, the shape of the folds of the eye patch, the shape of the nose and lips, the shape of the head and face, and the size of the body. For example, the Malay race is generally characterized by brown, curly hair, black eyes, and medium stature. The Negro race is characterized by black skin and curly hair.

The characteristics that make up the identity of a race are objective or somatic. Biologically, the concept of race is always associated with giving the characteristics of a person or group of people to a certain group that genetically has physical similarities, such as skin color, eyes, hair, nose, or facial features. Such a distinction only represents the external appearance factor.

In this world inhabited by various races, in the 19th century, biologists made a racial classification into three groups, namely Caucasoids, Negroids, and Mongoloids. Meanwhile, Koentjaraningrat divides the world's races into 10 groups, namely Caucasoid, Mongoloid, Negroid, Australoid, Polynesian, Malenesian, Micronesian, Ainu, Dravidian, and Bushmen.

ETHNIC OR ETHNICITY

Koentjaraningrat (1990:59) states that ethnicity is a social group or unity of human life that has an interaction system, which exists because of the continuity and sense of identity that unites all its members and has its own leadership system.

F. Baart (1988:16) states that ethnicity is a group of people who are mostly biologically able to reproduce and survive, have cultural values, form their own communication and interaction networks and determine their own group characteristics that are accepted by other groups and can be distinguished from other population groups.

When referring to the opinion of F. Baart above, ethnic identity can be seen, among others, from the innate ethnic elements (ethnictraits). These characteristics include natality (birth) or blood relations, common language, common customs, common belief (religion), similarity in mythology, and similarity to totemism.

Ethnically, the Indonesian nation is a pluralistic nation with a large number of ethnicities. The exact number of ethnic groups in Indonesia is difficult to determine. A smart book, Complete Summary of Social Knowledge, writes that there are 400 ethnic or ethnic groups in Indonesia. Classification of ethnic groups in Indonesia is usually based on the customary law circle system. Van Vollenhoven in Koentjaraningrat (1990:59) suggests that there are 19 circles of customary law in Indonesia. The diversity of these

ethnic groups naturally gives rise to cultural diversity in Indonesia. So, based on the national ethnic classification, the Indonesian people are heterogeneous

The geographical situation that divides the territory of Indonesia into approximately 3,000 islands spread over an equatorial area of approximately 3,000 miles from east to west and more than 1,000 miles from north to south, is a factor that has a very large influence on the creation of ethnic plurality in Indonesia.

Regarding how many ethnic groups actually exist in Indonesia, it turns out that there are various opinions that are not the same among experts in social sciences. Hidred Geertz (1981: 76), for example, mentions that there are more than 300 ethnic groups in Indonesia, each with a different language and cultural identity. Mention that there are more than 35 ethnic groups according to the main study of languages and customs that are not the same, suggesting that there are at least 19 mapping areas according to applicable customary law. However, with the estimation that the birth rate and death rate have the same average for most ethnic groups in Indonesia, then the figures above may still be able to describe the current situation.

The assimilation and integration of culture in an area that goes well can be a model for the implementation of conflict resolution that often occurs in Indonesia. One example of the success of cultural assimilation in the model of resolving conflicts that occurred in Indonesia. For example, the implementation of the tradition of celebrating the Ark in Bengkulu Municipality. Thus, exploring the structure and how the structure encourages integration to run well is something interesting to study because it has benefits in the context of the pluralistic society that exists in Indonesia, especially in Bengkulu Province (Alfarabi, 2012: 1-2).

One of the forms of community interaction is as revealed in the celebration of the Ark. Although globally people recognize the celebration of the Ark as a Muslim celebration to commemorate Husein, the grandson of the prophet Muhammad who died in the Karbela field, it cannot be denied that the Chinese tradition has also been attached to the tradition of "telong-telong" which has always been part of the implementation of the Ark, "telong-telong" itself in our Chinese society. Known as lanterns. Besides "telong-telong", there is also a tradition of fish in the form of a large fish doll

and held in high esteem. The tradition of these fish is believed to be a symbol of the fishing community looking for a living in the city of Bengkulu. Although the traditions of “telong-telong” and “itran-itran” do not have a direct relationship with the core of the ritual celebration of the Taboo! However, these two traditions are still part of the celebration that always accompanies the Ark ritual

The Ark tradition itself is believed to have been brought by the Indian community who were recruited into the army by the British who were stationed at Madborough Fort. Although there are those who say that the Tabut tradition was brought by Imam Senggolo in the context of spreading Islam, until now the Indian descendants in Bengkulu City are still considered as holders of the mandate for the implementation of the Tabut tradition and occupy a special position in the Ark family.

Based on this situation, the celebration of the Ark is a mixed form of several ethnic, religious, social stratification and fields of work. Efiris involved in the celebration of the Ark is of Indian descent who called Sipai Melayu Bengkulu and Chinese. While for all religions, the majority of Sipai and Bengkulu Malay descendants embrace Islam, while the Chinese embrace Christianity, Buddhism and Confucianism. Regionally, the Malay and Sipai communities are relatively more mixed and fisherman-minded, while the Chinese are more concentrated in the trade sector. (Alfarabi, 2012: 1-2).

Religion.

The second factor, namely the fact that Indonesia is located between the Indonesian and Pacific oceans, greatly influences the creation of religious plurality in Indonesian society. Because of its location in the midst of sea trade traffic through the two oceans, the Indonesian people have long received various cultural influences from other nations through foreign traders, ranging from the cultural influences of India, China, Persia, to Europe; while Japan, which had occupied Indonesia for several years, had little influence on the trust of the local community.

All of these cultural influences are found in the form of religious plurality in Indonesian society. Outside Java, the results can be seen in the emergence of modernist Islamic groups, especially in areas strategically located within international trade routes at the time of the entry of Islamic

religious reform, traditionalist conservative Islamic groups found in rural areas, and Catholic and Protestant Christian groups in Maluku, East Nusa Tenggara, North Sulawesi, Tapanuli, and a few areas in Central Kalimantan; and the Balinese Hindu group (Hindu-Dharma) especially on the island of Bali.

On the island of Java, we find modernist Islamic groups, especially in the northern coastal areas of Central and East Java with their coastal culture, as well as most areas of West Java; conservative-traditionalist Islamic groups in the interior areas of Central and East Java; and nominal Islam groups commonly referred to as Abangan Islam groups, especially in the areas of Central Java and East Java, as well as Christian minorities scattered in almost every urban area in Java.

The grounding of multiculturalism discourse in the realm of formal education today is increasingly visible. The rise of the idea of multiculturalism is accompanied by the spread of radical issues, many incidents of clashes and horizontal conflicts in society. Various parties then voiced this idea louder and implemented it earlier in the educational curriculum (Lasijan, 2014: 129).

Customs or Behavior

Customs are cultural forms of ancestral traditions from the past that have been passed down directly through oral, written, or behavior to social groups. According to J.C. Mokoginta (1996:77), customs is one part of the tradition that has involved the culture of the community. Customs or traditions in another sense state that this habit is an inheritance or acceptance of general norms that exist in society.

In a general sense, it has been stated that customs are laws or rules that exist in a society in which there are rules of human life as social beings and human behavior in that society. However, customs are not written legal rules.

According to Van den Berg (Adnan & Solihin: 2018: 11), with the reception in complex theory, according to the view of customs, a tradition and habits of our ancestors are still being maintained to commemorate our ancestors as well as cultural diversity. The term custom is often replaced with custom, but basically the meaning remains the same.

If you hear the word customs, usually individual activities in a society and this activity always repeats itself within a certain period of time (can be daily, weekly, monthly, yearly and so on), thus forming a certain pattern. Customs differ from place to place, as well as customs in a place. Customs that have legal consequences are called customary law.

Conclusion

The development of a multicultural society with a horizontal dimension has the following characteristics: Race, Ethnicity and Ethnicity, Religion, Customs and Behavior, Regional Language, Food, Clothing. Race, this school has students and teachers as well as education staff who have different skin colors, faces, eyes, hair, heights. This school has students of Race, Tionghoa (white skin and slanted eyes), Tamil/Indian descent (black skin and have a tall stature), Pakistani descent (not too black skin like the native skin color and have a tall stature), Malay (skinned and tall). brown, wide eyes, and not too tall). Ethnic and Ethnicity: this school has ethnic and ethnic Batak, Malay, Chinese, Tamil, Padang, Acehnese, and Mandailing. Religion: all religions recognized by the government are in this school. Customs and Behavior: of course, every individual has different customs and behavior, due to different family backgrounds. For example, the Batak tribe has different customs from the Chinese, and vice versa. The Malay tribe is different from the Padang tribe and so on.

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