

The Relationship Between Young Generation's Understanding of Pluralism and Multiculture with Unity and Community Unitary in Denpasar City

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Abstract. Denpasar city is part of Bali and also its capital city. Denpasar as the heart and center of government in Bali has experienced very rapid development in various fields, which of course also brings positive and negative consequences for all Denpasar residents. Denpasar City can be said as a very heterogeneous area, it is certainly very full of challenges and or threats that are increasingly complex. Denpasar is currently faced with various problems involving physical and non-physical, with various dimensions. The Denpasar issue will indeed have an impact on the image of Bali as a whole, if it cannot be handled properly. Since the start of the reform era, it has not made the awareness of pluralism and multiculturalism any better. Pluralism is actually led to radical relativism, in which every person, group, or community seems free to do anything, without the need to be bound by consensus, common rules of the game, and the law. Due to the lack of understanding, appreciation and implementation of the principles of pluralism and multiculturalism, various ethnic, religious, and racial conflicts often come to the surface which often take their victims in vain. Therefore, this research was conducted with the title "The Relationship between the Level of Understanding of the Young Generation Regarding Pluralism and Multiculturalism in Line with the Sesanthi Bhinneka Tunggal Ika and the Level of Community Unity and Unitary in Denpasar City". The objectives of this study are: first, to describe the level of knowledge and understanding of the younger generation regarding the principles of pluralism and multiculturalism that are in line with the Sesanthi Bhinneka Tunggal Ika; secondly to describe the views of the younger generation on the condition of unity and integrity in general and at the village level in particular; third, to describe the relationship between the level of understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika and the level of community unity and integrity in Denpasar City. This qualitative research took a sample using purposive quota sampling technique, by setting 100 respondents from the younger generation of Denpasar City. Data collection techniques include observation, interviews and FGDs and related secondary data. Data were analyzed by qualitative descriptive method. The results of the study indicate that the level of knowledge and understanding of the younger generation in Denpasar City is very good regarding the principles of pluralism and multiculturalism which are in line with Sesanthi Bhinneka Tunggal Ika. The younger generation of Denpasar City views the

condition of unity and integrity in Denpasar City as good and strong enough. There is a close relationship between the level of understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika and the level of community unity and integrity in Denpasar City.

Keywords: Unity, Multiculture, Unity, Pluralism

1 Introduction

Pluralism is a view that respects pluralism and respect for others who are different (the others), opening up to the colors of belief, willingness to share, openness to learn from each other (inclusivism), and active involvement in dialogue in order to seek common ground. - equality (common belief) and resolve conflicts. Therefore, without active involvement in the development of this dialogical attitude, there is no pluralism (Piliang, 2005: 341).

Multiculturalism is a plurality relationship in which there is a minority vs. majority problem, in which there is an existential struggle for recognition, equality, equality, and justice, such as the struggles carried out by minority groups in Africa, India, Pakistan, China, Turkey in the United States. Multiculturalism clearly enriches pluralism, although it cannot be equated with it (Piliang, 2005: 344).

Multiculturalism is a reading movement for awareness of forms of respect for differences in which identity politics can play more freely. Its relevance to the Indonesian context is very clear that the reality of Indonesia is an "understanding of diversity" that wants to be merged into a frame of 'unity of unity' of the nation state. It is a challenge to further examine how identity politics and multiculturalism can be applied to a nation state which is still in the process of maturation of "modernity" and democracy is panting. Moreover, it is in a condition that cannot be avoided, the process of globalization and social transformation is fast paced (Abdilah, 2002: xv).

Understanding and ability to implement the principles of pluralism and multiculturalism in daily life will be a strong social capital to maintain and realize unity and integrity in a community. Especially for the younger generation who will continue the leadership relay in the future. Therefore, it is very necessary to do research related to "The Relationship between the Level of Understanding of the Young Generation Regarding Pluralism and Multiculture in Line with the Sesanthi Bhinneka Tunggal Ika with the Level of Unity and Community Unity in Denpasar City".

In connection with this research entitled "The Relationship between the Understanding of the Young Generation Regarding Pluralism and Multiculture with Unity and Community Unity in Denpasar City", the problems can be formulated in the following questions:

What is the level of knowledge and understanding of the younger generation regarding the principles of pluralism and multiculturalism that are in line with the Sesanthi Bhinneka Tunggal Ika?

What is the view of the younger generation on the condition of unity and integrity in Denpasar City in particular?

How is the relationship between the level of understanding of the younger generation regarding pluralism and multiculturalism which is in line with the Unity in Diversity Sesanthi with the level of community unity and integrity in Denpasar City?

Practically this research is expected to achieve the target of findings or can produce the following things:

To explore the level of knowledge and understanding of the younger generation regarding the principles of pluralism and multiculturalism in social life;

To describe the views of the younger generation on the condition of unity and integrity in Denpasar City;

To describe the relationship between the level of understanding of the younger generation about pluralism and multiculturalism with the level of community unity and integrity in Denpasar City.

The output of this research can be divided into two, namely:

First, publications in accredited scientific journals and report documents regarding the relationship between the younger generation's understanding of pluralism and multiculturalism with community unity and integrity in Denpasar City.

Second, the results of this research will be sought to be used as teaching materials for multicultural and national integration courses and obtain Intellectual Property Rights.

Pluralism and Multiculturalism in the Reformation Era

The reform era did not make the awareness of pluralism any better. Pluralism is actually led to radical relativism, in which every person, group, or community seems free to do anything, without the need to be bound by consensus, common rules of the game, and the law. Everything now multiplies in its ugly face: lawlessness, thuggery, shameless corruption, merciless violence, unbridled crime, the law of the jungle, and anarchism. Rather than strengthening, reform is actually a turning point-even the death point of pluralism (Piliang, 2005: 343).

The protracted various ethnic, religious, and racial conflicts show that a nation is not mentally, socially and culturally ready to live in a space of diversity and plurality (Piliang, 2005: 335). The death of pluralism is caused by the tendency of socio-political developments towards various forms of radical relativism, in which there is a tendency to relativize everything, thus causing indeterminacy in various socio-political aspects. In radical relativism, the boundaries of the concepts of right/wrong, good/bad, moral/amoral, ethical/unethical, beautiful/unbeautiful, in various realities of life are blurred and relativized (Piliang, 2005: 343).

The motive of pluralism is to create healthy interactions and realize that humans are social creatures. This interaction will exist if in humans grows the realization that pluralism is necessary. These needs can be measured through positive individual attitudes and behaviors such as tolerance, compassion and mutual respect. The existence of individual awareness of the three attitudes is expected to reduce the desire to behave in a bad manner that appears from time to time. Because evil behavior can happen to anyone even the most intelligent people, and an evil heart is not the cause; perhaps the opposite happens, that crime may be caused by an absence of mind (Sudibyo, 2012: xiii).

Alwi Shihab (1998: 41) provides several definitions and notes on pluralism as follows:

First, pluralism does not merely refer to the reality of pluralism, but also to active involvement in the reality of pluralism. Religious and cultural pluralism can be found in a person's daily life either at work, on campus, or in shopping places. However, by looking at this first understanding, a person can only be said to have a "pluralist" nature if he can interact positively in this pluralistic environment. In other words, with pluralism, each religious adherent is not only required to acknowledge the existence of community religious rights, other Islamic Community Development Journals, but also to be involved in efforts to understand differences and similarities in order to achieve harmony in diversity.

Second, pluralism must be distinguished from cosmopolitanism. Cosmopolitanism refers to a reality, in which various religions, races, and nations live side by side in one location. However, there is no positive interaction between the residents of the location, especially in the field of religion.

Third, the concept of pluralism cannot be equated with relativism. A relativist will assume that things concerning "truth" or "values" are determined by the view of life and the frame of mind of a person or society. The implication of religious relativism is that any religious doctrine must be declared true, and all religions are the same.

Fourth, religious pluralism is not syncretism, which is creating a new religion by combining certain elements from various religious teachings.

Multiculturalism is a plurality relationship in which there is a minority vs. majority problem, in which there is an existential struggle for recognition, equality, equality, and justice, such as the struggles carried out by minority groups in Africa, India, Pakistan, China, Turkey in the United States. Multiculturalism clearly enriches pluralism, although it cannot be equated with it (Piliang, 2005: 344). Multiculturalism is a reading movement for awareness of forms of respect for differences in which identity politics can play more freely. Its relevance to the Indonesian context is very clear that the reality of Indonesia is an "understanding of diversity" that wants to be merged into a frame of 'unity of unity' of the nation state. It is a challenge to further examine how identity politics and multiculturalism can be applied to a nation state which is still in the process of maturation of "modernity" and democracy is panting. Moreover, it is in a condition that cannot be avoided, the process of globalization and social transformation is fast paced (Abdilah, 2002: xv).

It is not easy to build national insight in the era of globalization

Globalization Challenge. The era of globalization has increasingly challenged Indonesian nationalism, especially considering that the unity of the Indonesian nation is more ethical-historical and not natural-ethnic (Suseno, 1996). The existence of Indonesia as a great nation will be increasingly difficult to maintain if the Unitary State of the Republic of Indonesia as a National State cannot function properly. The ideal democratic identity rests on "unity in diversity" and association implies consensus and conflict (Adrain, 1992:259).

Opportunities and Challenges. Globalization has brought many great opportunities for the economic progress of countries that can take advantage of them, but it cannot be denied that globalization in reality also has a detrimental impact, especially for countries that have not or are less able to take advantage of the available opportunities.

Negative Impact of Globalization. The negative impacts of globalization include threats to national culture; the loss of national identity; the fading of the boundaries of the nation state; and other organizational threats. All of them, if repairs are not made immediately, it is not impossible that they will threaten the survival of a country. Even more than that, the unity and integrity of a nation and state can be torn apart and divided. The impact of globalization will become a bigger and more serious threat, especially if state organizations do not have strong leadership.

Beware of National Disintegration

National Disintegration Threat. Indonesia as a nation state cannot escape the threat of national disintegration. The main cause is the weakening of the spirit of nationalism caused by the pull of globalism, localism and radicalism. The pull will strengthen because it is felt that the government has failed to realize the national ideals, namely: building a just and prosperous society, thus giving rise to prejudice, sentiment and widespread social dissatisfaction.

Threat to National Continuity. The control of the sources of prosperity is only in the hands of an elite group that oppresses the majority of the nation. As a result, the sense and spirit of nationalism that was born from the spirit of sharing the same fate became weak. The ideology of Pancasila, which is the unifier of the nation, has decreased in value and has encouraged some people or groups to seek alternative ideologies. If it is not immediately handled consciously and seriously, it will threaten the survival of the Indonesian nation.

Ethno Nationalism – Localism. Ethno-nationalism (localism) if not managed properly, in the long and medium term is a very relevant threat to Indonesian nationalism. Localism in Indonesia now appears in three forms, namely ethno-nationalism which requires total independence from the Republic of Indonesia, ethno-nationalism which requires the widest possible autonomy with different legal and constitutional systems and ethno-nationalism in a decentralized system where the political elite wants leadership. local people are dominated by local people (the sons of the region).

Reform and Stream Politics. The reforms that produced new elites and political parties did not necessarily strengthen the spirit and insight of the nation. On the contrary, the spirit of localism, primordialism, and sectarianism, is actually getting stronger.

Narrow Primordialism and Negative Conservatism

Eroding Narrow Primordialism. Narrow primordialism is often characterized by negative exclusivism. Anything that is not his ethnicity, or religion, or local customs he rejects, suspects, and often hates. Primordial people are not touched at all when they think of their homeland, they do not love their people, they do not feel solidarity with fellow citizens of other religions or ethnicities. Primordial people are closed to the appreciation of the dignity of all people as human beings, because they can only think and feel within the framework of "our people - them".

The gravity of Narrow Primordialism. In the primordial perspective, good-hearted attitudes such as generosity, compassion, willingness to forgive, or justice can only be mobilized towards "our people". As for those who are objects of suspicion or hatred, - towards them, in extreme cases - all crimes can be committed without feeling guilty. Wherever primordialism extends, national insight must fade.

Negative Conservatism. Conservatism is still considered positive if it is shown in a skeptical attitude towards change, which respects traditional values and social relations that have grown in history. However, if conservatism in the name of respect for tradition rejects all reforms and changes, even those based on justice and for the betterment of the lot of the people, it serves the interests of classes that are in a position of advantage, such as the feudal class, or the traditional bourgeoisie, this shows this. which is unhealthy and is a negative conservative attitude.

Meaning of Unity and Unity

Unity and Unity implies the unification of various kinds of diverse patterns into one unified and harmonious whole. The unity and integrity of the Indonesian nation means the unity of the nation that inhabits the territory of Indonesia. Unity is encouraged to achieve a free life in an independent and sovereign state.

According to the KBBI, unity has the meaning as a union, a bond consisting of several parts that are already united. While unity means about one, single nature, unit.

From the meaning that has been explained, it can be concluded that unity and integrity are two things that move hand in hand, unity and integrity are also the main factors for the establishment and independence of the Unitary State of the Republic of Indonesia.

Maintain a sense of unity and oneness by establishing a sense of togetherness and complementarity. Establish tolerance and a sense of humanity by living side by side in harmony, establishing a sense of kinship, friendship, deliberation, mutual assistance, and a sense of nationalism.

The unity and integrity that the Indonesian nation has built is not uniformity, nor is it to eliminate the plurality of society. Unity and unity that is aspired is unity and integrity that still respects pluralism and at the same time respects and maintains diversity in the equality of the Indonesian people.

The Indonesian people still want to uphold the principle of Bhinneka Tunggal Ika. The plurality of society is not an obstacle or obstacle to strengthening the unity and integrity of the nation. In fact, plurality is a very rich potential and strength to advance the nation and state.

Research Objectives

The general objective of this study is to describe the knowledge and level of understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika with the level of community unity and integrity in Denpasar City.

The specific objectives of this study are: first, to describe the level of knowledge and understanding of the younger generation regarding the principles of pluralism and multiculturalism that are in line with the Sesanthi Bhinneka Tunggal Ika; secondly to describe the views of the younger generation towards the condition of unity and integrity in Denpasar City in particular; third, to describe the relationship between the level of understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika and the level of community unity and integrity in Denpasar City.

Research Benefits

The purpose of this study is to describe the relationship between the level of understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika and the level of community unity and integrity in Denpasar City.

This research is expected to be useful in adding to the repertoire of knowledge, especially those related to the understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika with the level of community unity and integrity in Denpasar City. It is also hoped that it will be useful for all components of society who are concerned about strengthening substantial community unity and integrity.

2 Research Methods

Location and Research Design

The research took place in Denpasar City, Bali Province. This research is a case study related to "The level of understanding of the younger generation about pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika with the level of community unity and integrity in Denpasar City". This study seeks to explore various information in detail, accompanied by accurate data collection by including various sources of information.

Population and Sample

The population of this research is the entire young generation who are becoming in the city of Denpasar. The sample taken is by using a purposive quota sampling technique, by setting 100 (one hundred) young generation respondents with the following conditions:

Respondents will be taken proportionally from the younger generation in four sub-districts in the Denpasar City area.

The number of respondents is balanced between men and women, so that each is 50 people.

Types and sources of data

Primary data will be obtained directly from the first hand at the research site, as well as by direct interviews with respondents. While secondary data will be obtained indirectly and collected from various archives, documents, literature, statistical data, and other records relevant to the research.

Research Instruments

This study will use a questionnaire to interview the selected respondents and also use FGD guidelines to obtain data from community groups. All answers will be recorded or recorded as well as possible with a tape recorder, camera, systematic notes.

Data Collection Techniques

Observation

Some of the information obtained from observations is space (place), actors, activities, objects, actions, events or events, time, and feelings. The reason researchers make observations is to present a realistic picture of behavior or events, to answer questions, to help understand human behavior, and for evaluation, namely to measure certain aspects and provide feedback on these measurements. According to Bungin (2007: 115) several things that need to be considered in observation are topography, number and duration, intensity or strength of the response, stimulus control (conditions where behavior appears), and quality of behavior.

Interview and Focus Group Discussion (FGD)

In this study, primary data will be taken using interview techniques based on prepared questionnaires and FGDs will be used to reveal the meaning of a group based on the results of discussions focused on a particular problem. FGD is also intended to avoid the wrong meaning of a researcher to the focus of the problem being studied.

Document

A large number of facts and data are stored in materials in the form of documentation. Most of the available data are in the form of letters, diaries, souvenirs, reports, artifacts, photos, and so on. The main nature of this data is not limited to space and time so that it gives researchers the opportunity to find out things that have happened in the past. In detail, documentary materials are divided into several types, namely autobiographies, personal letters, books or diaries, memorials, clippings, government or private documents, data on servers and flash disks, data stored on websites, and others.

Data Analysis

The data obtained will be analyzed using qualitative descriptive methods and cross tabulation to determine the relationship between variables.

Presentation of Data Analysis Results

Research findings will be presented with tables and graphs organized in detail and systematically according to the order of the subject matter or focus of the research study. The research findings presented in the research report are a series of facts that have been analyzed carefully and systematically and have been narrated to be able to draw a conclusion.

3 Results and Discussion

Based on the data from the research and analysis that has been done, it can be summarized as follows:

The young generation who was used as respondents were one hundred people consisting of fifty men and fifty women, with ages between 18-24 years. Respondents came from various ethnic groups, such as: Balinese, Javanese, Minang, Flores, Sumba and also varied in terms of religion. Most of the levels of education completed high school and some are currently working, or unemployed.

The level of knowledge and understanding of the younger generation in Denpasar City is very good regarding the principles of pluralism and multiculturalism which are in line with the Sesanthi Bhinneka Tunggal Ika.

The views of most of the younger generation of Denpasar City are very good regarding the implementation of the principles of pluralism and multiculturalism in the life of society, nation and state. Although there are some notes that need attention because there are still some parts of the views of the younger generation that can be seeds of exclusivism.

The views of most of the younger generation are very good regarding the condition of unity and integrity in Denpasar City. However, there are notes that according to some of the younger generations there are also concerns related to the potential for clashes between villages or banjars, between students, between community organizations and clashes between supporters of political parties.

4 Conclusion

In connection with this research entitled "The Relationship between Understanding of the Young Generation Regarding Pluralism and Multiculture with Unity and Community Unity in Denpasar City", several conclusions can be formulated as follows:

The level of knowledge and understanding of the younger generation in Denpasar City is very good regarding the principles of pluralism and multiculturalism which are in line with the Sesanthi Bhinneka Tunggal Ika. The young generation of Denpasar City views the condition of unity and integrity in Denpasar City as good and strong enough. There is a close relationship between the level of understanding of the younger generation regarding pluralism and multiculturalism which is in line with the Sesanthi Bhinneka Tunggal Ika and the level of community unity and integrity in Denpasar City.

Although the level of knowledge and understanding of the younger generation in Denpasar City is very good regarding the principles of pluralism and multiculturalism, as well as the conditions of unity and integrity, there are several suggestions that can be given to get attention, namely:

Efforts should be made to increase joint activities involving various components that reflect the plurality of society. Mapping potential conflicts that are starting to be felt by the community, especially the younger generation so that they do not develop and have the potential to divide the unity and integrity of the community in Denpasar City.

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