Harmonization of Intercultural, Interreligious, and Interethnic Relations in Indonesia

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Abstract: *Indonesia is, as an archipelago, consisted of many islands that inhabited by diverse ethnics with their various cultures, religions, and languages, though they use Indonesian language as their own national one. The various cultures, religions, and languages construct, as a structure according to Anthony Giddens, direct, constrain, and enable the agent's idea and their mindsets in their relationship to each others. Therefore, the difference on opinion and the dissent among the Indonesian people often appears and cannot be avoided though there are some social policies have been published and applied by the government and the local government.*

**Keywords:** Agent, Culture, Indonesia, Religion, and Structure

1. Introduction

As an archipelago, Indonesia consists of many islands that stretches from Sabang, in the west area, to Merauke, in the eastern part, and has 237,641,326 inhabitants that consist of 119,630,913 men and 118,010,413 women. This big amount of inhabitants is divided into various ethnics or ethnicities. According to the Indonesian Statistical Data of 2010, there were 1,128 ethnics in Indonesia that live and spread in the various islands, particularly in the main islands. The following Table shows the distribution of Indonesian population in some main island in 2010 with its diagram that presented in Picture l below.

Table 1: Distribution of Indonesia Population In The Main Islands, 2010

Main Islands	Procentage
Java	57,4%
Sumatera	21,3%
Sulawesi	7,31%
Kalimantan	5,80%
Bali dan Nusa Tenggara	5,50%
Papua dan Maluku	2,60%

Source: Indonesian Statistical Central Bureau
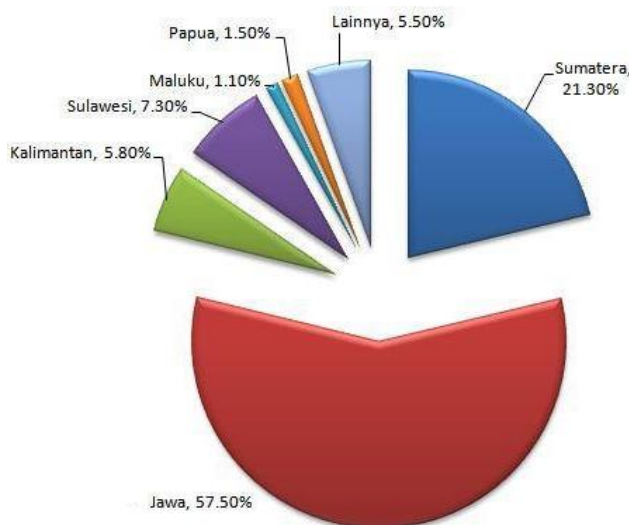
Picture l: Diagram of Indonesian Population Distribution in the Main Islands, 2010

The spread of ethnic group members to various regions in Indonesia has been going on since several centuries ago, long before the colonial Dutch came to this country. They looked for areas that might meet their life needs and their interests economically, socially, politically, and even spiritually. These impulses drive and bring them together with other ethnic groups in the destination areas. This is the beginning of the construction of multi-ethnic social space and multi-ethnic community, as social community.

The multi-ethnic social space and multi-ethnic communities are the common phenomenon in almost Indonesian areas, particularly in the urban areas, and more especially in the big cities. According to some research findings, one of the big city in Indonesia, Makassar had been a multi-ethnic social space and multi-ethnic communities before the colonialism, the Dutch, came to this country. Therefore, Christoph Antweiler (in Journal of Antropologi Indonesia 65; 2001; p.17) described that even among the generally multiethnic cities of Indonesia, Makassar stands out in the cultural diversity. Everyday life is characterized by an intense interaction between members of many ethnic groups originating in the province and the migrants from elsewhere, especially Eastern Indonesia.

The harmonization of interethnic relations in Makassar, Antweiler argues (Idem), that caused by the application of the system of local and regional knowledge relevantly, that gained from their experiences and sentiments as the real-life, real-time and real-space knowledge (quatoed from Abram & Waldren; 1997). The formation of a social community, such as multi-ethic communities, for Weber was regarded as a system, social system, where participant individuals aspire to regain control of their own actions and institution that they created. The problem of control and order embrace the viewpoint that social institution that was originally created by people takes control over the people that originated it. Finally, this social system is a tool and guidance, structure for Giddens, for the individuals, that originally constructed by them, as community members/ethnic members in their social interaction, carrying out their various daily activities. This is the duality of structure, Giddens" theory on relation between agent and structure in which Giddens assumes it with the relationship between chicken and egg (Giddens; 1986; p.2).

In addition, knowledge, as explained by Antweiler (Idem; p.145) on the existence of harmonization relations on interathnic groups in Makassar city above, according to Weber, is cultural reality. "There is no absolutely „objective" scientific analysis of culture . . . (because) . . . all knowledge of cultural reality . . . is always knowledge from particular points of views (Weber. 1922/1923; p.72,81). Weber sees, Antweiler continued (p.149), culture as a historical process that at times leads social change and at others simply reinforces it. Culture is a value concept: "Emperical reality becomes „culture" to us because and infofar as we relate it to value ideas," (p.76). Culture . . . as always influencing the subjective value orientation of social actors.

Meanwhile, the ethnic or ethnicity is, according to Max Weber, a group of people who identify themselves in terms of whom they believe their ancestors to be, the belief of social actors in common descent based on racial and cultural differences, among other factors, whether they act on that basis or not. The term ethnic is intended to describe such facts as the ethnic group is not a spontaneously developed community, or a group with a specific geographical location. But it is a group of people who believe they have ancestors in common from the past.

With the total of 1,128 ethnics, then this is likely the biggest number ethnics in the world. From the number of 1,128 ethnics, there are only some main ethnics that dominate and live the big islands and in some developed and popular provinces. They are also very active in social, economic, and political matters. They are the Javanese whose amount is the biggest one in Indonesia. The second on is Sundanese, and then followed by the Melayunese. The others are Betawinese, Bantenese, Cirebonese, Balinese, Madurese, Minangkabau tribe, Bataknese, Sasaknese, Bandjar tribe, Buginese, Makassarnese, Arab tribe and Chinese/Huldanalo.

Table 2: Proportion of Ethnic Population Numbers & Their Distributions in Each Province in Indonesia, 2000

Ethnics	Population (million)	Percentage	Main Areas
Suku Jawa	86,012	41,7	Jawa Timur, Jawa Tengah, Lampung
Suku Sunda	31,765	15,4	Jawa Barat
TionghoaIndonesia	7,776	3,7	Jabodetabek, Bandung, Kalimantan Barat, Surabaya, Bangka Belitung, Kepulauan Riau, Medan, Bagan Siapi-api, Jambi, Palembang, Makassar, Manado
Suku Melayu	7,013	3,4	Pesisir timur Sumatera, Kalimantan Barat
Suku Madura	6,807	3,3	Pulau Madura
Suku Batak	6,188	3,0	Sumatera Utara
Minangkabau	5,569	2,7	Sumatera Barat, Riau
Suku Betawi	5,157	2,5	Jakarta
Suku Bugis	5,157	2,5	Sulawesi Selatan
ArabIndonesia[4]	5,000	2,4	Jakarta, Jawa Barat, Jawa Tengah
Suku Banten	4,331	2,1	Banten
Suku Banjar	3,506	1,7	Kalimantan Selatan
Suku Bali	3,094	1,5	Pulau Bali
Suku Sasak	2,681	1,3	Pulau Lombok
SukuMakassar	2,063	1,0	Sulawesi Selatan
Suku Cirebon	1,856	0,9	Jawa Barat

Source: Centre of Indonesian Statistical Bureau, 2010.

Each of the Indonesian ethnic embracesses and has their own religion, though the government only admit and legitimate at first time 6 (six) religions legally. The recognition of those religions in Indonesia was established and confirmed in decree of President Soeharto of 1965, but at the time there were only 5, five, religions. In the decree, the five religions were Islam, Protestant, Catholic, Hindu, Buddhist. The Kong Hue Cue then later was included in 1971, in the Indonesian census data of 1971. Therefore, the number of religions in Indonesia became 6, six, including the Kong Hue Cue. Even though, when the President Gus Gur period, the legitimation of the Kong Hue Cue was increasingly legitimated by giving them an access to selebrate their holy days. The next Table illustrates the number of religious adherents of each religion in Indonesia in the year of 2000 and 2010 based on the Indonesian statistical Data.

Determination of religion and government intervention in religious life in Indonesia seems to be quitely different from the concept of religion that put forward by Weber. Weber sees (In Allen.qxd; 2004; p.153), religion as core to society. Humans are linked primary through symbols, and the strongest symbols we have are religious. "There is no communal activites . . . without its special god. Indeed, if an association is to be permanently guaranteed, it must have such a god," (Weber; 1922/1923; p.14). Thus, the determination of the religion of every member of society should not be regulated and approved by the state. Therefore, both Weber and Marx then agree that religion has been used to support and/or justify the social inequality. In addition, the presidential decree Suharto also contradicts with the Indonesian Constitution, Undang-Undang Dasar 45, as the highest law in this country. Article 29 paragraph 2 of the constitution is explained very clearly that the state guarantees the freedom of each citizen to profess their own religion and to worship according to their religion or their belief.

Table 2: The Number of Religious Adherents in Indonesia in 2000 & 2010

Religions	Census Data of 2000		Census Data of 2010	
	Amount	Percentage	Amounts	Percentage
Islam	177,528,772	88.22	207,176,162	87.18
Cristian	11,820,075	5.87	16,528,513	6.96
Catholic	6,134,902	3.05	6,907,873	2.91
Hindu	3,651,939	1.81	4,012,116	1.69
Budha	1,694,682	0,84	1,703,254	0.72
Khonghucu	-	-	117,091	0.05
Others	411,629	0.20	1,196,317	0.50
Total	201,241,999	100.00	237,641,326	100.00

Source: Centre of Indonesian Statistical Bureau.

2. Relations of Interethnics, Interculture, and Interreligions in Indonesia

Men, as social creatures, cannot escape from their relation to each other, not only in communicating or interacting, but also in cooperating in their daily activities. They need each other in order to fulfill and realize their interest and needs economically, socially, politically, and spiritually. These impulses encourage and trigger the construction of social group, such as ethnic groups. For Weber, the construction of social group is the result of social action, from the individual actions, meaningfully oriented toward other individuals. Weber sees that human beings are animals oriented toward meaning, and meaning is subjective and not objective. All humans are oriented toward the world and each other through values. Therefore, the formation of a social group, as community, for Weber regarded as the emerging of a system, social system where participant individuals aspire to regain control of their own actions and institution that they created. The problem of control and order embrace the viewpoint that social institution that was originally created by people takes control over the people that originated it.

Though, Weber sees human beings are oriented to the world, as they are very much motivated by economic interests, but their social relations and their social actions are also always based on the cultural interests. "Not ideas, but material and ideal interests directly govern men's conduct. Yet very frequently, the „world images" that have been created by „ideas" have, like switchmen, determined the track along which action has been pushed by the dynamic of interest," (Weber; 1946; p.280). Thus, the economic and cultural interests become as structure that guides, directs, and constraints the individuals", as social agents", way of thinking, behaviour, and life motivation. This notion is quite different with Marx"s who"s oriented more on economics, and Durkheim"s views who"s more stressed on values. Weber looks like to combine the structuralist notions, conflict and structure of functionalist perspectives, but he also use and more emphasized on micro perspective, agent role.

The explanation of Weber"s notions on social relations and actions above illustrates the social phenomenon of interethnic, intercultural, and interregious relations in a great part of Indonesian areas, such as Makassar city, in South Sulawesi, that described by Antweiler above. In addition, according to Mattulada (1982), members of many different ethnic groups interacted since hundreds years in Makassar,

not only at workplace. Since colonial times, close interethnic economic relations and interethnic marriages were established among the members of the elite of the respective cultural groups. They reside together and intermingle in everyday life, except a part of the Chinese community. Moreover, after the city government and the provincial government apply a regional program or project by socializing the sense of regional belonging as South Sulawesi collective identity, orang Sulawesi Selatan or orang Sulsel for short. According to Antweiler (p.20), since then, not only in bureaucratic circle, the official propaganda discourse on orang Sulsel and kebudayaan Sulsel, Culture of South Celebes, as united culture of the province, performed, but most of people there, of course from diverse ethnic groups, in their every life speak of it. More and more people speak of „South Celebes dances" and „South Celebes houses. This empherical phenomenon shows that rhe regional concept gives an orientation transcending ethnic boundaries. Going beyond Islam, it is capable to integrate the mainly Christian Toraja into the imagined or proposed regional culture. The following pictures are the examples of the integrated and the harmonization of intercultural, interrelious, and interethnic relations both in Makassar city and South Celebes province.

Picture 2: Toraja"s Custom Home as South Selebes Symbol in Provical Level

Picture 3: Toraja Traditional Clothes

The regional programme/project of Makassar and South Celebes governments on sense of regional belonging, as South Sulawesi collective identity, is such political assimilation strategy that fundamentally had been developed and applied by the Bugis-Makassarnese migrants along the coastlines of Southeast Asia. In fact, the strategy of political assimilation is not only applicable today, but before the colonial time, Gene Ammarell argued, (in Ethnology, vol.41, no.l; 2002; p. 51). . . . The Bugis, Ammerell continues, whose homeland is South Sulawesi, has helped shape the processes of regional and national integration and disintegration past and present. Over several centuries, Bugis migrants and settlers have developed a reputation for their ability to insinuate themselves into and eventually dominate local communities and social orders. In particular, the history of Bugis migration is best understood through a frontier model in which, as Scott has suggested, Southeast Asian states have encouraged assimilation as means to control population.

The harmonization of interethnic, interculture, and interreligion relations is not only a social phenomenon that dominated the social space in Makassar city, but it is also a common empirically social situations in most of Indonesian areas. The other examples are Yogyakarta and Menado cities. In these both cities, the empirical phenomena on the harmonization of interethnic, interculture, and interreligious relations is, frankly speaking, more harmonious and intense. In Yogyakarta, the Sultan has, his family in particularly, as the governor, become the role model for his communities. He applies and practices directly the multiethnic, cultural, and religious principles as seen from the palace soldiers; they were recruited and came from several ethnic groups, different religions and of course different cultures. Even the sultan has siblings who are not Muslims. Likewise, the Yogyakarta people, many families who do not embrace the same religion. In one family which consists of father, mother, and 2 children may also adopt 4 kinds of religion. It is not something strange for them because religion is a very personal and human right. In addition, the local language become, Java language, lingua franca, not only for the Javanese, but also most of the other ethnic groups, as migrants, particularly the Chinese. The Java language is also

as one of teaching material in schools, starts from kinder garden to senior high schools. This is the daily empirical phenomenon that can be seen by naked eye and easily at any time.

Picture 4: Tradisional Java Clothoes

In Minangkabau, particularly in Padang city is a city which is quite different with those cities explicated above. Though in Wikipedia, it"s stated that there are some other worship built up there, but it"s very difficult to find its photograph, except the mosques for the Muslims. The following picture is the Minangkabau Custom House.

Picture 5: Minangkabau Custom House

The most popular city, on harmonization of interreligous, intercultural, and interethnic relations in Indonesia is Manado, the capital city of North Celebes. It is regarded as the most comfortable and peaceful city in Indonesia, the central government was to admit it. Since colonial area, this town has been inhabited by multiethic groups (**Sofyan Jimmy Yosadi; In Tribun Manado; Dec. 2013). They are the tribes of** Tombulu, Bantik, Sangir, Gorontalo, Mongondow, Arab, Talaud, Siau, Borgo, and Chinese. Tombulu and Bantik are the two local tribes. The harmoniously religious life is based on the principle of local spirit and motto that Torang Samua Basudara, we are all brothers and sisters, which applied in Manado. To maintain

and further enhance the spirit and the motto, the city governments build a hill as a symbol of diversity.

The hill called the Mount of Love for the people of different religions can come together and coexist in worship as a symbol of religious harmony. There are five houses of worship here, a Catholic church, a Christian church, Buddhist temple, mosques for the Muslim, and Hindu temple built in the second peak. At the first peak is a white cross with 53 meters high that can be seen even from the shore Boulevard in Manado. In addition, it is believed to be the place where the original ancestors of Minahasa tribe, Toar and Lumimuut stay. Seen from their faces carved on the hillside below the second peak. The picture of Bukit Kasih is as follows

Picture 6: Bukit Kasih, Hill Love, In Manado

This hill became a symbol of love and peace among religious communities with the construction of places of worship of the religion fifth. Fifth place of worship was built side by side. This hill was built around 1999 in a tropical hill akwasan steep-walled nan foggy. Uniquely building hill is right above the hot springs of Mount Soputan. No wonder if you will be kissing a lot of the smell of sulfur and saw white smoke coming out of the stone wall gap.

The development of the hill of love and peace, Bukit Kasih, is also become a contradiction not only to the Indonesian Constitution, but it is against the harmoniously religious, cultural, and ethnic relations as a very empirical phenomema in Manado. In Bukit Kasih, there are only five, 5, regious worships built up, what"s about the Kunghucue and others belief followers, is there not any access for them? The local government, in Manado, should revisit the Bukit Kasih development policy in order to accommodate all aspirations and interests of religious people there.

According to the historical records that when the Dutch colonial era, Kyai Mojo and his followers, from East Java, in the waste to the land of Minahasa in North Sulawesi. The local people then gave their ancestral lands to welcome and coexisted with hundreds of years in harmony and peace. Similarly KH Imam Bonjol, a national hero who was banished from Sumatra and eventually died and was buried in the area Lotta, Minahasa

In Manado, Kampung Arab (now Village Istiqlal) located adjacent to Chinese village (Calaca-Pinaesaan) where those communities coexist without friction since hundreds years ago. Chinese people there who live in Kampung Arab, otherwise the Arabs tried in the hometown of China. Interestingly, there are also some villages called Tomohon village, Java village, Kakas village, Langowan village, Bugis village, and so on.

3. Conclusion

The harmonization of interethnic, intercultural, and regions relations in some of Indonesian cities, as has been described above, generally are based on the roles of various agents, the local bureaucrats, members of the ethnic groups, and the actors of local community and the migrants. Generally, most of the diverse agents, the bureaucrats in particularly, use and utilize the local knowledge and wisdoms, in Makassar, Yogyakarta, and Manado, in realizing and achieving their goals and their interests economically and ideally, as Weber believed. Weber sees human beings are oriented to the world, as they are very much motivated by economic interests, but their social relations and their social actions are also always based on the cultural interests. "Not ideas, but material and ideal interests directly govern men"s conduct.

The economic and cultural goals and interests actually are, for Weber, fundamentally encouraged and driven by religion, the spirit of religion, his focus on the protestant ethics as religious values. He believed that the adherence to certain religious ideals, on the part of the believers could create significant social change. The faith based on ethic is called for lifestyle committed to a discipline of hard work and frugal living as indication of one devotion to God. Weber"s explanation might be considered to be true in Manado, but in Makassar, it is quite different as most of Makassar and Buginese are moslem. Islam and Christian have, of course, different ethic and basic belief. Though work hard and frugal living are also very recommended as stated to wake up before dawn for praying then spread to earn a living, and the mubazir which means saving significantly redundant, do not be wasteful. In Makassar, the economic and cultural goals and interest basically are based on political assimilation strategy.

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