

Research Article

The Urgence Of Conflict Resolution Education In Singkawang City

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Abstract

Living in a multi-ethnic environment has its own risks, especially for areas that have a long track record of conflict, such as Singkawang City. This article aims to examine the urgency of (1) the socio-historical aspects of society in Singkawang City, (2) the vulnerability of conflict experienced by students, and (3) the implementation of conflict resolution education in schools. The study was examined using a qualitative descriptive approach. The research location is in the Singkawang City Junior High School. The results showed that (1) historically, Singkawang City was a silent witness to a series of horizontal conflicts between ethnic Chinese vs Dayak, Madura vs Dayak, Madura vs Malay because at that time it was used as a place to accommodate conflict victims. (2) Junior high school students (SMP) in Singkawang City have high conflict susceptibility in the school environment where 100% have experienced conflict, 55% trigger conflicts due to mutual ridicule, and 85% occur between classmates. (3) conflict resolution education can be internalized in Social Education learning because one of the studies discusses conflict and does not only focus on transfer knowledge but also value to students. This is necessary to avoid ethnocentrism, stereotypes, and scapegoating attitudes that can threaten the spirit of national unity and integrity.

Keywords: *Conflict Resolution Education, Junior High School, Singkawang City*

Introduction

Conflict is one of the classic problems that occur in Indonesia. Indonesia is known as a multicultural country that has a variety of cultures (Frelians & Perbawaningsih, 2020). This condition occurred even after Indonesia's independence. After independence, in fact, conflicts with foreign parties still occur. This can be seen from various incidents of conflict. Kompas.com data (17/8/2020) as written by Nurrahman explained that actually after the proclamation on August 17, 1945 the Indonesian people were still struggling to defend this country from foreign colonialism. The period from August 1945 to December 1947 was quite a difficult year for the Indonesian people. At that time, the Dutch and their allies were trying to reclaim Indonesia. This led to guerrilla action and diplomacy in various parts of the country until the Dutch finally recognized Indonesia's independence. Conflict is an inseparable part of human life, conflicts with various scopes and types, such as conflicts between individuals, family conflicts, conflicts between groups, to conflicts between rulers and their people have always occurred in the history of human life. Many experts, with their respective disciplines, seek to provide explanations and offer various solutions to the conflict (Pasir, 2016). Identity conflicts, especially those related to ethnicity, ethnicity, religion or what are called primordial

conflicts occur due to the absence of recognition and self-esteem from other parties (Hali, 2006). For example, the Madura have had a traumatic experience with mass violence during the riots in Sambas, West Kalimantan. Violence that makes ethnic Madura have to leave their place to earn a living. It is very possible that various violences against ethnic Madura in overseas with various prejudices and stigmas that fall on the ethnic Madura have been going on since the colonial era (Murdianto, 2018). In addition to being tough, Madura are known to be rude and hard to trust. In the view of the Dayaks, the traditions and traits of the Madura are to carry sharp weapons, kill, rape, rob, steal, and impose their will on others. Madura immediately use sickles/knives in fights (carok tradition); while the Dayaks carry out the tradition of "mangkok red" (declaration of war) if a member of their clan is injured in a fight. For the Madura, attacking from behind against an unarmed enemy is not a problem, as long as the motive is honorable (Iskandar, 2004). This behavior can be done by design, instantaneously or because of situational stimuli. This aggressive action is usually an anti-social action that is not in accordance with the customs, culture and religion in a society (Susantyo, 2011). Efforts to minimize conflict problems can be done, for example by optimizing the existence of the education sector. The government through the Ministry of Education and Culture has issued Ministerial Regulation (Permendikbud) No. 82 of 2015 to prevent and deal with acts of violence in education. The purpose of the Permendikbud is to create safe, comfortable, enjoyable learning conditions, and to prevent all school members from acts of violence. The regulation is expected to be able to contribute to minimizing conflicts in the world of education. The actualization of the Permendikbud can be done in various ways including through conflict resolution education in schools.

The objective condition of the West Kalimantan region which is geographically very wide, the people are scattered and unevenly dispersed, difficult to reach due to limited transportation, not all regions have institutions and law enforcement officers, resulting in not all conflicts being resolved quickly if only depending on institutions and enforcement officers law. Therefore, for any settlement of social conflicts that are domestic in nature, they do not always have to depend on national law enforcement institutions and officials, but need to seriously open up space and involve local community participation in the conflict resolution process (Bahari, 2008).

Basically, conflict is a relationship that has incompatible goals and objectives in the relationship between two or more parties. Furthermore, conflict includes various attitudes and actions that cause physical, mental, social or environmental damage (Suratman, 2017). The question is, why are people so easily involved and create conflicts that often contain violence? The answer to this question may be extracted from three aspects; socio-psychological, sociological and pedagogical. Socio-psychologically, people today seem to be apathetic to moral and ethical values when they are faced with situations that are felt to threaten or harm them. they are now also starting to not care about the rights of others, they only care about themselves even though they have to harm the rights of others (Pasir, 2016).

In practice, resolution education is important for multiethnic areas with a track record of conflict, such as in West Kalimantan Province. Singkawang City is one of the witnesses to the occurrence of horizontal conflicts in West Kalimantan. In addition, demographically Singkawang City also has a diverse demographic pattern. These two conditions can be the cause of the emergence of a new conflict phenomenon in Singkawang. Conflict broke out after the construction of the Dragon Statue, especially before the election for the Mayor of Singkawang (Kristianus, 2011). Singkawang is a barometer of a multi-ethnic and tolerant city in Indonesia. Therefore, it is not surprising that research that focuses on the problem of tolerance is carried out in Singkawang. Suryowati (2017) released research findings from the Ministry of Education and Culture that there had been intolerance in schools. This research was conducted at the high school level with sample locations in two multiethnic cities, namely Salatiga and Singkawang, namely:

“(1) 57.5% admitted that they strongly agreed to give holiday greetings to school friends of different religions, (2) 42.5% admitted do not agree that OSIS is chaired by students from the majority religion, (3) 34.8% admit that they do not agree with the convenience of being led by someone with the same religion”

Referring to the research results from the Ministry of Education and Culture above, it is seen that signs of intolerance have begun to appear in multiethnic areas in Indonesia. The results of the research must be taken seriously by all parties. Intolerance is a dangerous alarm that can threaten the unity and integrity of the nation. Therefore, through this article, we will examine two points, namely (1) what is the urgency of conflict resolution education in Singkawang City, and (2) how is the internalization of conflict resolution education in schools.

Research Methods

This study used a qualitative descriptive method (Sugiyono, 2013). The research subjects were junior high school students in Singkawang City. Data were collected through literature study and giving questionnaires to students. Literature study is intended to examine historical social conditions. The questionnaire was used to get an overview of the conflict vulnerabilities experienced by junior high school students in Singkawang City.

Research Results

A. Historical Social Condition of Singkawang City

Urgency of conflict resolution education refers to the following points:

First, the basic consideration of why conflict resolution is important is demographic factors. Demographically, Singkawang City is known for its diversity. Diversity can be seen from race, ethnicity, religion, language, and customs in it. Data from the Central Statistics Agency (BPS, 2005) states that the composition of the Singkawang community includes various ethnicities such as Chinese (40.38%), Malays (36.72%), Dayak (7.26%), Madura (5.69%), and other ethnicities (9.9%). BPS data shows that the majority of Singkawang's population is ethnic Chinese. In the course of the history of the establishment of Singkawang City, it cannot be separated from the role of the Chinese ethnic group. At that time, ethnic Chinese were brought in to work in the gold mines in Monterado. The territory of Sambas at that time was quite extensive, covering Sambas Regency, Bengkayang Regency, and Singkawang City. Monterado itself is currently part of the administration of Bengkayang Regency. During the sultanate, Sambas Singkawang was known to have strategic prospects. Mining workers from China will transit first in Singkawang before entering Monterado. In its development, many of the ethnic Chinese interacted with local time, then settled, and married local girls. In the past, *Sinkawang* was known as a colony for Chinese trading partners in the Monterado area. The Chinese trade union at that time had made Singkawang a transit point before going to the Monterado area. In addition, the ethnic Chinese played a role in the naming of Singkawang which was taken from the Hakka language, namely *San* (mountain) *Kheu* (mouth of the river) and *Jong* (ocean). These three words describe the natural appearance of Singkawang which has two mountains, namely Poteng and Pasi, the mouth of the Singkawang River, and is directly adjacent to the Natuna Sea.

Second, historically there have been seeds of inter-ethnic conflict in West Kalimantan. Conflicts have occurred since 1770 with ethnic Dayaks, 1795-1796 between internal kongsi in Sambas, 1818 with the Sultanate of Sambas, 1819 incidents of opium between (Chinese, Sultan, and Dutch), 1923 Chinese rebellion by the Kongsi *Thaikong*, 1824 rebellion in Mempawah and Pontianak, 1850 -1856 *Thaikong* and *Sam Thiaw rebellion*, 1884 dissolution of the joint venture by the Dutch, 1942-1944 anti-Japanese action *Si Min Hui*, 1944-1945 Chinese immigrant riots. 1965 by the North Kalimantan People's Party Movement (Paraku) and the communist-leaning Sarawak People's Guerrilla Forces (PGRS), and in 1967 un-Chinese actions by the Dayaks.

Conditions in the province of West Kalimantan after Indonesia can be said to be not conducive. This happened because of a series of conflicts carried out by ethnic Madura with local residents. There were 11 conflicts between Madura and Dayak ethnic groups in 1962, 1963, 1968, 1972, 1976, 1977, 1979, 1983, 1993, 1994, 1996-1997. Meanwhile, the distribution of conflict in West Kalimantan is as follows:

Table 1. Conflict in West Kalimantan

No	Year	Conflict	Location
1	1950	Madura vs Dayak	Dayak Samalantan (Bengkayang Regency)
2	1967	Madura vs Dayak	Terap toho (Pontianak Regency)
3	1968	Madura vs Dayak	Sungai Pinyuh (Pontianak Regency)
4	1976	Madura vs Dayak	Pontianak Regency
5	1977	Madura vs Dayak	Samalantan (Bengkayang Regency)
6	1979	Madura vs Dayak	Samalantan (Bengkayang Regency)
7	1983	Madura vs Dayak	Sei Ambawang (Pontianak Regency)
8	1993	Madura vs Dayak	Pontianak City
9	1994	Madura vs Dayak	Umbang Titi
10	96-96	Madura vs Dayak	Sangau Ledo (Bengkayang)
11	1997	Madura vs Dayak	Pontianak City
12	1999	Madura vs Melayu	Parit Setia (Sambas Regency)
13	1999	Madura vs Dayak	Samalantan dan Sanggau Ledo
14	2000	Madura vs Melayu	Pontianak City

Source: (Iskandar, 2004)

Looking at the data exposure as shown in table 2 above, it shows that historically, ethnicity in West Kalimantan has a high potential for conflict vulnerability. Uniquely, when the inter-ethnic conflict occurred, many conflict-affected communities fled to Singkawang. The post-conflict refugee destination areas were seen in Marbahan Village, Sedau Village, to evacuate ethnic Madura after the conflict in Bengkayang and Sambas.

Talking about inter-ethnic conflict, of course, cannot be separated from various incidents that manifest as aggressive behavior. The form of aggressive behavior in the conflict era in the past could be in the form of insults, stereotypes and even lead to murder cases.

Third, the emergence of various stereotypes that emerged in post-conflict societies.

1. Ethnic Chinese see four categories of stereotypes on ethnic Chinese, namely (1) foreigners, (2) *economic animals* because many focus on trade, (3) not nationalists because they have been seen in the G30 S/PKI incident, (4) culture The Chinese are not in line with the majority of Indonesians who are Muslim both in terms of food and religious teachings. (Murdianto, 2018) states that since the colonial era the Chinese, together with Arabs and Indians, have been included in the East Asian category so that they have received foreign stereotypes. In the economic aspect, Chinese people are often stereotyped as stingy, greedy, and too calculating. As for the social aspect, there are anti-nationalist stereotypes because they were involved in the G30S incident, business monopoly in the New Order era, and the flight of BLBI funds in the reform era.

Referring to the two opinions above, it can be concluded that there are even some stereotypes commonly found in the social life of Indonesian people such as being stingy, greedy, and too calculating. In addition, other nicknames are not nationalists and foreigners.

2. Madura ethnicity. Madura like to do trouble, take land, break the law, vengeful, and thugs (Arkanudin, 2006). The characteristics of the Madura include; rude, impolite, brave and loud, angry, quick to anger, vindictive, like to fight, should not be embarrassed, and others. Furthermore, it has studied ten Madura characters, namely *ejhin* (individual), *gherra* (rigid and rude), *bangalan* (brave), *koko* (nails), *sahuduna* (as is), *sacca* (sincerely loyal), *jijib* (orderly), *nongghang* (harassing), *ebir* (showing off), *pengko* (stubborn), *sharap* (responsive), *billet* (tenacious), *junel* (entrepreneur), *lalampang* (adventurous), *perempen* (frugal and careful), *sokkla* (religious) and *karata'an* (loudly).

Referring to the explanation above, it can be seen that there are many stereotypes attached to the Madura. In general, the stereotypes that often appear on ethnic Madura in relation to events are *gherra* (rigid and rude), *bangalan* (brave), *koko* (rigid), and *pengko* (stubborn).

3. Ethnic Dayak Dayak

People are always associated with backwardness or the term that is more popular today is premised. This image is even associated with the habit of hunting for human heads, eating people, and having tails. (Frelians & Perbawaningsih, 2020) divides stigma on the Dayak ethnicity into prejudices, stereotypes and labels, as well as the following stereotypes:

Tabel 2. Classification of Stigma

Stigma	Types of Stigma
Eating humans	Prejudice
Beheading a human	Stereotip
Invulnerable and fierce	Label dan stereotip
Love tattoos	Stereotip
Identical to mystical and scary things	Prejudice and steretotip
Tribal	Label
Rough	Label dan stereotip
like drunk	Label dan stereotip

Source: (Frelians & Perbawaningsih, 2020)

Referring to the explanation above, it can be concluded that there are many stereotypes attached to the Dayak ethnicity. In general, stereotypes that appear in society are more directed to the opinion of Frelians & Yuli. So far, the Dayak ethnicity is synonymous with tattoo culture and is close to mystical things. Stereotypes such as beheading humans, invulnerable and violent, violent occur after inter-ethnic conflicts.

4. Ethnic Malay

Malays get the nickname, namely *tengkuyung* or crackers. Crackers have a meaning as a coward, a loser or not a brave person. The nickname of this cracker occurs because the nature of the Malay ethnic likes to succumb. Malays prefer to use satire to reveal something. The satire of the Malays on the Madura is that we are *kite nang nanam die nang ngambenye* or we who plant it, we take the results. There is also the *big chicken kaccik kite ayam die* or our small chicken, big chicken (Bahari, 2008). The wave of resistance was carried out by throwing the words "Malay is not crackers, Malay is not crackers" (Hali, 2006). This word is claimed to strengthen ethnic ties as well as increase the enthusiasm of the Malays in hunting down enemies from house to house, in the bushes, forests, and fields.

B. Condition of Junior High School Students in Singkawang

Conflict can happen anytime, anywhere, and happen to anyone. Talking about conflict so far only boils down to events that occur in the community. Whereas conflict can also enter in other sectors including education. This is experienced by students, especially at the junior high school level in Singkawang City. The analysis of conflict phenomena experienced by students in Singkawang City is based on primary data. The data was extracted by giving a questionnaire to a number of students which was done randomly. The purpose of giving this questionnaire is to get a self-image about the portrait of conflict vulnerabilities experienced by junior high school students. The data is focused on being able to map conflicts in the school environment.

Conflict vulnerability analysis is obtained by providing a number of related questions, namely: (a) whether or not students have seen or heard of conflict at school, (b) the cause of the conflict, (c) the driving factor, (d) the party that appears to be in conflict. Based on the analysis, the following answers were obtained: (1) 100% of students claimed to have seen or heard of conflict in the school environment, (2) 55% of the causes of conflict were because of mutual ridicule, 27% of misunderstandings, 10% of fights, and another 8% of revenge. (3) 42% of the driving factors are due to differences in interests, 40% are due to different ethnicities, and 18% are stereotyped attitudes. (4) 85% of conflict events are carried out between classmates, 10% with friends from different classes, and 5% with friends from different schools. The data presentation gives an illustration that junior high school students in Singkawang City have high conflict susceptibility.

Conflict vulnerability analysis also captures resolution efforts that are often carried out by students. This effort is carried out through the following three questions: (a) conflict resolution strategies, (b) how students make friendships, and (c) efforts to maintain harmonization between students. Based on the analysis, the following answers were obtained: (a) 88% of conflict resolution efforts were carried out by making peace between the parties involved in the conflict, 9% by teachers, and the remaining 3% involving parents. (2) 100% of students admitted that they chose to make friends with students of different ethnicities and religions, (c) 60% of respondents admitted that discussing is the best way to maintain relationships between friends, 34% by sitting close together, and 6% by working in groups. The description of the resolution at least gives a message that although conflicts often occur, the students there remain cooperative.

The description of the conflict vulnerabilities experienced by students alone should be watched out for. This happens because students are the successors of the Indonesian nation's development relay later. If from an early age, there is a high risk of conflict, it is feared that it will become a problem in the future.

C. Internalization of Content for Conflict Resolution

Throughout the history of education in Indonesia, there has not been a curriculum that specifically examines conflict resolution education. So far, material on conflict resolution education has only been included in the study of one lesson in school. In the 2013 curriculum, for example, the study of conflict resolution is only briefly mentioned in one of the subjects at the junior high school level. Social Education lessons in Junior High Schools actually contain material about conflict as shown in the following table:

Table 3. Syllabus for Class VIII Junior high school

Basic competencies	Subject matter
3.2 Analyzing social interaction in space and its influence on social and cultural life as well as the development of national life	<ul style="list-style-type: none"> The influence of social interaction (social mobility) on socio-cultural life Plurality (religion, culture, ethnicity, occupation) of Indonesian society
4.2 Presenting the results of an analysis of the influence of social interaction in different spaces on social and cultural life and the	<ul style="list-style-type: none"> Conflict and integration

development of national life

Source (*Junior High School Syllabus, 2017*)

Referring to the table above, it can be seen that the final material for learning Social Education class VIII contains studies on conflict and integration. Basically the conflict material can also be inserted material about conflict resolution. This material can be seen from the sub-study on how to resolve conflicts.

Students are expected to be able to resolve conflicts that occur in everyday life both as individuals and as a constructive society that focuses on the values of the *pela* tradition. Therefore, the development of a conflict resolution education model based on tradition or *pela* culture is a positive way to develop student competencies or skills towards conflict resolution in schools (Ritiauw et al., 2017). Errors like this result in education seems unable to contribute in solving conflicts that often occur in this area. If the management of education continues like that, it is not impossible that these conflicts will continue to recur, and the people who lose are the people (Zakso, 2011).

West Kalimantan itself. Internalization of conflict resolution education is an urgent need to do. Internalization efforts can be carried out on Social Education subjects which include studies on conflict. In the conflict material, there are at least three things that are studied, namely conflict, conflict negotiation, and conflict mediation. Conflict is related to understanding, causes of conflict, impact of conflict, and so on. Negotiation and conflict mediation are basic skills that must be taught to students.

Conclusion

Based on the discussion above, it can be concluded several things as follows:

1. Conflict resolution education (PRK) is an urgent need for junior high school students in Singkawang City. this happens because in general junior high school students have a high level of conflict vulnerability.
2. Internalization of conflict resolution education (PRK) can be done through Social Education lessons. This is because one of the studies on the subject of Social Education examines social conflicts. This material can be used as a starting point for implementing PKR in schools.

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