

Education In Harmony Multicultural Society “Tana Poso”

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Abstract: This study aimed to get an explanation: (1) How is the development of education in multicultural communities in Tana Poso. (2) What are the cultural values of harmony in the implementation of education. This study took place in Poso with development focus Harmony Education in multicultural society. The idea of Education lists different types of responses to the context of a society that experienced violent conflict in the transition towards 21st century civilization. In the midst of life that concern, a group of beings education moved to initiate, formulate, and realizing the educational model is expected to be space to cultivate a peaceful life. The education personnel representing Alkhairaat Education Foundation, Education Foundation Muhammadiyah and Christian Education Foundation and accompanied by educational practitioners who are competent in their respective fields. This type of research follows the pattern phenomenological study with a qualitative approach. Finally, the substance of the research results are mixed within the framework of structural-functional. Harmony Education is character education that emphasizes balance (equilibrium) of the basic values of human self that harmony in the relationship with the Creator, Harmony Fellow covers the relationship between mankind and the environment harmony human relationships with the natural environment.

Keywords: Education, Self Harmony, Harmony Fellow, Harmony Environmental, Structural Functional.

1. INTRODUCTION

The idea of multiculturalism materials anthropological study was first done by J.S. Furnivall colonial policies and practices in Indonesia and Burma. Furnivall explained that the definition of a plural society is a society where people are racially different only met in the markets. Cultures as a constituent of a pluralistic society is seen as autonomous entities that differ from each other less interact with one another due to geographic factors archipelago. Furnivall exemplifies the Indonesian people to meet in public spaces such as markets, but they did not know each other in depth because they come from different cultural backgrounds. In regard to education, multicultural discourse related to educational reform movement in America in the 1960-1970's. This movement is specifically criticized educational institutions, particularly the discriminatory education policies of the white community against the descendants of blacks. Moreover, this movement is a response to the question of ethnicity as a result of migration between countries posed by the world war. James A. Banks (1993) as the pioneer of multicultural education in schools in the United States to define it: "Multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. Multicultural education promotes the freedom, abilities and skills to cross ethnic and cultural boundaries to participation in other cultures and groups".

Interest-based learning is built on the concept of multicultural education for equality (equal education): (1) develop the knowledge, attitudes to participate in the democratic life for equality; (2) promote the principle of freedom (freedom), a friendship beyond the boundaries of ethnicity and culture. (3) education as an arena of struggle for human rights on racial discrimination in the country of citizens of color in American descent. In the context of Indonesia, multicultural discourse is increasingly becoming a concern when the turn of President Suharto in 1998 were marked by the atmosphere of the people who are facing disintegration by various shades of tribal and religious conflicts. This situation pushed various organizations, including the Association of Indonesian anthropologist, in 2001 organized a seminar in Yogyakarta to design the concept of integration of national life that are relevant for Indonesia who are experiencing the shock of disintegration. Parsudi Suparlan, one of the speakers at the seminar, said the material presented "Towards Indonesia Multicultural society "that multiculturalism is an ideology that recognizes cultural differences or a belief that recognize and promote cultural pluralism as a mode of public life. Parsudi see that multiculturalism is a binder that accommodates differences, including differences in ethnicity. The principle of multiculturalism is a sense of equality recognizes the differences in both individually and culturally. Multiculturalism is seen as a way to glue the unity of the nation. This discourse has emerged as a critical consciousness that the nation's unity and national integration during the New Order regime maintained by centralized political culture are considered irrelevant to the conditions and spirit of regional autonomy (decentralization) and regionalism is increasing in line with the demands of political reform. Appreciating the strengthening of the discourse of multiculturalism as the antithesis of centralized cultural strategy, Hamka Naping (2007) saw urgency education policy of multiculturalism as a strategy to resolve the conflict as empirical facts are there. Hamka Naping see that for more than three decades (during the reign of the new Order) lasted security is tighter and centralized on the issue of eliminating the differences in the ability of the community to discuss and solve problems that arise from differences in an open, rational, and peaceful. Because of the sporadic violent conflict is another impact of the policy strategy of the centralized culture. Supposedly based on the views of

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the constructive quoted Naping of El-Ma'hady mapping, cultural diversity of the community is a cultural capital that can be managed to integrate a life together. But in reality, the reality of the diversity of cultural values remains an issue in the relationship between people. Cultural differences, ethnic and religious attitudes led to mutual suspicion between the resistance and the strengthening of one group against another. As an antithesis to the strengthening of prejudice as a result of violent conflict, the harmonies sound multicultural education as implemented in Poso became important as a way to build community awareness and capability to maintain the harmony of life in the reality of diversity. In this context, thought Hamka Naping (2007) are relevant to education harmony with vision of multiculturalism as a model of integration of education to take care of people's lives. Vision of multicultural education becomes a strategic choice that is able to manage diversity becomes a commitment to mutual acceptance and respect among learners.

Poso in a Variety of Perspectives Study

Ethnographic Poso by Kruyt and Nicolaus Adriani (1912) is the first work that explains Poso konprehensip, even become a source book for further research. Another article discusses the community Poso is Albert Schrauwens (2000) who conducted field work in the 1990s. Schrauwens research focus on the influence of the Christian mission to the transformation of socio-cultural and community development, especially ethnic Pamona. Research Schrauwens part of anthropological studies that diachronic develop the basics of ethnography built by Kruyt-Adriani. Posts Lukman Nadjamuddin (2002) is a social history perspective the development of Christianity in Poso. The third article of the ethnic Pamona, Downs (1958), which discusses the religion of pre-Christian, Schrauwens that discuss cultural transformation, and Nadjamuddin who wrote in a historical perspective the social-Christianization on ethnic Pamona is the text that the focus is on the development, the term Schrauwens 'transformation', population, in particular ethnic Tana Pamona in Poso. Since the series of conflicts in Poso Tana December 1998, scattered papers in various journals, thesis, dissertation in book form until Questioning Poso in different perspectives. Of course many of these writings unread. The complexity of "religion" and "interests", or in the formulation of the others "who" rode "who" or "who is actually advantaged in the conflict", can be observed in the writings of Aditjondro (2002); Aditjondro, (2004), Lian Gogali (2007) Arianto Sangaji (in Nordholt & Klinken, 2014) on Poso. It can be said that Aditjondro was the first and later developed by Gogali and Sangaji who criticize capitalism through military interests in the conflict in Poso. Aditjondro thesis seems to be the main reference shape the mind and influence the movements of community advocacy at the Palu-Poso region-Morowali as a cluster of mining areas which were divided by the investor. Aragon (2002), an outline of the correlation of conflict in Poso as part of an economic crisis that has implications for national and local leadership crisis at the time. National leadership succession undignified from Soeharto to B.J. Habibie has implications for the horizontal conflicts in society generally wraps religion and ethnicity as ideology for conflict. Of cases of assault against the Chinese community in Singapore in 1997, spread to Poso in Central Sulawesi in 1998, spread to Ambon and surrounding islands in 1999, to Borneo, Indonesia East region is very sensitive to the issue of ethnic and religious plurality. Thesis Aragon on Poso conflict

other than to do with the political crisis at the national level-Jakarta, too little to explain the dynamics of local leadership succession in Poso that occurred at the same time. Regarding the dynamics of local politics to contestation in the form of open conflict mapped by Damanik (2003). In his writings, many Damanik present the data in the field during the ongoing social unrest. Reference of Aragon and Damanik, the substance that you want to appear from this paper is a critical analysis of the interests of power (political) groups which take the polarization people of different faiths. Even with a case study on the Poso conflict, since the beginning of the conflict designs constructed by religious emotion. Hasrullah (2009) conducted a study of Poso in political perspective. Communication Hasrullah understand the Poso conflict is the Malino Declaration to Poso initiated by Muhammad Yusuf Kalla and Susilo Bambang Yudhoyono. Therefore, Generally informants Become Involved are the main figures in Malino declaration. There are a number of theses Hasrullah about the conflict, Among others: (1) the conflict involves two groups of people of different religions, Islam and Christianity. But the motive of conflict is the struggle for the political interests of the local elite. Mastery of strategic sectors so that local people are marginalized. (2) during the conflict misdirection message, Also through the media, and this resulted in the strengthening of religious emotion that raise the escalation of the conflict.

Study of Education Harmony

A book edited by Suprayogi, et al., (2012), The Evolution of Education Harmoni Building Harmoni Indonesia from PaPoTe - A Note Process Development Education Harmoni in Palu, Poso and Tentena, Central Sulawesi is a collection of writings by the diverse perspectives of the people involved in development of education harmony. Those concerned about the education, among others, H.A.R Tilaar, which puts the education of harmony in national educational perspective as Pancasila society that recognizes the rights of human beings are equal and help each other to achieve a common life. Asep Mahpudz highlight the harmony of education as a model of character education to build peace and live in harmony in diversity. Sulaiman Mamar develop positive thinking perspective of the context of the tribes in Sulawesi Tengah. Mamar specific mention several tribes, such as Kaili, Pamona, Javanese, Bugis, Bali has a number of large populations who live in Sulawesi Central.

Said terminology Poso – Pamona

Etymologically the word meaning Poso-Pamona based records Ompioni Pomatoe terminology, namely: Poso consists of two syllables, Po abbreviations Poiwo, and So as abbreviations Songka. Poiwo Songka of two words that imply the origin of the command. Meanings are constructed by this Pomatoe backgrounds Pamona kingdom built on mythology Lasaeo derived from the world of heaven and down to earth to build a life and government. Understanding associated with these concepts is the meaning of the word, which means the beginning Pamona. The series of these meanings associated with Pamona village that was once the center of power by a king named Rumbenuu (Kruyt, Jr., 1977). From the Pamona area is reported as early in life and then dispersed communities inhabiting in part plateau in Central Sulawesi. Pamona deeper meanings of words are explained by Pamotoe ie as a series of three syllables, covering Pa = Pakaroso, Mo = Mosintuwu, Na = Napolanto. Pakaroso Mosintuwu Napolanto

means to realize the strong live together. Pomatoe develop it into three levels, namely value : Napolanto Tuwu Siwagi, Napolanto Tuwu Malinuwu and Napolanto Sintuwu Maroso. Unfortunately, the record Pomatoe not give any further explanation understanding. To explore the values of the above, the authors developed from explanation Justin Hokey, cultural Tana Poso who received an award from the Ministry of Education and Culture in 2015 as Maestro Indonesian culture, give meaning, namely : Napolanto Tuwu Siwagi realization of life sharing, support each other based on mutual love, Napolanto Tuwu Malinuwu life is actualization of mutual support for the continuation of life together. It is an obligation which is exemplified Hokey younger generation nurturing parents and vice versa older generation obliged to reduce the values to the younger generation that ensures the continuity of life for generations. Napolanto Sintuwu Maroso, unrevealed collective agreement which strengthens life. The cultural values of ethnic Pamona in Ompioni record Pomatoe and meaning by Justin Hokey shows a depth of meaning about the philosophy of life in Tana Poso. Cultural values that were born from the process of living together and become the social glue. Life values are inherited and are formulated in a term called Sintuwu There are Indigenous living together (Kruyt, Jr., 1977).

Building a Peaceful Life Harmony Through Education

The passion for developing education is relatively new harmony in Poso began in 2003 and the program is related to the condition of people who pass through a wrenching period as a result of protracted violent conflict. At a meeting held in the scope of policy makers in the field of education, rhetorical questions from Syamsuddin Chalid, Chairman of the Muhammadiyah Central Sulawesi, and Willem Posumah, Chairman of the Education Foundation GKST, who will bear the brunt of violent conflict that occurred protracted in Poso (Suprayogi, et al., 2012). It is children who will be caregivers in the future. Children who lose their parents will live in the shadow of revenge and hate. Hope in children is that stirs the conscience of the observer Poso to work a humanitarian catastrophe and seek solutions through education. Minimal educational function is expected to cut the chain of violence from generation to generation. Initially in 2003, the term socialized to restore peaceful life through education is the education of peace. Discussion and workshops, conducted intensive training, to development in the curriculum in environmental education ended term peace education is changing. The word "peace" that followed "education" can be considered to be a trigger to revive the memory of the trauma of conflict, because it is through the work group meetings comprised of the Governing Council of Ulama Indonesia Central Sulawesi province, Muhammadiyah, Alkhairaat Education Foundation, the Central Sulawesi Christian Church coined the term into education harmony (Suprayogi, et al., 2012). In a large dictionary Indonesian mentioned that harmony is harmony. This word is the English translation of which is "harmony" which is absorbed from the word *Harmonia* (Latin) and "harmos" (Greece). Based on the Oxford dictionary, harmony represents the understanding, among other things : (a) a combination of musical notation sound stimulus coming from the chord; (B) an agreement or harmony / peace. Following the development of the sense of harmony words related to education harmony is an agreement or harmony. Promote harmony Education values the protection of

the students as their basic rights to life, protection from violence and discrimination. Each individual is born with the potential to be developed through education and learning that includes: to know (cognition), to do the (motor), to be (affective) and to live together. The understanding developed that through the implementation of multicultural education in the learning expected growth of the child's attitude to appreciate and respect the diversity of tribes, customs, religion, and finally they are able to accept differences. The values take precedence in the educational development of harmony, in fact in line with the thoughts expressed Ki Hajar Devantoro about the process of transformation through education to develop the ideals of equality, prosperity, progress, personality, and unity in diversity (Suryadi, et al., 2014). Educational ideals is Devantoro include equality and unity in diversity is part of the substance to be achieved in harmony education: education as a reflection of the character of the nation's culture is based on the basic principles of Pancasila. The first is a nation of faith and piety based Sila Almighty God; The second principle is the unity of Indonesia as a logical implication of the life of "Bhineka Tunggal Ika"; The third principle fosters personal and life upholding human values as the implementation of the humanitarian principle of fair and civilized. The fourth principle: education harmonies built on a foundation of cultural values that have adhesive to live in unity and religious values based on the principle of religious freedom and tolerance .

Harmony Education as Contextual Character Education

Efforts to build character in school correlates with the needs of building a peaceful life. This effort can not be released with the concept of pedagogical strategies. John Dewey (Team PGRI : 2014) suggests four basic concepts of learning that must be passed by a learner so that it can be a man who has character and healthy behaviors. The four aspects are: (1) Learning to know, (2) Learning to do, (3) Learning to be, and (4) Learning to live together. The concept of learning to be and learning to live together can be said to be very close with efforts to build peace and to be part of building the character of human life. Thus, in education harmony as expected character education is the ability to judge what is right, cares about the truth, and be able to practice the truth which is believed without pressure from any side. The values are developed in harmony education is to develop love of self, fellow human beings and the environment. Creating awareness of the importance of living in harmony with one another and the environment. The main principle of harmony-based cultural education Pamona lifted from the value of life which include : Tuwu Siwagi namely the preservation of life based on the principle of love. Siwagi tuwu value implies an equivalent to the concept of self harmony. Tuwu Malinuwu namely mutual life support (ongoing). In this case, the obligation older generations pass on values to be exemplary in the lives of the younger generation. Instead young people are obliged to live on the values and ideals taught by the older generation. Value tuwu malinuwu the meaning that is equivalent to the concept of harmony fellow, which meant that the function of education is to build social responsibility. Social vision of educational development will bear the soul and character education are sensitive to humanity. Sintuwu Maroso the wholeness together. According Sualiman Mamar (in Suprayogi, et al., 2012) that Sintuwu Maroso positive thinking culture is the core Pamona community. This philosophy is a way of life that

consists of three basic point: (a) respect life (tuwu mombetubunaka); (B) mutual life support (tuwu mombepatuwu); and (c) help each other live (tuwu mombesungko). Substance Sintuwu Maroso actually involve the totality of human life in relation to the environment in which they live. J. Kruyt (1977) says that the Poso believe that all life on earth, in terms of existence and forms of its existence is due tanoana (soul). Tanoana human beings determine and also the lives of animals and plants. Poso always trust people put linkage interplay between human life with the lives of animals and plants that live in the wild. So tanoana is the totality which binds human beings with other living beings and the environment. The third value, tuwu Siwagi, tuwu malinuwu, and Sintuwu Maroso is unity value binding for the survival of the harmony: (1) personal relationships and community with the Creator, (2) relationships with others in the community, and (3) the relationship of man with his environment, Cultural value is in line with the values developed in harmony education which include: Harmony yourself, harmony and harmony among the environment as though the crystallization of flavor, though if the conscience and intellect. Harmony itself as the realization of the human relationship with God which is the basis for the form of more harmony. Harmony fellow was award (petubunaka), equality in relations among human beings as creatures of God. harmony of nature is the attitude of human responsibility for sustainment, life balance with nature, a place where people live and work.

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