



Plurality Awareness in Surakarta-Indonesia: Conflict of Map, Awareness of Elite, and Future Challenges

Abd. Faishol

Universitas Islam Negeri Raden Mas Said Surakarta

abd.faishol@iain-surakarta.ac.id

Abstract

The purpose of the study is to describe pluralism in society and active efforts or positive interactions in the pluralistic environment to create harmony, tolerance, and mutual respect. This research employs qualitative analysis and descriptive analysis as its technique of analyzing the data. The researcher uses his logic when discussing this research, in which the researcher is as an instrument of the research. The validity of the result of this research is carried out by data triangulation analysis. The process of validating the result is also carried out with a focus group discussion which involves seven expert lecturers in history of civilization. In practice, recognition can be made verbally, in document and in behavior (attitude). Active efforts or positive interactions can be in the form of mutual cooperation activities, willingness to get along, helping each other, visiting each other, gathering in a forum to solve a problem, or other activities. In principle, conflicts that have occurred in Surakarta can be identified and triggered by several factors: ethnic factor; political factors (macro politics, national and micro politics, regional); economic factors (the dominant factor); the factor of social segregation, which consists of social segregation based on ethnic trading area, social segregation based on religious territory, and cultural segregation between the Kasunanan and Mangkunegaran communities having different characteristics.

Keyword: Map of Conflict, awareness, Elite, Future Challenges

Introduction

Plurality is pluralism based on virtue (uniqueness) and distinctiveness. Plurality is the antithesis and comparative object of uniformity and unity which encapsulates all dimensions. However,

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plurality is actually in the frame of greater unity. For example, a member of a family is a form of plurality within the framework of family unity and as the antithesis of it. Men and women are forms of plurality from the framework of the unity of the human soul. Nations and tribes are a form of plurality of the unity of human types.¹ Thus, the plurality is actually various and multilevel in accordance with the things that unite and bind each dimension in a unity. At a high level, civilization has a diverse plurality, for example Western civilization, Islamic civilization, Chinese civilization etc. At the national level, there is a plurality of nations, ethnicities, religions, races, political parties, education, languages, philosophies, schools etc. At a narrower and smaller level it also has its own plurality level.

Plurality awareness in the political field has similarities with the plurality awareness in the field of religion. Awareness of religious pluralism has an effect on the issue of tolerance and religious harmony and mutual respect among fellow believers. Awareness of political pluralism influences tolerance, harmony and mutual respect in the political field. In connection with this problem, one of the pluralism theories offered by Alwi Shihab is interesting to consider. According to Alwi, the concept of pluralism does not merely refer to the reality of pluralism, but rather to the *active involvement* of the plurality reality. In certain communities (in the village and in the city), in the office, at school, in the market etc there is pluralism, but one can be said to bear that trait if he can interact positively in the pluralistic environment. So, people are not only required to recognize the existence and political rights of others, but are more involved in trying to understand differences and similarities in order to achieve harmony, tolerance and mutual respect for one another.²

Radical ideology is contrary to the ideology of inclusion that is understood by the majority of Muslims. According to Alwi Shihab in his

¹ Muhammad Imarah, *Islam dan Pluralitas: Perbedaan dan Kemajemukan dalam Bingkai Persatuan*, translated by Abdul Hayyie Al-Kattanie (Jakarta: Gema Insani Press, 1997), p. 9.

² Shihab, Alwi, *Islam Inklusif, Menuju Sikap Terbuka dalam Beragama*, (Bandung: Mizan, 1999), published. VII, p. 41.

book *Inclusive Islam* said religious leaders should be able to prevent the emergence of religious interpretations that can refer to the direction of radicalism and violence. In an Islamic religious environment, religious leaders have an obligation to socialize the concept of moderation which avoids extreme or excessive attitudes on two sides, in order to create an arbitrary and fair society. Although a small portion of them—due to political factors, arrogant and always on behalf of religion to achieve short-term goals. All forms of religious moderation both in value, interacting with other groups and in carrying out religious guidance need to get support. For this reason, efforts to find religious meeting points to prevent violence or radicalism from occurring need to be continually improved. With this approach the seeds of religious radicalism will be dammed so that it does not add up in the country³.

Based on the above theory, to solve and find answers to the problems that have been stated above, this research is above the concept that plurality awareness influences the achievement of harmony, tolerance and mutual respect among fellow citizens. The plurality awareness referred to here is an acknowledgment of pluralism in society and active efforts or positive interactions in the pluralistic environment to create harmony, tolerance and mutual respect. Operationally, recognition can be made verbally, in writing and in behaviour (attitude). Active efforts or positive interactions can be in the form of mutual cooperation activities, willingness to get along, help each other, visit each other, gather in a forum to solve a problem, or such activities. This is the relationship between the problems examined and the formulation of the theoretical framework described above.

Methodology

This research used qualitative analysis and descriptive analysis as its technique of analyzing the data. The main source of this study is literature review. The researcher uses his logic when discussing this research, in which the researcher is as an instrument of the research. The validity of the result

³ Shihab, Alwi, 1999, p.149.

of this research is carried out by data triangulation analysis. The process of validating the result is also carried out with a focus group discussion which involves seven expert lecturers in history of civilization.

Result and Discussion

Map of Conflict

Surakarta is a laboratory for studies of socio-religious conflict in Indonesia. Surakarta is known as "short axis" because it has a long root of conflict from time to time, even the cycle occurs once every two decades. The conflict in Surakarta begins with the Chinatown conflict (the rebellion of the Chinese) or the rebellion of R.M Grendi or Sunan Kuning in 1740-1743 which forced the Kartasura Palace to be moved to Surakarta. Chinese ethnic rebellion continued in the following years. In 1972, a large-scale demonstration was carried out by ethnic Javanese against ethnic Arabs in the city of Surakarta. After eight years later, in 1980 there were social riots in Javanese and Chinese ethnic groups which also occurred in this city⁴. This conflict even caused many casualties and property. In 1998, before President Soeharto came down, national riots occurred on May 13-14 also hit the city of Surakarta⁵, and the victims were ethnic Chinese.⁶In addition to these conflicts, the potential for conflict also often occurs even lurking.

Judging from the configuration of religious life, Surakarta is a city where the composition of the power between Islam and Christianity is equally strong. Although the majority of the population is Muslim, it is polarized into small groups. The clash between the two almost emerged when issues of insult or issues of Christianity emerged. The potential for conflict between the two religions is very large. Viewed from a cultural

⁴ Hari Mulyadi, et.al., *Runtuhnya Kekuasaan Keraton Alit, Studi Radikalisasi Sosial Wong Sala, dan Kerusuhan Mei 1998 di Surakarta*, (Surakarta: LPTP, 1999), p. 29.

⁵ Zakiyudin Baidhawi, *Dinamika Radikalisme Dan Konflik Sersentimen Keagamaan di Surakarta* (Makalah dalam Annual Conference on Islamic Studies (ACIS), presented in Banjarmasin, 1-4 November 2010).

⁶ Nurhadiantomo, *Konflik-Konflik Sosial Pri-Non Pri Dan Hukum Keadilan Sosial*, (Surakarta: Muhammadiyah University Press, 2004), p. 87

perspective, the potential conflict between Islam and the *abangan* (*kejawen*) is very possible to occur, given the many Javanese local cultures that experienced acculturation and were deemed deviating from Islamic teachings by Islamist groups in Surakarta.

Apart from that, Surakarta is also known as the basis of a radical (radical) Islamic movement characterized by the emergence of various Islamic groups that are intolerant and radical. They prefer to use a violent approach in addressing a social problem in the community if they have violated norms and religion. The patterns used in various violence in Surakarta include threats, raids, clashes between communities, sweeping, intimidation and coercion. While the issues that often lead to the emergence of religious based violence are issues of ideology, differences in religious beliefs, cases of violence against cultural practices, issues of morality and issues of discrimination in certain religious communities.

In principle, conflicts that have occurred in Surakarta can be identified and triggered by several factors, among others: first, racial factors. Racial conflicts that have occurred in Surakarta include: the brawl of Kongsing Chinese-Javanese in 1911, the indigenous conflict (Javanese pedicab brother) with ethnic Arabs in 1972, and the Chinese youth conflict with Java in September 1980. Second, political factors. There are two political conflicts, namely the impact of macro (national) politics and micro (regional) politics. Third, economic factors, and this factor is the dominant factor, such as the occurrence of the food crisis in 1966. Fourth, the factor of social segregation.

The Surakarta community is predominantly Javanese, because it was originally the largest Javanese Islamic kingdom in Indonesia. In the life view of the Javanese people, they prefer to save their feelings (*ngrasani, ngudoroso*) rather than directly confronting confrontation (*adu arep*) to solve social problems. With this view of life, it is possible for horizontal conflicts to occur, even though the last two decades of the conflict have subsided somewhat. Surakarta people now save homework to anticipate conflicts with various forms and causes. They have paugeran in the form of Javanese living tradition "*Rukun agawe santoso, crah agawe bubrah*" (peace makes

happiness, disputes make a mess) but this gets challenges and tests in realizing a pluralistic, tolerant, and coexistent Surakarta society. At the very least, in the future this harmonious life will be faced with several problems. First, religious radicalism and intolerance of Islamic religious groups that are now mushrooming in Surakarta. Various religious backgrounds still occur frequently in Surakarta. At least for the past five years in Surakarta there have been 32 times religious based violence. The patterns used in the various forms of violence were threats, raids, clashes between communities, sweeping, intimidation and coercion. While the issues that led to the emergence of religious-based violence were issues of ideology,⁷ differences in religious beliefs, violence against cultural practices, issues of morality and issues of discrimination to certain religious communities.

The violence was coupled with the fact that Surakarta and its surroundings became a place for the seeds of radicalism to flourish.⁸ In fact, this city has become an identical city of terrorists with various terrorism cases in the country that have relations with Islamist groups in Surakarta. In various raids and arrests carried out by Densus 88 in Surakarta books were always found on jihad, denial of NKRI, firearms and various tools for assembling bombs. This condition shows that radicalism indeed lives and develops in Surakarta. Since the beginning of the issue of terrorism, the City of Surakarta has emerged as a public spotlight. A number of names associated with this case such as Arman / Agus died together with Dr. Azhari in Malang 2005. Urwah who died with Nurdin M Top in Mojosongo Jebres Surakarta in 2010. The last case was the shooting of Sigit Qordhowi by Detachment 88. Sigit was strongly suspected of being involved in terrorist networks and the bombing of the Maporesta Cirebon West Java mosque in 2011. Bombing Maporesta Surakarta by Nurrohman who was a network of Bahrin Naim in 2016. The last case of a suicide bombing was in front of the Kartasura T-junction police station ahead of the Ied day, 2019. This shows the strong religious radicalism that exists in this region.

⁷ www.mediakeberagamaan.com, accessed on June 1st, 2018.

⁸ www.mediakeberagamaan.com, accessed on June 4th, 2018.

The emergence of various religious-based violence originated from the lack of historical awareness has led to the emergence of disorientation of certain groups of people with real reality in society. This can be seen from the themes carried out by several groups such as MMI, Jamaat Anshar At-tauhid (JAT) which revolve around the khilafah, Christianization, Islamization, and the issue of Sharia Islamiyah. The theme above is a historical past whose memory was tried to be revealed later forced back at the present time. This imbalance was then interwoven with the history of this nation which had experienced conflict with the Indonesian Communist Party (PKI) in 1965. As is known that Surakarta was the basis of the PKI at that time, after the conflict many people later converted to religion, especially to Christianity and Catholicism. this problem later became a problem regarding the number of followers of religion. Significant increases in non-Muslim groups later became the subject of accusations of Christianization.

The emergence of various religious-based violence originated from the weak of historical awareness has encouraged the emergence of disorientation of certain population groups and real in society. This can be seen from the themes promoted by several groups such as MMI, the Ansar Al- Tawheed Jamaat (JAT) which revolve around Khilafah, Christianization, Islamization, and the issue of Syariah Islamiyah. The theme above is a historical past whose memory was tried to be revealed later forced back at present. This inequality intertwined with the nation's historians who have experienced conflict with the Indonesian Communist Party (PKI) in 1965. It is known that the Surakarta is the base of the PKI, post-conflict and more people who then do the conversions, especially to Christian and Catholic, the issue then becomes an issue about the number of religious followers. Significant increases in non-Muslim groups later became the subject of accusations of Christianization.

Second, SARA (race and inter-group ethnicity). As a region that became the locomotive of change in Indonesia with the emergence of Sarikat Islam (SI) in 1911 by Samanhudi as a rival of the ethnic Chinese economic domination at that time, Surakarta experienced many heartbreaking events

such as the 1913 Chinese-Javanese trade competition conflict, the conflict that occurred in 1970 between the Arabs and Javanese, between ethnic Chinese and Javanese in the 1980s. Then, in 1998, when the reforms had just begun, there were also several violent incidents in Surakarta, both related to political issues and related to SARA issues. Soedarmono⁹ pointed out, that the ideological mapping of SARA conflict, presumably is still ongoing. Although not apparent on the surface of history, social jealousy which has become the foundation of the collective movement of the masses has grown rooted in the portrait of social segregation in dichotomous phenomena: village-urban segregation, rich-poor, Chinese-Javanese, wong gedhe-wong cilik, ruler-entrepreneur-PKL (street vendor).¹⁰ Presumably this dichotomy is symbiosis from *folklore* : *ngalah, ngalih, ngrasani, ngamuk, lan ngobong*. This is the process of a variant of social fact, in which the indigenous Javanese people in Surakarta, experienced a degradation of dwellings which always lost in every competition to dominate the place of residence, as a symbol of the community which is always "alienated."¹¹

Third, hate speech. The rise of hate speech cases in Soloraya needs serious attention and handling, from among religious leaders, the public, and the government, especially the police. The path of hatred is a form of attack and discrimination against minorities and even the majority. The outbreak of this hate speech become one of the factors driving the occurrence of religious social conflict. The form of hate speech also encourages the growth of seeds of intolerance, as well as the factor of igniting people/groups to commit violence and discriminate against other people/groups in the name of dis-likes. The size effect arising from hatred and hoax speech, religion is the solution to counter it. On the other hand, the government and the police must prepare a system of legislation to take firm action. Because

⁹ Soedarmono, *Peace and Reconciliation*, 2015, Paper, Unpublished.

¹⁰ Zakiyudin Baidhawi, *Dinamika Radikalisme dan Konflik Sentimen Keagamaan di Surakarta* (Paper presented in Annual Conference On Islamic Studies [ACIS], in Banjarmasin, 1-4 November 2010)

¹¹ Soedarmono, *Konflik Solo: Dari Periode Kolonial–Orde Baru*, Paper Presented on Solo Heritage Societyin Hotel Agas Solo, August 21st, 2004

hatred speech attacking human rights even human dignity (human dignity) is essential, as well as threatens pluralism of Indonesian society, especially in the area Soloraya. There is a shift of hate speech actors, from the organization or be an individual, and of speech in the public space into the use of social media (medsos).

Today in Surakarta, the issue of utterances of hatred towards minority groups, such as the uprising of Syiah, both through pamphlets, banners, banners and social media produced by ANNAS (*Aliansi Nasional Anti Syi'ah*), KMM (*Komunitas Masjidku Makmur*), DSKS (*Dewan Syari'ah Kota Surakarta*) and other elements. One of the book-review cases happened at IAIN Surakarta, because they considered the author of the book is Shia follower who was considered a "heretical" group both in *aqeedah and religious ideology*, so they race to protest rejecting it. Besides, many banners discredit the Shia, for example: "Shia is not Islam", "ignore Shia in its Place" and various other negative labelling. If we look more closely, the term "misguided" in the context of religion is rude hate speech. Such expressions can trigger social religious conflicts in Jakarta. With "misguided" legitimacy, it will become social capital for the elements of intolerant Islam that do not like Shia to expel and reject its existence during people's lives. Hate speech "misguided" is the term one level under the term "infidel" and allows a shift in terms. Thus, the use of the term "heretical" becomes vulnerable to conflict, because it contains elements of sedition, provocation, and the spread of lies, and will hurt religious growth in the community.

Awareness of elite pluralism across religions

Referring to those reality above, the desire to live harmony in Surakarta stems from the emergence of a deep sense of concern of various elements of society for the conflict that continues to hit the city. More and more concerns were raised after the May 1998 riots that were not predicted before, which made the city devastated, and became a city dead for a while. Even though the conflict that occurred was not triggered directly by religious issues, the reality was that religious elites were responsible for the birth of the "civilization" of violence in Surakarta. Among the urban

problems on one side of Surakarta are trade city landmarks that face cultural city landmarks as the former Islamic empire on Java. This has implications for the city spatial planning of Solo which is always colored by conflicts of interest between the concepts of the governance of *tata kota projo kejawen* and the colonial city governance conflicts that are oriented towards the colonial ecology of defence.¹²

To realize the defence ecology, according to Ron Gill, it must be equipped with a resident's house and *beteng vastenberg* whose position is in the sacred area of the royal *civic center*. Three factors that leave artefacts between trade ecology, cultural ecology, and colonial ecology seem to be a disharmony factor in Solo's urban growth which can be interpreted as the root cause of urban conflict. Now, Surakarta people certainly hope that they will be able to realize a society that is just, democratic, and respects human rights. After the violence in the beginning of the reformation, Surakarta society seemed to experience a change in a positive direction. Even though on the one hand there are still seeds that hinder the occurrence of a harmonious life. In the midst of the issue of religious radicalization, racial intolerance, and the utterances of hatred that were highlighted in Surakarta society, the violent incident actually showed a graph that declined at a very low point. It appears that the awareness of the plurality of Surakarta society is increasing compared to previous times. Surakarta society experienced changes in attitude and behaviour.

The maturity of Surakarta society in facing plurality can be seen by forming social community nodes as a form of plurality awareness and strengthening of civic culture. This is done as a medium for the glue of life that is harmoniously peaceful. The emergence of community forums which collectively campaigned for reconciliation emerged with an empirical nuance from the impact of the destruction of the city after being hit by riots. They are generally born out of an interactive dialogue process to initiate the revival of city life after riots because they were overwhelmed with feelings

¹² Interview with Soedarmono, Historian of Sebelas Maret University Surakarta, 20 Mei 2007.

of concern collectively. Dialogue groups emerged which eventually became a permanent community to re-enact a harmonious city life. Like Paguyuban Wong Solo (PWS), which is a community of *senior citizens* to reduce conflicts in Surakarta. There is also the *Solo Heritage Society (SHS)*, a SHS community organization born from academics who feel concerned about the destruction of city buildings, as well as being concerned about the birth of the RIP (Development Master Plan) and RUTRK (General Spatial Planning) which does not lead to the development of social ecology culture.

Surakarta religious and community leaders also initiated the birth of the Interfaith Forum (FLA) as an effort to realize solidarity relations between believers. This forum encouraged religious elites to crystallize relationships between religious groups to establish a kind of interfaith community organization. The various names of the organization, both from the religious elite and the *grassroots* level, gave birth to ideas that were accommodating activities oriented to creating peace and reconciliation. Some of the forums are FSHKB (Forum for the Voice of the Nation Togetherness/Forum Suara Hati Kebersamaan Bangsa), *Interfaith Windan*, Forum Peduli Solo, Forum Cinta Damai, Kelompok Perdamaian dan Rekonsiliasi (IAIN Surakarta dan Universitas Kristen Dua Wacana), *Rekso Rumecko* as the development of the faithful harmony ideology, FLAG (Forum Cross Religion and Groups/*Forum Lintas Agama dan Golongan*), and JLK (Cross Cultural Network), and so forth. On the other hand, Surakarta culturalists also encouraged the development of plurality awareness through cultural actions, such as village puppets to communicate the art of *pri and non-pri reconciliation*¹³. Wayang suket

¹³ For example, with the play "Fei Tsu Chen" lured out of the village, during the period of the conflict there was a portrait of the social segregation of native and non-native villages. For example the play was held in the villages around Surakarta Chinatown, so that it received a positive response to appreciate the fei tsu chen as a marriage reconciliation play between ethnic Chinese and Javanese. Village puppets are deliberately produced to hold high artistic mobility, in achieving the meaning and purpose of reconciliatory plays. Therefore some story themes are always oriented to the value of peace. To accommodate the values of reconciliation, the play held by fei tsu chen in Balong village as a Surakarta Chinatown, in August 2000 was very successful in reflecting the message of peace between pri and non-ethnic ethnic

community by presenting the play as a form of satire which is a manifestation of community empowerment of *wong cilik* to maintain the values of reconciliation with their political elite.

How does Islam talk about conflict, peace and plurality awareness? As a religion, Islam contains basic principles (*maqashid al-sharia'ah*) the universal mission of Islamic law for human welfare. Therefore, it is important to discuss Islam *rahmatan lil' alamin* by developing the values of *ta'aruf* 'recognize', *tafahum* 'understand' *tawazun* 'balance', *tasamuh* 'tolerance', *ta'adul* 'just', *tasyawur* 'promote deliberation' and *taghyir* to encourage benefit in human life as summarized in al-kuliyat al-khamsah (five principles): *hifdz al-din* 'guarding religion', *hifdz an-nafs* 'guarding the soul', *hifdz al-'aql* 'keeping reason', *hifdz an-nashl* 'guarded the offspring', and *hifdz al-amwal* 'guarded the treasure'¹⁴. These values can encourage maturity in religion that leads to critical theology by getting out of the box "out of the box." Islam teaches partiality to humanitarian elements fairly, appreciates plurality of differences and empathy in various sectors of life human. The implication is that Islam is able to encourage a more humane, just and modern civilization in the midst of a pluralistic life as in Surakarta society. Given that the majority of Surakarta people are Muslim, they are expected to contribute more deeply to realizing harmony and instilling plurality awareness in this city.

Future challenges

The portrait of the Surakarta conflict indeed shows very varied, because the roots of conflict always exist in various dimensions. That is, if it is not monitored, controlled and directed as expected for the creation of peace, Surakarta may become a fertile land for laboratories in socio-religious

groups. Ong Hok Ham, *Kapok Jadi Non Pribumi. Chinese citizens seek justice* (Bandung: Zaman, 1998) p. 148

¹⁴ See Al-Ghazali, *al-Mustashfa*, (Beirut: Dar al-Fikr, 1997), Juz I, p. 258; Al-Qarafi, *Syarh Tanqih al-Fushul*, (Mesir: Maktabah al-Kulliyah al-Azhariyyah, t.th), p. 391; Al-Zarkasyi, *al-Bahr al-Muhith*, (Kuwait: Wizarat al-Auqaf wa al-syu'un al-Islamiyyah, 1993), Jilid VI, p. 612.

conflict in Indonesia. Realizing the city's conditional factors which tend to be very strong give birth to local collective genius factors, the agenda for harmonious and peaceful life awareness should be a reference for awareness of the lower-flow community. To control the creation of conditions of peace, understanding the conflict of local genius which is the main factor at the root of conflict must be formulated as teaching material for community education for the city's political elite. For example: *first*, The city you're referring to is Surakarta, also known as Solo, which is located in Central Java, Indonesia. Surakarta has a rich historical legacy that is deeply intertwined with social and cultural segregation conflicts. This division is primarily reflected in the contrasting characters of the two royal palaces in the city: the Kasunanan Palace in the southern part of Surakarta and the Mangkunegaran Palace in the northern part of Surakarta.

1. Kasunanan Palace (Southern Surakarta): The Kasunanan Palace is known for its Islamic classical character. This area is often associated with a more traditional and conservative Javanese culture with strong Islamic influences. It has historically been the center of power for the Sunanate of Surakarta, one of the two royal houses in the city. This region tends to uphold traditional Javanese and Islamic values, and its cultural practices and way of life are deeply rooted in these traditions.
2. Mangkunegaran Palace (Northern Surakarta): The Mangkunegaran Palace, on the other hand, is associated with a different cultural orientation. The northern region of Surakarta, where the palace is located, has a reputation for being more open to Javanese abangan hedonism. The term "abangan" is often used to describe a syncretic Javanese belief system that blends elements of Islam with indigenous Javanese traditions and beliefs. This region is known for its more relaxed and cosmopolitan atmosphere, and it may be less bound by traditional religious and cultural norms compared to the southern region.

These two contrasting cultural and social dynamics have shaped the identity of Surakarta and have contributed to a complex historical legacy.

The tensions and interactions between these two regions have played a significant role in the city's history and continue to influence its social and cultural fabric to this day. It's important to note that while these divisions exist, Surakarta is also a place of rich cultural diversity and heritage, where different traditions and beliefs coexist and interact. The city's history, architecture, arts, and traditions are a testament to the dynamic interplay of these cultural elements over the centuries.

Second, the portrait of social-community segregation in a city like Surakarta, which is based on factors such as ethnicity, plurality, and social class orientation, can indeed be a significant contributor to social conflicts, including issues related to social jealousy. Let's delve deeper into how these factors can contribute to such conflicts:

1. **Ethnicity:** Cities with a diverse population often see various ethnic groups residing within them. These ethnic divisions can lead to social segregation if different ethnic communities tend to live in separate neighborhoods or areas. This separation can create a sense of "us vs. them" among different ethnic groups, potentially leading to tensions and conflicts. Social jealousy may arise when one ethnic group perceives another as having more economic opportunities, privileges, or social status.
2. **Plurality:** Plurality refers to the coexistence of various cultural, religious, or ideological groups within a city. While diversity can be a source of cultural richness and vitality, it can also lead to segregation if communities become isolated or fail to interact positively. Competition or jealousy between different groups may arise when one group perceives another as receiving preferential treatment or resources from the government or other institutions.
3. **Social Class Orientation:** Social class divisions can also contribute to social segregation and jealousy. When neighborhoods or areas within a city become associated with specific social classes, residents of those areas may develop stereotypes or preconceived notions about people from different classes. This can result in social envy if individuals or communities in lower-income areas perceive those in

higher-income areas as having access to better opportunities, services, or living conditions.

Social jealousy often arises when individuals or groups perceive disparities in access to resources, opportunities, or privileges. These disparities can be real or perceived, but they contribute to feelings of unfairness and resentment. If left unaddressed, social jealousy can escalate into social conflicts, which may manifest as protests, demonstrations, or even violence.

Third, the emergence of portraits of social segregation based on the mapping of major religious bases in the city of Surakarta, must be understood as local conditional factors derived from the collective memory inheritance of the past history of this city which was designated as the capital of the Javanese Kingdom. This social segregation based on the basis of religion also seems to be the basis for the emergence of latent roots of conflict in Surakarta. The mapping of social segregation based on major religious bases in Surakarta is indeed a complex issue deeply rooted in the city's historical and cultural context. Surakarta's history as a capital of the Javanese Kingdom has left a significant imprint on its social fabric, including its religious landscape. Understanding this historical context is crucial to comprehending the factors contributing to social segregation and potential conflicts in the city.

Fourth, the problem of radicalism and religious terrorism emerged in the past decade is a national problem that most of the perpetrators have relations with Islamist groups in Surakarta. The emergence of radicalism and religious terrorism in Surakarta, as well as in other parts of Indonesia, is indeed a significant national problem. The presence of individuals with connections to Islamist groups in Surakarta and their involvement in radical activities raises concerns about security and stability in the region. To address this issue, several key measures can be taken:

1. Counterterrorism Efforts: The Indonesian government, at both the national and local levels, should continue and strengthen their efforts to combat terrorism and radicalism. This includes law enforcement actions to identify and apprehend individuals involved in terrorist activities.

2. **Community Engagement:** Engaging with local communities is crucial. Building trust and cooperation between law enforcement agencies, community leaders, and residents can help identify and prevent radicalization early on. Community-based programs can be developed to counter extremist ideologies.
3. **Education and Awareness:** Promoting education and awareness about the dangers of radicalization and terrorism is vital. Schools, religious institutions, and community organizations can play a role in educating individuals about the importance of tolerance, pluralism, and respect for diverse beliefs.
4. **Internet Monitoring:** Given the role of the internet in radicalization, monitoring online activities and social media platforms to identify and track potential radicals is essential. Governments and law enforcement agencies should work to detect and disrupt online recruitment efforts.

The four problems mentioned above are a threat to efforts to create a climate of peace. Therefore an effort to give birth to general implications for the creation of an atmosphere of peace, then plurality awareness through community education oriented to the insight of a peaceful environment becomes something important. Creating a climate of peace in the face of challenges such as social segregation, radicalism, religious terrorism, and cultural divides is a complex but essential endeavor. Plurality awareness through community education plays a pivotal role in fostering a peaceful environment.

Conclusion

In conclusion, the discourse of appeals and movements by the community, particularly interfaith leaders who champion plurality awareness, stands as a beacon of hope for peace in Surakarta. This commitment to plurality awareness commences with influential figures across religious divides and extends its reach, emphasizing the paramount importance of peace and reconciliation. Within the hallowed halls of religious education institutions, it calls upon scholars, students, and learners

to internalize these values, recognizing that they are instrumental in nurturing a harmonious society. This moral appeal, grounded in the principles of dignity and humanity, extends its influence far beyond the confines of educational institutions. It resonates within the chambers of bureaucracy, guiding the elite in their decision-making processes. It reverberates within the hallowed halls of the parliament, where legislative leaders draw inspiration for their policies. And most importantly, it fosters trust among the public, reminding all stakeholders that, in unity and understanding, we find the path to lasting peace in Surakarta.

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