

COMMUNICATION AND IDEOLOGY CONFLICT IN INDONESIA; POLITICAL IDEOLOGY IN INDONESIA POLITICAL PARTY

By

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Abstraksi

Keragaman ideologi politik dapat diterima atau ditolak dalam sistem politik. Mekanisme yang ada menggambarkan keberadaan terhadap keragaman ideologi politik dalam sistem politik yang menjelaskan proses eksklusi - inklusi. Sistem politik sebenarnya melakukan kontrol untuk perbedaan ideologis melalui pengembangan Model Pengecualian - Inklusi. Model ini telah dimodifikasi sesuai dengan situasi dari Orde Lama ke Orde Baru serta era Reformasi yang mana pemerintah melakukan eksekusi dan mengendalikan konflik yang tumbuh berdasarkan ideologi bahkan ideologi radikalisme. Sejak gerakan Reformasi pada tahun 1998, Indonesia telah berubah dengan mengamankan konflik yang disebabkan oleh ideologi politik atau ideologi agama. Pemerintah sukses mengkonsolidasikan dan menemukan konflik ke dalam lingkup sempit yang tersedia dalam sistem politik. Tetapi pada saat yang sama, atas nama demokrasi dan kebebasan berekspresi, gerakan sosial - agama meningkat. Hubungan dan antar - hubungan antara organisasi agama menciptakan arah baru konflik yang semakin rumit dikarenakan pengaruh fundamentalisme dan radikalisme.

Kata kunci: *Political ideology, diversity, differences, religion organization, religion ideology, conflict, and communication*

I. Introduction

The population of Indonesia has approximately reached 237 million people throughout in 33 provinces (*National Statistics Bureau, 2010*). It is not something new because Indonesia has a variety of ethnics, religions, cultures, local languages, and traditions. The milieu where people have been living in Indonesia from generation to generation or period to period has created relations and inter-relations that form the societal and

psychological involvement. This nation has been long time assumed as Indonesia- a term that explains as imagine community.

It seems like exciting, because many things happened that enrich and enlarge the perspectives our lives as Indonesia. But at the same time, it is complicating for relationships even more conflicting or tragedy. It means, the differences tend to create the tension of conflicts. Whoever will acknowledge these situations, he must say that it has

never easy to be resolved and secured.

In many areas of Indonesia, conflict was blasting that destructed everything. During the Old Order Regime, conflicts can be found everywhere whether these were caused by economics interest or were caused by ideological and political interest. The conflicts were also taken place during New Order Regime, for examples Situbondo conflict (October, 10, 1996); Sanggaleo West Kalimantan (December, 26, 1996); Rengasdengklok (Februari, 1, 1998) and Majalengka (Suparno, 2012: 156).

We can see here some conflicts with a broad of sense and with a variety of ideology settings: Poso (religions), Balinuraga (ethnic), Sampang (Syi'i-Sunni conflict), violence inter-faith between MTA (Interpretation Al Quran Forum) and NU (Nahdhatul Ulama); and violence on behalf of religions (Bali Bombings and JW Marriot Hotel Bombings in Jakarta). All indicate that conflicts frequently happen in surrounding us and we can't stop or prevent it properly without keeping an attempt to prevent it. However, conflict management is an important thing in our life to keep the social arrangement to be peaceful.

To manage conflict, each regime has devoted some strategies to secure the situation in order to be peaceful. Each regime developed it

differently from period to period. New Order Regime, for instance, managed and secured to the conflict by military and territorial approaches. This power controlled and limited the movement of political and religion groups or its affiliation that oppose to the rule and social arrangements. The ruling government also ensured that each social, political and religion activity did not violate the social and political arrangements.

In other words, the power of state suppressed it so deeply affecting the diversity change into as the uniformity way. It was done with goals to maintain the political and social order. But the result, this approach raised opponent, muted group and underground movement against government. The way that was operated by ruling government arises against to the regime.

Ultimately, this approach has been changing since Reformation movement voiced the freedom of expression and freedom of press. The new order regime was over and the same time the power was also changing. This era encouraged people expressing his feeling and beliefs openly. They formed organization with or without ideological foundations-at the least seeking the resources what they want. At that time, on behalf of democracy, parties were created rapidly. For them, it is necessary to adjust a conduct properly from

authoritative power to democratic power. At this point, government tried to re-formulate and re-define the way to implement values of ideological state and repressive state (Foucault, 1994)

In early period of Reformation movement, there were 114 parties (Hwang, 2011:117). According to a member of Bureau of State Intelligence in Indonesia As'ad Said Ali (2012:vii) told us that the impact of Reformation movement affected social conflict increasingly. Liberalization created highly tension in the society. Consequently, this regime was still seeking the formula and to find the best practice to manage conflict that shall tend increasingly.

The other more serious problems were radicalism and socio-political-religion clashes. It took place among religions. We can see problems seriously to the relationship among religions, relationship inter-faith and desire to implement the shari'ah principles in Islam to the political system. Clashes between secularization and Islamization can't be hidden more. It can be seen barely ignoring the available of social and political arrangement. They frequently violated the rules and the law within society.

Many argued that Islam and politics can't be separated. One of them said that if someone is able to separate sugar from its sweetness, he

will be able to separate Islam and politics (Schwarz, 1999:167) Argument reflects that Islam and politics can't be separated at all. Islam was still constantly perceived as one of forces affecting significantly the political climate. They play an important role to dominate the public sphere. But at the same time, Islam has had an attracting issue for youth because offering a new perspective for life. While the elite misconduct by doing corruption and nepotism. Hence people seek alternative way to substitute the system.

Therefore, although many efforts were dedicated to marginalize Islam, these can be said fail. Proliferation of Islamic movement in politics was still existed. Values of Islam affect many dimensions of life including education, economic and culture. Some organizations and groups with Islamic values orientation have been growing and penetrating the standpoint of a state ideology Pancasila. They express to uphold shari'ah within national political systems, reject democracy systems, and try to replace this system with Islamic State.

Of course these directions must be controlled and limited. As mentioned earlier, each regime had devoted to control this situation. Exclusion and inclusion can be an instrument to reduce or deconstruct the movement. Inclusion strategy for instance, is used to invite them to

participate to the available system. According Julie Chermov Hwang (2011), inclusion strategy was more effective than that suppress them. In the political arena, mobilization and movement can be identified soon if they are be a part of larger system. They must give their loyalty stronger to the systems than religion orientations. Of course it will do so if their interests can be accommodated.

Within political sphere, politics can be depicted as a multi-sided conflict among individuals and groups trying to achieve different goals and satisfy opposing interest. In the simplest definition, politics can be perceived as some a form of struggles people trying what they want. In other word, politics is a clash of conflict that explains some locations where they try to get what, when and how (Ranney, 1987: 3).

In this point, we are aware that conflict can be transformed into a great opportunity that was acquired for the growth of society. The maturity of society can't be merely determined by consensus. Conflict plays an important role in shaping the development of society. State of affair is always spreading constantly. Society is inherently self-contained of conflicts. There is no society without conflicts. Each of components in society must be contributing a clue in binding the differences.

The development of technology especially information

and communication technology make it more difficult to control and secure closely. Technology reshapes religion-socio politic movement. It means that society must do adjusting to a radical change affected by technology. New media has been shaping and modifying the way people connecting and conducting the others.

By technology, interaction and communication were becoming easy but it is more difficult to protect or to filter it. Movement, demonstration, riots, clashes or amok can be communicated through technology. Technology provides some information that they need either positive or negative. They can search an excitement ideology from the outside whether it is suitable for Indonesian culture or not. At this point, discourse especially political and ideological discourses become an arena where any affiliation of ideologies and groups compete within it. They have been transformed their identity and movement into a variety of forms.

II. Theoretical Political Ideology: Accommodation Process

Diversity of politic ideology can be accepted or rejected in the government political system. It is actually depend on to how the power in the political system responding it. In United States of America, although it was mentioned as a state of democracy, US has only two

parties: Democrat Party and Republic Party.

It does not matter for America and it does not lessen the quality of democracy. People of America have believed that they have been enough devoting to two kind of political ideologies: Democrat or Republic. For Indonesia, due to ideologies, it seems difficult to realize. Multi-ethnics, multi-religion and multi-cultural as social fact, were difficult to unite them to be two or three parties. Fortunately, Indonesia has national slogan that people committed it: Unity in the diversity-Bhineka Tunggal Ika.

Democracy always raises a fundamental question: who will do the governing and to whose interests should government be responsive when the people are in disagreement and have divergent preferences (Lijphart, 1999:1). This implies that the power can almost fulfill all available interests. There are always disagreements of preferences within society. This contradiction influences the aims that will be accomplished.

Of course, Indonesia and America can't be compared without pre requirements. As mentioned earlier, Indonesia has a variety of dimensions in social life. Although Indonesia uses national language "Bahasa Indonesia", in everyday of life, each ethnic uses the local languages that consist of more 800

local languages throughout Nusantara.

Viewed from religion, Indonesia has multi-religion that consists of Islam, Buddha, Hindu, Catholic, and Protestants. Seen by ethnic, it is easy finding some difference of ethnics: Java, Bali, Sundanese, Acehnese, Lombok, Dayak, Melayu, Betawi, Asmat, Sasak, Bugis, Minang, Batak, and so forth. Sometimes relations among tribes can produce constructive understanding. They share common of meaning respectful. But another occasions, they have conflict that force them to fight each other.

They have frequently exclusive claims toward his beliefs, attitudes, and political orientations. They tend to see their identity as the best. This energy is positive to construct the entity of social arrangements. But at the same time, it has potential to destruct social order that was maintained for a long time. Dualistic positions are advantages for Indonesia development into modern phases when the power can manage it effective, smart and creative. On the contrary, when it fails to control the diversity, it only affects riots and amok that fire anything.

In the Reformation era, the government responded it rapidly. The political systems liberalized people involving in the political life. They were free to form the political party with ideological orientation.

Government believed it can control the clashes of ideology. Some of parties were formed on Islam orientation. Others were created on nationalism orientation. Or they blended between nationalism and religion.

We can mention some parties with any of ideologies that compete in Indonesia political system. PDI-P (Indonesian Democratic Party of Struggle), Golkar Party, and Democrat Party are parties that based on the nationalism platform. PKB (National Awakening Party), PPP (United Development Party), PKS (Prosperous Justices Party), PDS (Prosperous Peace Party), and PAN (National Mandate Party) are parties that place Islam as political platform. Religion is used as an instrument to struggle in the political arena (Ananta, Arifin and Suryadinata, 2005).

Yet there are still many else with different of ideological platforms. Not only Islam nor nationalism could be the ideological platform, but ethnics or races could be too.

Political practices in several years ago actually depicted that diversity were unified into two parties (PPP and PDI) and a functional group (Golkar. It was 32 years the regime could keep it on a hand. People must leave their own ideological platform except take Pancasila as the only platform of political ideology. Any groups or

parties that rejected and against it, the regime could take them in jail. Any groups that avoid this domination frequently opposed and performed activity through underground and clandestine.

What the regime did, it could actually not control diversity and conflict effectively. Because after regulations that all parties and Non-Government Organization must accept Pancasila as the only ideological platform, polarization within society was broken up. Some reactions can be summarized here:

- a. Any groups or organizations accepted Pancasila as the only political ideology. They relied on to the government's policy to secure and maintain the diversity on behalf the nation unity. At the same time, they worked in disguise to change gradually.
- b. Any groups or organizations devoted his time empowering civil society. They made a conscious attempt to change the situation. They believe that a change will occur in two ways: by understanding the contradiction in society that react and negate the domination of the power and by providing interpretation that will help people understand domination and the kinds of change that would be desirable (Littlejohn, 2002:217)
- c. Any groups and organization was becoming underground and

clandestine completely (Hwang, 2011:76)

Finally, the system that restricted any kind of ideologies for organizations and parties was collapsed. President Soeharto as the prominent figure of New Order Regime resigned and was toppled by Reformation Movement in 1998. This movement drastically changed everything.

Many social actors who gave contribution to Reformation Movement reformulated and redefined the new perspective in managing conflict and re-constellation the power. Hence, Indonesia was setback to restructuring the relations of power. Relation between legislative and executive was under questions including amendments constitution as fundamental step to change. Three parties that were established in New Order Regime were dismissed instead raising some parties.

It needs no long time to liberalize the political systems. Now Indonesia has implemented multi-parties that each can adopt any kind of ideologies that were available in the society. Many argued this system can manage conflict more effective because, they can seek their interests openly within political arena. Democracy has been becoming a path way to resolve the conflict. Democracy requires several conditions so this system can prevail successful. According Lijphart

(1999:30) the primary meaning of democracy laid on to all who affected by a decision should have the chance to participate in making that decision either directly or through chosen representatives

Conflict of political ideologies in Reformation Era can be silenced temporary. Why it said temporary? Because this system has not yet be examined by several conflict from those who does not satisfy to the system. It needs time to mature. It must be remember that New Order Regime had been successful securing the system for 32 years. On the contrary, systems that accommodate the diversity of ideologies were still searching the idealistic formula to handle the conflicts. Up to this point, all parties and diversity of political ideological have been final. All can accept this change as long as differences were accommodated.

III. Religion Conflicts

Unintended consequences that embedded in Reformation Movement are breaking the seal for religion ideologies. These consequences look like unseen before. During New Order regime, many organizations and groups as well as its affiliation performed their activity through underground and clandestine ways. Under constitutions that guarantee the freedom of expression and freedom of speech, those organizations were

waiting the moment to move on the surface. Reformation was blessing in disguise for them. They performed their religion ideology in a variety of sense after they have occasion in the larger of situation.

During transition phases, it was not surprising if many groups and organizations were growing rapidly including radicalism groups. For examples Front Pembela Islam (FPI) Laskar Jihad, Majelis Mujahidin Indonesia, Laskar Umat Islam Surakarta, Gerakan Pemuda Islam, Laskar Hizbullah, Forum Komunikasi Ahlul Sunnah Wal Jamaah, Al Ikwanul Al Muslimun Indonesia, Hzbut-Tahrir Indonesia, Kesatuan Aksi Mahasiswa Muslim Indonesia, Jamaah Anshorut- Tauhid (Hasan, 2006; Aziz, 2011).

Inter-relations between the most prominent Islamic organizations-Muhammadiyah and Nahdhatul Ulama (NU) were also worried. Relation between MTA and NU has several constraints too. Tension between syi'i and sunni that was manifested into conflict NU-Syi'I in Sampang Madura was bringing about. Shortly, new regime resulted by Reformation movement can liberalize New Order regime's domination, but at the same time, it enlarges religion conflict onto broader.

Reformation movement has been blessing to them to re-actualize and re-perform their ideologies. In the very clear voices, they articulate

implementation shari'ah. Therefore, clashes frequently happened in many areas of Indonesia. For ruling government, it is new task to manage the conflict especially religion fundamentalism and religion politics. School of thought and understanding to the two main sources of Islam-Al Quran and Al-Hadist, create a tension. Trivial matters frequently trigger conflict unnecessary.

Many factors can be explained to resolve the substantial problems. Prejudice in classic sense is an antipathy based on faulty and inflexible generalization (Ellis, 2010:295). Prejudice is one of factors that determine a kind of relationships among groups. As we know, prejudice can be articulated as a negative or hostile attitude toward another social group. It is distorted, biased, or inaccurate attitude toward a group based on defective or incomplete interpretation of information acquired through either direct or indirect experience with a group (Ellis, 2010:296).

This factor can affect highly emotionally where relations among difference of groups take place. Within internal relation itself, some differences in ritual Islamic practices make highly prejudice. In praying ritual for instance, there are groups using *qunut* but others avoid *qunut*. Many practice *tahlilan*, others forbid *tahlilan*. Each claims the practices as the truth and traditions. Whoever blame the practices, it means they

have distorted the truth and tradition what they believe as an honor and respectful. That's why they will defend it to the end.

Consequently it raises the violence and disobedience as well as intolerance. According to Hannah Arendt (1972: 52) any tolerance that we might feel toward the diobeyer is dependent on his willingness to accept whatever punishment the law might impose. In his statement, what the important thing that should be known: Is the law dead?

Because if any organizations or groups based on Islamic ideologies do not accept the law that was imposed by the state, it means that the law can't be functioned to punish them. They already have the most serious risk when they behave improperly accordance with the law of state. It also shows us that there is weakness of the state to implement the law strictly. Of course, not all Islamic organization or groups refuse the law of the state. We just describe that all Islamic organization in Indonesia has diversity a range of moderate to radical. Hence, it was needed to manage this diversity effectively and peaceful.

Thus, relation within religions especially Islam, points out some of patterns. First, there are some radical religion organizations that devote to implement the shari'ah as a way of life including within political system. This existence of organization tends exclusively. They

seldom interact to other of social organizations even government. Communication and interaction has been suffering and having prejudices.

Government frequently suspects these organizations making violence and violating the law of state. On the contrary these organization conceive government as the distort leader who must not be obeyed. This government must be against except implementing shari'ah into the political systems and official regulations.

Second, relation among Islamic organizations. School of thought and the way of understanding create the tensions. Claims of the truth and traditions frequently direct or indirectly negate and oppose the others. Furthermore, it implies to misconduct in communication behavior. Stereotypes, prejudices, claims of the truth, and anxiety prohibit interaction more equally.

Each of conflicts was prevailing, there was no single of factors that trigger independently. Each of religion organization shows us the degree or level of acceptance the differences. Nahdhatul Ulama for example, has been known as moderate religion organization that has the most adherent who involve as members of organization. It was approximately 40 million adherents. Second largest was Muhammadiyah that has adherent approximately 30 million people (Hwang, 2011: 78).

Muhammadiyah has also been known as moderate organization.

As adherent, there was a kind of hierarchy when they respond the others. Level of hierarchy can be noticed by type of responses. Tolerance, co-operative and confrontation always spread over within the structure of organizations. On one side, they need acknowledgements; on other sides they secure the organization by creating militia who defend it. Elite performs tolerance. The intellectual actors of organization behave co-operative. The last level tends to defend and protect the elite and intellectual actors of organization.

In this context, concept identity and religion group has not been ended. They always redefine their existence in relate to the social and political change that take place. Exclusivity with basis on religion and practices that was developed it so rigid because they develop their identity and group based on strictly understanding toward values of religion that refer to Al Qur'an and Al Hadist.

These situations also show us that Indonesia still needs strategy to manage and maintain a variety of conflicts especially ideological and religion conflicts. Many argued that communication plays an important role to integrate and manage conflict. Manuel Castells (2009:3) believed that communication has an important power to resolve the conflicts.

Power is more than communication and communication is more than power. Thus, communication can be used as an instrument to maintain and resolve the conflicts. We can mention it as conflict management. Communication can bridge some of differences that arises the conflict among religion organizations.

IV. Communication and Conflict Management

Some experts believe that communication is an important role to resolve the crises and conflict (Rollof, 1982; Krauss and Morsella, 2000; Millar and Heath, 2004). According to Bradac and Bower (1982) who have postulated the communication axioms said that communication as ubiquitous and powerful force in society. These arguments describe that communication can be used as an instrument to resolve and secure the conflict and crises. Communication has forces to shape and reshape the relationship among groups. It determines the nature of relationships.

Communication has specific nature. It involves cause-effect relationship among participants of communication. They communicate each other to get the common of meaning. Communication facilitates people who have difficulties to reach the common understanding and common of meaning. They cooperate

and consolidate their task through communication. Shortly communication can be functioned as an instrument to influence, consolidate, cooperate, integrate and maintain the relations that existed in society.

Levels of communication also allow us to operate it useful for any of purposes. We have known that conflict can take place to any level of relations. Conflict can happen at interpersonal level, group, organizational and society. Therefore, interpersonal communication, group communication, organization communication or mass communication can be advantages for any of efforts to solve the problems.

Elements of communication can be identified to find out the substantial problem that must be solved. In other word, prejudice, stereotypes, misunderstanding, distortion and biased can be avoided when each faction can reach the common of meaning and common of understanding. Hence communication facilitates to reach common of meaning among participants of communication, in turn, conflict can be reduced. It proves that communication can be so helpful. Communication can ameliorate conflict.

But according to Christopher Moore (in Littlejohn and Domenici, 2017:11), we are able to asses

conflict properly and make design interventions in it, if we have more information on how conflict occurs, what the barriers are to resolving it, what actions could be taken to address the conflict. As mentioned earlier that conflict can be caused by a variety of differences. Although Moore mentioned some factors that cause the conflict, this article just focus to ideological and values differences.

Values differences can encompass different criteria for evaluating ideas or behavior; exclusive claims for valuable goals; and different way of life including ideology and religion (Littlejohn and Domeneci, 2007:12). But in general, conflict can be defined as an action that is incompatible with another action prevents, obstructs, interferes, injures, or in some way makes the latter less likely or less effective.

Then, what does incompatible mean? This means that it leaves flexibility with to unit in a broad of sense: individual, relationship, organizational or societal group. Or this incompatible encompass to activities including exchange, cognition, task orientation, participation and so forth (Roloff, 1982:485). At this point, communication facilitates and constitutes the production, transmission, and interpretations of symbol. As Harold D Lasswell said communication as: who says what in

which channel to whom with what effect.

With definition above, we argued that communication and conflict are interdependent. That's reason why communication was conceived as instrument that can be used to ameliorate conflict even reduce it rapidly. Conversely, communication can cause conflict too or to be symptomatic of conflict; at the same time may be an effective way or mode of conflict resolution (Hocker and Wilmot, 1985). Thus, communication and conflict can have important influences on the other.

We can notice some situations that communication secure conflict differently. Attitudes toward differences are not actually the same. Sometimes, we ignore the differences. Sometimes we embrace differences. Other times we resist differences and the other occasions we fight differences. Shortly, we respond differences with varies of reactions (Littlejohn and Domenezi, 2007:107). Mikhail Bakhtin called jumble of voices as heteroglosia (Littlejohn, 2002:106).

Hence we can point out how communications do to conflict. First, communication must seek the similarity and try ignoring the differences. Here communication builds important connection with others. The important thing here is to find common of meaning or common of ground. By communication and interaction, people can create

situation where people can be relax and be ourselves without threat and criticism. Communication can take important part to ameliorate conflict by enhancing the identity, clarifying the values and allowing us to internalize what is most the important. This strategy clearly provides the opportunity to build ideas about what it means to be a person, to define the relationship to others, or to establish the qualified understanding to others.

The second communication strategy to handle conflict is to acknowledge differences. Differences can be said as social fact that can't be eliminated. In other words, differences must be communicated each other. We use this strategy because we understand well that differences can make exciting, provide a learning opportunity or expand understanding about differences.

What then is made in this pattern of interactions? (Littlejohn, 2002:109). Of course, communication provides important thing to inform that differences as social fact. Diversity and pluralism can't be avoided at all. At the same time it creates value of multiculturalism, positive thinking, and honor for all groups. Therefore, dialogue is so important to enhance the mutual understanding among the groups.

When people resist to differences, communication

strategies also change direction. As we know that people become protective about our beliefs, values, norms or ideologies. These resistances can take many forms. It depends on toward the level of resistance that they perform. These levels also influence the way to resolve. If they tend to conceive as superior, they will see other as inferior. At this position, communication is necessary to convince that the others also claim as superior. We can argue and persuade them that others have the same way to claim as superior.

From three approaches that were mentioned above, finally we acknowledge that it must be the best strategy to manage conflict. This strategy should encompass all factors to minimize conflict. This strategy must attempt to coordinate the resources of differences and to achieve the best level of communication that can be reached. It also encourages that all stories can be told and to be heard without constraints, intimidations, fear or criticism.

According to Littlejohn and Domenici (2007:111) it is pattern in which individuals say what is important to them without trying to change others. It is pattern in which individuals listen deeply to what others are saying in an attempt to understand their social world. It is pattern in which participants tell stories from their experience to help

others get a glimpse of their social world. This is communication strategy that is idealistic. It seems difficult to implement. Because it seems that we are still unaccustomed to do this form of communication. Our society is seldom involving the possibility of talking and listening in these ways.

V. Managing Conflict in Solo Municipality: A Case

Communication strategy to control and manage conflict in Solo City/Municipality has been applied well. As we know Solo City that was located in Central Java has been well known. Boarding Islamic School Al Mukmin Ngruki was located at Solo where Abu Bakar Ba'asyir had been teaching here before sentenced in jail 15 years by court.

In Solo, some Islamic radicalism was built with any of affiliations. Some of them affiliated to Hizbut Tahrir. Others affiliated to Jama'ah Islamiyah. And others affiliated to Front Pembela Islam, Jama'ah Anshorut Tauhid, Laskar Umat Islam Surakarta, Al Ikhwanul Al Muslimun, Majelis Tafsir Al Quran, Nahdhatul Ulama, Muhammadiyah, Lembaga Dakwah Islam Indonesia and so forth. All organizations live in Solo. They develop existence and activity in Solo.

Solo has also been known as centre of Javanese Culture where Kasunanan Palace is important

symbol for people here. Therefore, Solo is actually multiculturalism municipality. It consists of multi-ethnic, multi-religion and multi-cultural. Historically, Solo is frequently perceived as centre of political-socio-religion movement. Therefore, tension among organizations and groups is actually highly. It is almost available some or any kind of school of thoughts from socialism, nationalism to Islamism.

Starting from some situations like that, many NGOs (Non-Government Organization) got initiatives to handle and manage conflict in Solo. They tried to prevent this conflict, riots and amok. LPKP (Lembaga Pengkajian Kebijakan dan Pemberdayaan "Sinergi"/ Empowering and Policy Analysis Committee "Sinergi") as one of NGOs has devoted time and energy to manage this conflict.

This project had been conducted for two years from 2010 to 2012. LPKP collaborated with Universitas Sebelas Maret (Sebelas Maret University), Universitas Slamet Riyadi (Slamet Riyadi University), and Solo Pos Daily as well as local government of Solo Municipality. This collaboration was actually based on the theme of project that will be conducted. LPKP divided project into four steps. First, how did LPKP invite any leader of Islamic organizations and groups and put them together in one meeting. This meeting had never done before.

Previously, we were skeptic if they accepted LPKP's invitation. After it discussed intensely, then LPKP made decision whatever will be done, to be or not to be, the project must be executed. Decision encompassed the way to invite them and theme of meeting. One of LPKP members must visit home to leader of Islamic organizations or groups. This visit can be functioned to convince them that this meeting is important to us especially to manage and handle conflict and avoid the radicalism. By visiting home to the leader of organization, it means that cultural approach was implemented here.

The format of meeting was "forum of sharing". All leaders of organizations became the speakers to express what they need to express. They talked at the same forum with the theme: Islam is rahtaman lil alamin (Islam is blessing for universe). Some Islamic organizations were also invited. They heard presentation from leader of FPI, chairperson of Boarding Islamic School Al Mukmin Ngruki, leader of Laskar Umat Islam Surakarta, chairperson of Inter-faith Forum, chairperson of Nahdhatul Ulama and chairperson of Boarding Islamic School Assalam Solo. This meeting was amazing resulted. They opened some prejudices and stereotypes that were stigmatized in Islam. This meeting was held at faculty of social

and political sciences Sebelas Maret University.

The second project was done after evaluating the first project. LPKP perceived its first project as successful. At the least, LPKP could invite the prominent figures of Islamic organizations and groups to the meeting. They talked loudly. On one side, what they talked was important thing, on the other sides, they talked nothing. However, it was important step to make them speaking openly. During some period before, they had no forum to talk together and expressively. Through this forum they could perceive each other. They began to conceive that there were others speaking differently. Each has own idea that differed one of another.

The second project was designed to blend of ideas among stakeholders in Solo. This project was not merely giving opportunity for Islamic organizations or groups but also giving occasion for the others. Some of them who were invited in first meeting were still invited but, the participants and speakers were expanded.

In this activity, LPKP collaborated with Slamet Riyadi University. The meeting was also held at Slamet Riyadi University. This had left the first theme behind. LPKP designed theme in the second meeting: How does socio-religion organization maintain social order and the law arrangement. In this

opportunity, leader of FPI was one of speakers in the meeting, a senior policeman from Police Department, priest (church), and academician. This composite described to seek new perspective where the leader was from different affiliation put together in one forum.

This meeting was surprisingly because leader of FPI and priest could communicate peaceful. They devoted to maintain Solo in order to be peaceful. They did not permit anyone who will destruct Solo. They had committed to secure Solo as Peaceful Municipality. They will uphold the law arrangement and asked to policeman to increase their involvement to realize Solo as peaceful municipality.

The next step to realize Solo as peaceful municipality was to push local government especially major of municipality to involve more deeply. To realize it, one of LPKP members visited to vice major of Solo municipality and convinced him that this meeting was very important for local government.

The aims of visit were also getting the support from local government. At that time, issues that Jokowi (incumbent major of Solo municipality) will nominee to governor in Jakarta were spreading. One of sensitive issues is that vice major of Solo municipality was Christian. Many predicted that resistant will be performed by

Islamic organizations and groups in Solo when vice major who was Christian occupied the major of Solo Municipality.

However, LPKP wanted to design the next project by involving local government. LPKP wish that vice major could be one of speakers in the next program. It aimed to show to people that vice major has been concerned in spirituality issues including values of Islam. In order to smooth in progress, the meeting had been planned in Balai Kota (Municipality Meeting Building). It must be exposed publicly so people knew that vice major has opened and interacted to Islamic organizations.

In this program, some of prominent figures of Islamic organizations were invited as speakers that encompassed leader of Islamic Boarding School Al Mukmin Ngruki, leader of Front Pembela Islam, leader of Laskar Umat Islam Surakarta, academician, leader of inter-faith of Surakarta, and vice major. Later, vice major was absent because vice major had meeting with Governor of Central Java in Semarang.

Although vice major can't present in this meeting, but meeting was remains in Municipality Meeting Building. The main issue in this meeting was about Solo as Peaceful municipality. This topic was also designed to articulate Solo as Laboratory of Peaceful for the world. This program was well responded by

all participants who derived from any kind of organizations either Islamic or not.

For LPKP, the result can be used as a starting point to make peace declaration among organizations in Solo. Some problems to realize it must be overcome. Some constraints must be eliminated and wiped out. Team of LPKP thought seriously especially how we made design of program so all participants may ratify the declaration by giving their signature on agreement.

After discussing intensely, LPKP made decision that the next meeting must be handled by team of LPKP. One of us must direct this processes. We started by making a draft of declaration and thought to what points must be included within declaration. Then, we select figures who occupy the top of rank in hierarchy of organizations that must be invited.

Finally, LPKP invited some of leaders from any kind of Islamic and non-Islamic organizationz for instances: leader of Front Pembela Islam Surakarta, leader of Laskar Umat Islam Surakarta, Leader of Islamic Boarding School Al Mukmin Ngruki, Leader of Islamic School Al Muayyad, Leader of Majelis Tafsir Al Quran, Leader of Nahdhatul Ulama Surakarta, Leader of Majelis Ulama Indonesia in Surakarta, Leader of Inter-Faith organizations Surakarta, representative of Police Department

in Surakarta, representative of arm forces in Surakarta, representative of legislative, representative of social and political bureau and so forth.

By giving them an opportunity to speak up about receipt to secure and maintain to social and political arrangements in Solo, LPKP summarized the main idea that was expressed in this forum. Each of them articulated his idea to maintain and create Solo as Peaceful City that can be adopted the others in the world. This meeting was held at Solo Pos daily as the most important newspaper in Solo. This meeting was ended by signifying the agreement. All participants mentioned this agreement as: Peace Declaration for Solo. This declaration contains:

- a. It is necessary for all to develop the mutual understanding and to respect the others who live in Solo
- b. It is necessary for all to develop interaction and communication among socio-politico-religion elements more intensively
- c. To push government taking action and roles in keeping peaceful. Government need to formulate the policies that uphold social and political order as well justice
- d. Government and all of socio-politico-religion

elements must commit to secure and keep Solo as Peaceful Municipality

VI. Conclusion

As long as we perceive that conflict can't be avoided. Diversity and differences are two factors that determine the weight of relationship. Prejudice, stereotypes, misperception and misunderstanding are frequently taking place along with social weaknesses. On other word, differences must be communicated and be dialogue intensely. Without interaction and communication, all differences just create the tensions among individuals, group or social organizations.

In this point, principle of communication that was articulated as who says what in which channel to whom with what effect-can be used as instrument to make better relationship, mutual understanding and foundation for cooperation. Communication as symbolic power can be designed to integrate the available of several differences. Differences are forces to realize the goals of society as whole. Therefore, communication is very useful and giving some of advantages to manage complexity of differences.

Theoretical or empirical framework that was explained and described here pointed out that communication give an important contribution to secure differences. As country that has multi-ethnic, multi-

religion, and multi-cultural--problem of inter-relation among individuals, group and community were more complex and more sensitively. However, we believe that ideological conflict can be handled by strategy of communication. Communication can be used as an instrument to reduce and ameliorate the conflict. That's why many believe that communication is power.

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