

REORIENTATION OF LOCAL VALUES AND STRENGTHENING NATIONAL VALUES AS A SOLUTION TO OVERCOME STUDENT VIOLENCE IN MULTICULTURAL COUNTRIES: A CASE STUDY OF MAKASSAR-INDONESIA

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Abstract

This research was conducted to complement research on student violence based on cases in developing countries. The complexity of the problem in developing countries, coupled with the condition of Indonesia as a multicultural country with differences in ethnicity, religion, and culture, makes Indonesia prone to conflict. This research was conducted to analyze the problem and find the right solution to overcome student violence. This research was conducted at two universities in Makassar City using qualitative research methods. Data was collected through in-depth interviews. The results showed that the reorientation of local values became something urgent to be solved. It is because of differences in the character of students, organizational flags, and tribes, such as time bombs, that can explode at any time just because of differences. The results of this study are expected to be a strategy to overcome student violence in multicultural countries such as Indonesia by strengthening national values *Bhimeka Tunggal Ika*.

Keywords: multicultural country, local value, national value, violence, higher education

Introduction

Developing countries are still haunted by violent issue-issue. The violence that occurs touches all aspects of life, starting from domestic violence (Nguyen & Le, 2022), violence in educational institutions (Costa, 2020; Mangeya, 2020; Milton, 2019), and violence in politics (Borzyskowski & Kuhn, 2020; Krook & Sanin, 2020). Poverty and low levels of education have an impact on the lives of the population. Low literacy often causes residents in developing countries to become objects of violence from people in power (Adebayo et al., 2021; Aondongu et al., 2021; Borzyskowski & Kuhn, 2020). Low literacy also causes residents in developing countries to uphold local values still. For residents in developing countries, knowledge of local values contains philosophies that can be used to overcome various life problems (Nasution et al., 2020; Putro et al., 2020). Indonesia consists of different tribes, religions, and cultures, thus placing Indonesia as a multicultural country. People living and living in a multicultural country must have a high tolerance. Differences in ethnicity, religion, language,

and culture are potential conflicts that can occur at any time. Differences can cause divisions if not appropriately managed (Muhajir et al., 2020). As a multicultural country, Indonesia has the national value of *Bhinneka Tunggal Ika*, which contains unity in diversity.

Unfortunately, the value of nationality in Indonesia is getting deteriorated. Tolerance among religious people is fading. Inter-ethnic prejudices are becoming more and more prevalent. As a result, violence is easy to happen just because a trivial matter triggers it. Differences are commonplace and can be a source of strength if managed properly (Eagly & Chin, 2010; Muhajir et al., 2020). Unfortunately, differences are still often colored by the issue-issue of the majority and minority groups (Zarbaliyev, 2017). Racial and gender discrimination still occurs on college campuses (Cornell et al., 2016; Maseti, 2018; Mokhele, 2013; Thomas, 2019); similarly, religious sentiments (A. I. Ali, 2014; S. R. Ali & Bagheri, 2009; Rockenbach et al., 2017). Sarma (2020) argued that communal violence is relentless due to caste differences prevailing in India and intimidation by the majority religion. The issue of majority and minority groups triggered horizontal conflicts that led to the disintegration of the Indonesian nation such as the Aceh, Poso, Sampit, and Maluku conflicts (Alganih, 2016; Collins, 2002; Purwanda & Suteki, 2014). Communal violence in Indonesia often stems from personal conflicts that later expand into group violence. Economic competition between indigenous peoples and migrants from other parts of Indonesia is a source of conflict because it is often associated with religion (Collins, 2002); similarly, the religious conflict that occurred in Aceh Singkil was caused by the disappointment of Muslims over the permission to establish a church (Hartani & Nulhaqim, 2020). The natives felt the presence of the migrants had made them a socially, economically and politically excluded group (Alganih, 2016). Conflicts with ethnic, racial, and religious nuances (SARA) took a long time because they triggered student movements in various parts of Indonesia under the pretext of student solidarity according to the region of origin (Safi, 2017).

Student brawl data collected from various sources show that in 2022 there will be ten brawls in the city of Makassar, two brawls in Jakarta, 1 case of student brawl in Lampung, and 1 case of student brawl in Ambon. This data shows that as much as 71% of student violence occurs in the city of Makassar and puts Makassar as the most significant contributor to student violence cases in Indonesia. Student violence in Makassar occurred on campus and on the street. Violence on campus occurs between students of different faculties, ethnicities, and organizations. For students in the city of Makassar, the local value of *siri'* has been used to justify committing violence. Even if violence is not justified in this world, it turns out that some cultures in some countries view that conflicts can be resolved by violence (Cohen, 2018; Fomunyan, 2017; Grosjean, 2014; Merino et al., 2020; Pradubmook-Sherer, 2011; Waldmann, 2007).

This research was conducted to fill the gaps in the existing research. Existing research trends show that multicultural countries in the world are generally developed countries. Residents in developed countries are more individualistic. When individuals face problems, they are private problems and are solved privately. In developing countries such as Indonesia, especially in Makassar, unequal education and low incomes affect how students resolve conflicts. A strong sense of brotherhood and solidarity turns personal problems into group problems, in line with the local values of *siri'* in which Makassar students believe that violence can be done to maintain self-esteem. Therefore, this study will investigate potential conflicts that cause student violence in Makassar. Furthermore, this study also offers strategies to overcome student violence in multicultural countries such as Indonesia.

This research assumes that the city of Makassar students has a weak understanding of national values. The inadequate knowledge of national values causes students to be feudalism, ethnocentric, and intolerant of differences. As a result of this, conflicts often end in violence. Indonesia has national values known as the four pillars of nationality: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika*. With these four pillars, some values can unite all differences. The value contained in the 2nd precept of Pancasila, namely a just and civilized humanity, strongly opposes violence because it is not under the values of an excellent and civilized society. Excessive fanaticism towards a particular tribe, religion, or organization can be suppressed when each conflicting party realizes that we are one in the Unitary State of the Republic of Indonesia. The 3rd precept of Pancasila, namely the Unity of Indonesia, is framed with *Bhinneka*

Tunggal Ika, which contains unity in diversity

Method

This study used a case study to obtain in-depth information on student violence in Makassar. Yin (2015) posits that case studies are investigations based on observations made to investigate phenomena that occur in depth and still happen today. Before conducting field research, researchers first conduct preliminary research to obtain a comprehensive picture of student violence in Makassar.

Data was collected from two campuses in Makassar, South Sulawesi Province, Indonesia. This location was chosen because, based on existing data, it shows that the frequency of student violence in Makassar is relatively high compared to other regions in Indonesia. The determination of informants is carried out purposively with the criteria that informants are activists or former activists in student institutions. Informants have been involved in brawls as perpetrators, victims, or witnesses. Snowball techniques are used to find out the cases of fights that occur on each campus, which is the location of the study. Therefore the researcher asks for clues from the first informant to show who else knows the case of the brawl on the campus (the second informant) precisely. So on, the second informant shows the third informant until the information obtained is saturated.

Data were collected through non-participatory observation, interviews, document tracking, and focus group discussion. Interviews are conducted in a structured and semi-structured manner. At first, data collection through interviews experienced a slight obstacle, namely the lack of openness of student informants to provide answers. After all, they were reluctant to tell the experience of the brawl because they thought the researcher was intel from the police. Based on this experience, researchers are assisted by students to interview student informants by providing structured questions to students assigned to interview informants. Informants are given pseudonyms to ensure confidentiality.

When conducting interviews, researchers at the same time observe the body language displayed by informants to be able to capture the informant's immediate reactions as well as become research memos. Research memos are used as preliminary analyses to give meaning to the similarities or differences successfully captured from the interview. Furthermore, the interview transcript is compared with the interview recording file and the observation results to identify and correct errors. The next stage is to do the coding. Once the coding is complete, the data is sorted by code and grouped into themes to define patterns and connections to the conceptual framework. The research team discusses evolving narratives using data citations to support emerging interpretations and compositions. To guarantee the validity of the data, researchers used data source triangulation by asking the same question to different informants. The informants' answers can then be regarded as truth, whether they are the same or almost the same. The interview results are then interpreted so that a conclusion is obtained.

Result

Potential Conflicts Causing Violence

The diversity of tribes in the city of Makassar is still often a potential conflict in the community. Issue-issue related to ethnicity, religion, and race often trigger more significant conflicts.

Student Character Differences

Students come from different regions with differences in ethnicity, language, and culture. Students on campus A come from all over Indonesia. Students from South Sulawesi come from four major tribes in South Sulawesi: Bugis, Makassar, Mandar, and Toraja; where each tribe has its uniqueness. Meanwhile, students outside the province of South Sulawesi come from other major cities in Indonesia. Campus A is a higher education institution that produces teaching staff, so campus A is always the primary choice for those who want to become

teachers, even though the educational study program begins to be present in several other private universities. Campus A is much in demand by the lower middle class, so many campuses A students come from rural areas (districts within South Sulawesi Province), and even if there are those from urban areas, there are usually not too many. Students on campus B come from inside and outside South Sulawesi Province. Students from outside the Province of South Sulawesi mainly come from the eastern region of Indonesia. Meanwhile, students from South Sulawesi are alumni of Senior High School or the equivalent, most of whom come from regencies within the province of South Sulawesi, and the rest come from Makassar City.

Iklim and geographical conditions also shape the character of students. The hot beach atmosphere filled with waves affects the communication style of the Makassar people, who have to speak louder to be listened to by the interlocutor. Conditions are different in several districts in South Sulawesi, surrounded by mountains such as Bone regency, an ethnic Bugis. People from mountainous areas tend to have a smaller (smooth) voice than coastal regions. People from mountainous areas do not need to make a big noise when communicating with others because a big sound will only cause echoes. Hearing the Makassarese speak, people who come from outside Makassar City will probably perceive that the Makassar people are grumpy because of the high intonation of the Makassar people's voices. Still, understanding their origin's background will change the Makassar people's perception.

Words easily provoke college students. Snapping at each other with inappropriate language is a weapon to cause a commotion, such as swearing taken from the vernacular (especially from Makassarese), where the words are often associated with gender, animal names, body shapes, or words that mean stupid. For certain circles, swearing is common in everyday life because if it is spoken with people who know each other, swearing is considered a symbol of familiarity. On the contrary, swearing is regarded as an insult when delivered to people who do not know each other, so it is considered taboo. Spontaneous fights occur when one of the parties is offended. Based on interviews with informants, research suggests that brawls are conducted randomly with bare hands or without brawling equipment. The fight stops when one of the parties breaks free or one of the parties manages to save themselves. Even if the fighting stops, the matter is not over yet.

The two warring sides told their companions about the incident he had just experienced, causing an urge to counterattack. For Makassarese, self-esteem is a symbol of honor that determines the quality of oneself as a human being. Therefore, when something disturbs the integrity of the people of Makassar, resistance must be made to uphold self-esteem. When they are about to perform revenge actions, students equip themselves with brawl equipment, such as *badik* (a typical weapon of the Bugis-Makassar tribe), *papporo* (spears assembled by the Luwu people), bows, and arrows. When they were about to start carrying out retaliatory actions, some were tasked with hitting the power pole with a stone. A blow to the power pole was a notice that the war was about to begin. When students on campus receive a sign of a brawl, they will immediately secure their vehicles so that the opposite party does not target them. For college students at war, blood must be paid with blood. If one of the parties passes, then the target is a motorbike or campus facility.

Differences in Organizational Flags

Every university in Makassar city has representatives of regional student organizations. However, the secretariat of this regional student organization is not allowed to stand on campus. The campus is often the target of attacks from warring students in the event of a brawl between tribes. Several student brawls in the city of Makassar on behalf of regional organizations often last a long time and cause moral and material losses to the campus. The regional student organizations that are most often involved in clashes are the Luwu, Bone, and Bulukumba regional student organizations, while other regional student organizations are relatively safe and controlled. For this reason, university leaders in Makassar City continue to support all social activities by regional student organizations except for granting permission to open secretariats on campus.

Campus A is a public college. On campus A, campus internal student organizations and external student organizations stand along with the development of campus A. The existence of student organizations on campus A is intended as a place for students to develop their potential. Campus B is a private campus affiliated with one

of the Islamic religious mass organizations Nahdlatul Ulama. Campus B only allows student organizations based on *ahlussunnah waljamaah* (an understanding that follows the teachings of the prophet Muhammad and his companions), namely the Indonesian Islamic Student Movement (PMII), as the only recognized campus external organization. Excessive student fanaticism on campus B means that external campus student organizations, such as the Islamic Student Association (HMI), are not allowed to be present on campus B.

Meanwhile, external campus organizations based on the student's ethnicity or area of origin remain, even if the secretariat is not allowed to exist on campus. Based on interviews with research informants, it is stated that each regional student organization has its location on campus B as a gathering place. Each member of the regional student organization already knows the gathering area according to the area of origin.

The historical legacy of hostilities

Student hostility on campus A occurred between the Faculty of Engineering, the Faculty of Language and Literature, and the Faculty of Arts and Design. The Faculty of Engineering is a common enemy for both faculties. From the beginning, students were introduced to the history of hostility between the faculties. The events between the two faculties that have taken casualties and various losses are recounted so that the new students have a fighting spirit to defend their faculties. The historical legacy of student hostility on campus A occurred between the Faculty of Engineering, the Faculty of Language and Literature, and the Faculty of Fine Arts and Design. The Faculty of Engineering is a common enemy for the two faculties. Students have been introduced to a history of hostility between faculties. The incident between the two faculties that caused casualties and various losses was accounted for so that the first-year students had the fighting spirit to defend their faculties. To the first-year students, "the next-door neighbor is our enemy" is emphasized. For this reason, there is a ban on dating students of the Faculty of Engineering and vice versa.

Student hostility on campus B occurred between students from two different tribes, namely between students from Bone and Palopo. For students from both tribes, hostilities have happened since the Dutch colonial era. The turbulent history of the two tribes in the past makes Palopo students still think about students who come from Bone and vice versa. The exciting thing about students from the same home background is the high group solidarity. Students have an increased sense of solidarity with friends from the same tribe, faculty, or student organization. Based on interviews with research informants, it is stated that when there is a brawl between tribes on campus, students from the two tribes who are in conflict on other campuses will face each other for revenge. For them, life must be paid for with energy.

Why college students are violent

Violence is shown not only when conducting brawls between groups but also in student demonstrations. Brawls often lead to casualties. Solidarity is high among students, especially with friends from the same faculty or the same area, because students feel they are obliged to defend the group's good name. Therefore, brawls can occur for days as both warring sides demand revenge. Based on interviews with informants, the research stated that the local values of *siri'* that students believe justify committing violence to uphold the group's self-esteem.

In student demonstrations, they feel like agents of change, so they must be critical of government policies that harm society. Anarchist actions in student demonstrations happen because someone is a provocateur. Based on interviews with informants, the research stated that someone sometimes deliberately clashed students with students or police officers.

Nevertheless, student action is not always purely a student movement. Based on interviews with research informants, it is stated that sometimes someone moves students to do demonstrations. The people who move students sometimes come from political parties, and sometimes they come from campus people. If those who mobilize students to protest come from political parties, it is usually related to state policy. If what moves students to carry out demonstrations from individuals in universities, it is generally associated with the policies

of higher education institutions. To get attention from various parties, students made an oration in front of the campus while closing the road body, accompanied by burning old tires. Based on interviews with research informants, it is stated that the burning action was carried out so that they received attention and were covered by the national media.

Discussion

The issue of the majority and minority groups does not only occur in Indonesia but also in other countries. The violence that occurred in several universities abroad shows that there are sentiments as triggers for violence, including religious sentiments, skin color, and gender. Violence with a religious background still afflicts Muslim students, especially in countries with a non-Muslim majority population (Rockenbach et al., 2017). Stereotypes against Muslim students are inseparable from the characterization shown in most Hollywood films that illustrate how bad the arabs' temperament is, so most non-Muslims are antipathetic towards Muslims, as Shaheen studies (2003). Antipathy towards Muslim students has an impact on student life in college as studies Ali & Bagheri (2009); Nasir & Al-Amin (2006) found that Muslim students face various obstacles in college concerning their status as Muslims, where hatred of Muslims has left Muslim students facing helplessness in the face of psychic pressure concerning non-Muslim students' poor views of Muslim students' religious beliefs. Ali Studies (2014) states that hatred of Muslim students is caused because non-Muslim students have generalized that all Muslim students are radical and dangerous.

Communal violence often stems from personal conflict, which extends into group violence. In their study, Van Ham et al. (2021) explained that an individual commits group violence because he thinks and behaves to show group identity. Existing studies show that identity conflicts based on religion last long because each side views that fighting in the name of religion means fighting in the way of God (Alganih, 2016). Among adherents of the Islamic religion, there is a belief that a person who dies to defend Islam, then his death is martyrdom. Similarly, Christians believe that war in the name of religion is like a crusade (Alganih, 2016). Studies of other identity conflicts show that some identity conflicts occur due to the inability of residents to compete with migrants, in some cases showing that the lives of migrants are better than those of locals (Collins, 2002). Study Collins (2002), same as study Bepari (2020) states that income inequality is one of the causes of communal violence in India.

No single country supports violence (Waldmann, 2007), but some countries think violence is a way to resolve conflicts (Fomunyan, 2017; Pradubmook-Sherer, 2011). This happens because the sociodemographic conditions of a country have made a culture of violence a mechanism for self-defense (Merino et al., 2020). The culture of violence present and reproduced is not only related to local history but is also influenced by the culture of honor that is embraced. Pradubmook-Sherer (2011) states that Thai culture generally accepts the use of violence as a legitimate way in which men can express their anger in resolving conflicts. Similarly, Waldmann (2007) states that killing someone out of contempt for one's honor is not only considered legitimate but very important, and it is in line with the hegemony of male masculinity in America, justifying carrying out retaliation to those who have hurt them to recover the pain they have received. In line with this, Abdullah (2017) posits that the Bugis people of Makassar highly uphold the local value of *siri'*; there is no higher purpose in life than keeping *the siri'*. If they feel offended (*nipakasiriki* or humiliated), they will be happier to die in a fight to restore *the siri'* (Abdullah, 2017). In Bugis-Makassar society, maintaining self-esteem as the embodiment of *the concept of siri'* is an obligation of every individual or group, because losing self-esteem for the Bugis-Makassar community is synonymous with losing its spirit as a human being. Man in Bugis-Makassar society can only be viewed as a human being if he has self-esteem as the embodiment of *siri'*. Without *siri'* man is no different from an animal. Thus *siri'* is a basic human need of Bugis-Makassar in maintaining humanity's dignity and dignity (Syarif et al., 2016).

Several conflict events that have occurred in Indonesia, such as the Ambon conflict and the Poso conflict, colored by tribe, religion, race, and intergroup issues, have become valuable lessons that hurting each other between fellow Indonesian citizens is tantamount to self-harm because in the end it was found that the conflict has been used by certain groups which are radical group networks as stated Dave McRae (2016). This study

found that the local value of *siri'* understood by students as a justification for violence, shows that students' understanding of national values is feeble. Though Pradubmook-Sherer (2011) and Merino et al. (2020) states that cultures in some countries think that conflicts can be resolved by violence, as a country that has reasonably high diversity, students in Indonesia must learn to coexist by maintaining tolerance, accepting, and respecting differences between fellow Indonesian citizens to create an atmosphere of harmony and peace in social life (Muslich, 2013). The study recommends the need for reorientation of *Siri's* local values as a solution to reduce hardness. With the reorientation of local values, students are expected to have a new understanding that committing violence based on enforcing self-esteem will put them in a less *Siri* position' because it has tarnished the family's good name. It is in line with the research of Susanto et al. (2019) that the cultural approach can be used as a conflict resolution. Similar to the recommendations for strengthening the value of nationality. Maintaining national values is essential so that students obtain the spirit of nationalism as the Indonesian nation. In line with this, Barbeito (2019) recommends including peace education in the Education curriculum so that people can coexist without violence. A multicultural education system is needed so that students comprehensively understand the culture and cultural values (Khanolainen et al., 2022; Muhajir et al., 2020). The academic climate can encourage the creation of tolerance. Therefore educational Institutions, especially Universities, should be a model for applying patience (Caliskan et al., 2020). The education of tolerance must begin early by introducing elementary school students to diversity in Indonesia (Dellarosa, 2021).

Research findings show that individuals from political parties or officials in universities sometimes use student actions. Students are easy targets for political elites to mobilize the masses through ethnic and religious issues (Alganih, 2016). The case in Indonesia is in line with the violence in other developing countries such as Africa and India. In Africa, communal violence occurs in Nigeria, where the power elite has exploited society to continue to perpetrate communal violence under the pretext of securing border areas (Adebayo et al., 2021; Aondonguet al., 2021). Sarma (2020) shows that political parties are responsible for the communal violence that occurs in India.

Conclusion

Research on solutions to overcome violence in higher education institutions has been widely carried out. Still, this research is a study that offers solutions to overcome violence in higher education institutions, according to the case in developing countries. Development that has not reached all regions, unequal education, and the population's low incomes affect how students in Indonesia view and overcome conflicts. Some areas still use local wisdom to solve various problems. The high rate of student violence in Makassar city is caused by students making local wisdom *siri'* that justifies committing violence to defend the group's self-esteem.

This study recommends the need for reorientation of local values and strengthening of national importance as the best solution to overcome student violence. In a multicultural country like Indonesia, ethnic, religious, and cultural differences are potential conflicts that are very difficult to avoid. At the level of student organizations, the dominance of specific organizations has given birth to hatred against other student organizations caused by differences in organizational flags. In regional student organizations, the pride of being from one particular tribe has given birth to an inflated sense of ethnocentrism, so looking at other tribes is nothing. The dark history of the past worsens relations between certain tribes so that prejudices are still common. The local value of *Siri'* which students understand as an obligation to maintain self-esteem, contributes to the high level of violence among students.

Indonesia has a national value that can unite existing differences, *Bhinneka Tunggal Ika*. The national significance of *Bhinneka Tunggal Ika* means that even if students come from various tribes, religions, and cultures, these differences should not be a hindrance. The difference is the grace to be grateful. The national value of *Bhinneka Tunggal Ika* requires tolerance, mutual respect, and mutual help. Therefore, the reorientation of local values and the strengthening of national importance are urgent to be carried out to create harmony and a conducive academic climate so that students are comfortable studying.

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