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CHAPTER 1
NATIONAL INTEGRATION AND
SOCIAL HARMONIZATION

MULTICULTURAL EDUCATION TO PREVENT HORIZONTAL CONFLICT

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ABSTRACT

Indonesia is known as pluralistic society consisting of ethnicities, races, religions, and languages. This pluralistic can realize national integration as the embodiment of national unity. In the other hand, when society disintegration appear among the society plurality, it can lead to horizontal conflict. Therefore, conflict prevention can be done through education multicultural. The purpose of this study was to identify the characteristics of horizontal conflicts and analyze the horizontal conflict prevention through multicultural education. This research was conducted in Sidoarjo Regency that was using descriptive research with qualitative approach. The results showed that prevention horizontal conflicts in Sidoarjo Regency through multicultural education to the community has done quite effectively to realize the national integration. It is seen by raise awareness of inclusive diversity; appreciate the diversity of language; develop the attitude to not prejudice; anti-discriminative ethnic and race; appreciate the differences in ability; and appreciate the age difference.

Keywords: multicultural education, prevent, horizontal conflict

BACKGROUND

Indonesia is known by the pluralistic society that consists of ethnicities, races, religions, and traditional languages. The pluralistic society is a difference society based on the horizontally groups. It has the potential to form a national integration as the embodiment of national unity. On the other hand, when the disintegration appears among the pluralistic society then it will create conflict horizontally.

Kartono (1980) states that the conflict is a form of impact, collision, incompatibility, conflict, fight, opposition and antagonistic interactions. Based on the characteristic of Indonesian society that is pluralistic has the potential in causing a conflict as a result of the failure of interaction among the societies. Potential conflict is the multicultural which will bring disruption toward the diversity of ethnicity, race, culture, and religion. According to Maliki (2010) states that the conflict of SARA in Indonesia cannot be separated from social and economic gap among the groups in society.

Pluralistic society has spread across Indonesia including in Sidoarjo. Sidoarjo regency is one of the area that cannot be separated from the plurality of the population in terms of diversity

of religion, ethnicity, and race. Based on the data from BPS Sidoarjo (2014) shows that the total of society in Sidoarjo regency by the religion is; Islam (2.603.136 people), Christian (58.547 people), Catholics (13.777 people), Hindu (2.453 people), and Buddha (6.943 people). Based on the findings, religious differences embraced by the society of Sidoarjo regency is not created the conditions that disrupt the peace of society. The condition of inter-religious relation in Sidoarjo regency is quite conducive. However, it does not mean that the escalation of conflict in Sidoarjo regency does not appear at all. Sidoarjo Regent, Saiful Illah, said that inter-religious conflict remains a threat in the development of harmony of religious life. One of the causes is the problem of economic inequality and injustice in religious life and society.

"Development of the harmony of religious life is still be an important job, remembering that religious conflict is still be a threat. There are a lot of factors that create conflict by the name of religion such as economic inequality, a feeling of "excommunication" and injustice behavior towards a group of religious people. "(Source: News HUMASPROTOKOL, Sidoarjo; 9 November 2014)

In addition, there are another social conflicts rooted in assets, such as a conflict of economic land on Larangan Market Sidoarjo in 2002 that spread to the ethnic conflict of Java and Madura, conflict among groups of fishermen Mandangin Sampang Island and Kisik Pasuruan in the waters of Sidoarjo related to the conflict of shrimp fishing location (August, 2009). Some of the horizontal conflict cases that happen cause a loss feeling of safe, the fear of society, environmental damage, loss of property, and psychological trauma. Therefore, there should be a prevention of horizontal conflicts through multicultural education in order to achieve national integration. According to Anderson and Cusher (1994: 320) define multicultural education as the education about pluralistic cultural. Thus, multicultural education has an important role for the development of the individual personality to grow the tolerance to face the pluralistic. Based on the explanation above, the researcher is interested to conduct a research related to how is the characteristic of horizontal conflicts include religion, race and ethnicity in Sidoarjo regency and how is the prevention of horizontal conflict as a result of the diversity of religions, races and ethnicities in Sidoarjo through multicultural education.

THEORETICAL FRAMEWORK

Conflict

The term of "conflict" etymologically comes from the Latin "con" which means together and "fligere" means the impact. In general terms it contains a series of social conflicts between the phenomenon of personal disagreement from class conflict to the international conflict and war (Elly and Usman, 2011: 345). Based on Government Regulation No. 2 of 2015 on Implementing Regulations of Law No. 7 of 2012 on the Handling of Social Conflict mentioned that social conflict is a fight or physical impact of violence between the two communities or more that take place within a certain time and have broad impact with the result of feeling insecurity and social disintegration that disrupt national stability and obstruct national development. In addition, Robbins (1984) adds that the conflict is a process to

compensate the efforts of others by impeding everything that causes frustration in achieving the goals.

The Characteristics of Conflict

Dahrendof (in Soekanto, 2007: 79) explains the characteristics of conflict in social organization as follows:

- a. The social system is always in a state of conflict
- b. The conflict is caused by the existence of conflicting interests which cannot be prevented in the social structure
- c. These interests tend to polarize into two contrast groups
- d. The conflicting interests reflects the differential distribution power among the dominant and controlled group
- e. The explanation of conflict will lead to new conflicting interests, which in certain condition causes conflict
- f. Social change is the consequences of a conflict which cannot be prevented in various types of patterns that have been institutionalized.

Types of conflict

According to James A.F. Stoner, and Charles Wankel in Wirawan (2010: 22) there are five types of conflict, they are:

- a. Intrapersonal conflict is a conflict of someone with her/himself. Conflict occurs when at the same time someone has two wishes are unlikely to be met at once.
- b. Interpersonal conflict is a conflict between someone with another because of different interest or desire. This often happens between two people of different status, job position, work area, etc.
- c. Conflicts between individuals and groups. This is often related to the way of someone in facing the pressures to achieve conformity, which emphasized to them by their work group.
- d. Conflicts between groups within the same organization. This conflict is a type of conflict that often happen inside the organizations. Conflict between line and staff, labor and management are two kinds of conflict areas in groups.
- e. Conflicts between organizations.

Conflict Prevention

Conflict prevention is one of the efforts in resolving the conflict that aims to minimize the problems faced by the conflicting side. Based on Government Regulation No. 2 of 2015 on Implementing Regulations of Law No. 7 of 2012 about Social Conflict Management mandates several organizing activities such as conflict prevention efforts to strengthen religious harmony; increase the community forum; increase awareness of the law; civil

defense education; socialization of legislation; education and training of peace; civic education; character education; research and mapping potential areas of conflict; institutional strengthening of early warning systems; religious education and the cultivation of the values of national integration; capacity building; poverty reduction; strengthen access of local wisdom; strengthen social harmony; and other activities that suitable with the legislation certainty.

Multicultural education

Multicultural education is an educational strategy applied to all kinds of subjects by using the cultural differences that exist among the students such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that the process of learning be easier and more effective, Multicultural education is given in early age at the school environment in order to prevent social conflicts in society. From early age, every student will be given a knowledge that has an important role in daily life to face the differences as a multicultural society. Some aspects of multicultural education (Yaqin, 2005) include:

- a. Build an inclusive paradigm that can accept the diversity of opinion and understanding of other religions who have a base of divinity and humanity.
- b. Respect the diversity of languages through egalitarian attitude and behavior and also respect the differences.
- c. Develop the attitude to not prejudice and tolerance the difference ethnicity and race through mutual respect and respect for others who come from different ethnic and race backgrounds.
- d. Respect for differences ability through building awareness to not perform discrimination actions to the disable and normal people.
- e. Respect for differences age by not giving the limitation of age for a person who wants to study in the school, if the person has the ability and the willingness that has been set in school laws.

Imron Mashadi (2009) describes that multicultural education aimed to create a strong nation, progressive, fair, and prosperous without distinguish the ethnicity, race, religion, and culture. Sutarno (2008: 1-24) adds some goals of multicultural education including eight aspects, they are: ethnic and cultural development; personal development; clarification of values and attitudes; to create the equality of educational opportunities for all students of different race, ethnicity, social class, and cultural group; to help people gain the knowledge, attitude and skill required in carrying out roles as effective as possible in a democratic-pluralistic society and also required to have interaction, negotiation, and communication with others in order to create a society with a good attitude for the goodness; the equality of educational excellence; strengthen personal for the social reformation; and also has a national knowledge.

Principles of Multicultural Education

There are three principles of multicultural education proposed by Tilaar (2004) as follows:

- a. Multicultural education based on pedagogical human equality (equity pedagogy).
- b. Multicultural education aimed at the realization of Indonesian intelligent and develop Indonesian's scientific knowledge as well as possible.

- c. The principle of globalization does not need to be worried if the society know each good and bad value of it.

RESEARCH METHODOLOGY

This research was conducted using descriptive research through qualitative approach. The focus of this research were the characteristic of horizontal conflict and horizontal conflict prevention as a result of the diversity of religious, race and ethnicity through multicultural education. This research was conducted in Sidoarjo regency. The informants of this research were the National Unity and Political Sidoarjo Regency of Conflict Prevention Organization, Head of Sidoarjo Police District (Polres), staff of Intel Kodim Sidoarjo Regency, lords of religious (Majelis Ulama Indonesia Sidoarjo Branch Chairman of Muhammadiyah Sidoarjo Branch Management of Nahdlatul Ulama Sidoarjo, pastor and monk) and also the society (representatives of the conflicting side, and LSM). The data was collected through interviews, observation, and documentation. The data analysis used Miles & Hubberman data analysis.

RESULT AND DISCUSSION

Characteristics of Horizontal Conflict Include Religion, Race and Ethnicity in Sidoarjo

The total population of Sidoarjo regency is 2,684,856 people (2013). It is one of the areas that can be categorized as plural. That pluralism also reflected as a part of the Indonesian nation that consist of diversity of religious, race, and ethnicity. Some of the impacts can be seen from two sides, the positive side and the negative side. Judging from the positive side, the pluralistic society can be a national identity. However, judging from the negative side, the pluralistic society may cause a social conflict. Thus, it needs a synergy between the stakeholders in order to create a unity and integrity of the pluralistic nation.

Similarly, Sidoarjo regency cannot be separated from the existence of a social conflict. As mentioned in Indonesian Government Regulation No. 2 of 2015 which states that social conflict is a conflict or physical impact of violence between the two communities or more that happens in a certain time and has a wide impact that causes insecurity and social disintegration that disrupt national stability and obstruct national development. If it is seen from the pluralism based on religion, Sidoarjo regency has a majority Muslim population 2.603.136 people. While others are Christian, Catholic, Hindu, Buddhist, and Confucian which has a minority population. While, if it is seen from the ethnicity and race, Sidoarjo society consists of different race and ethnic include natives and new comers from outside Sidoarjo like Javanese, Madurese, Batak, etc.

Based on the results of research in the field, pluralistic society horizontally is not always proportional or in a good condition. However, some cases in the field show that some disagreement among the pluralistic society cause a potential of horizontal conflict. It is also in line with the statement of the Head of Sidoarjo Police District (Polres) which states that during perform of duty as Sidoarjo Police's intelligence, he assesses if the condition of the Sidoarjo society can be said as conducive. Various cases related to horizontal conflicts in Sidoarjo can be solved properly so that it does not cause such a large effect like losing the sense of national unity.

In addition, he also says that the Sidoarjo society has a high tolerance to others so that the conflict can be minimized. Some sides that involved in the conflict or the sides who reach a settlement can coordinate well. Based on the field monitoring has identified several horizontal conflict areas in Sidoarjo by sub unit Intelkam Police Sidoarjo in period 2012-2015.

Table 1.
The Data of Potential Conflict in Sidoarjo Regency
In Period 2012-2015

No.	The first side	The second side	Year	Location/Place
1.	Group of Syiah refugee	Pok Suni (NU, FPI, Ansor)		Rusunawa Puspo Agro Taman Sidoarjo
2.	Followers of Ahmadiyah in Sawotratap-Gedangan	Villagers of Sawotratap Gedangan (NU, Muhammadiyah)	2012	Sawotratap-Gedangan
3.	Pastor Movi Buyung	Villagers of Perum Tas III Popoh-Wonoayu	2012	Perum Tas III Popoh-Wonoayu
4.	Jama'ah of Majelis Tafsir Al-Qur'an (MTA)	Jama'ah of Pondok Pesantren Al Hamdani Siwalanpanji	2013	Siwalanpanji-Buduran
5.	Group of Jama'ah Anshorut Tauhid (JAT) leader Abu Bakar Ba'asyir and committee chief Ustadz Akhwan Jemain	Villagers of Suwaluh-Balungbendo Angkatan Muda Demokrat Indonesia (AMDI) GP. Anshor/Banser	2014	Suwaluh-Balungbendo
6.	The Church Advens Albatros Father House	Society around the Church in Sidoarjo Regency	2013	Sidoarjo
7.	Pastor Dasilva H.S.	Villagers of Wage-Taman		Wage-Taman
8.	Pastor Walter Pauran	Citizen of Perum Park Royal Regency Sidokerto-Buduran	Oktober 2014	Perum Park Royal Regency Sidokerto-Buduran
9.	Pastor Walter Pauran	Citizen of Perum	November 2014	Perum Park

		Park Royal Regency Sidokerto-Buduran		Royal Regency Sidokerto- Buduran
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Source: Primery Data compiled by the researcher (2016)

Based on data from Table 1 above shows that the horizontal conflicts occurs in Sidoarjo most of them were caused by religious factors. Some explanations related to the characteristic of horizontal conflicts in Sidoarjo also confirmed by the facts in the field by one of the intelligence in Sidoarjo, Mr. G (using initial) explains some cases of religious conflicts that occurred. The first, Islamic Center Mosque Suwaluh-Balongsendo which is sealed because of Anshorut Tauhid group activity under the leadership of Abu Bakar Ba'asyir with the chairman Ustad Akhwan Jemain. Their activities disturb the society around the Mosque. It is a speech and religious activities which are considered as incompatible activities. They are the followers of Islam Hard Line (Islam Garis Keras) and indoctrinate the followers to not recognize the Constitution and Pancasila (against the country). Second, Pondok Pesantren Al-Ma'hat which is located in Penambangan-Balongsendo under the leadership of Ustadz Syaifuddin. Religious teachings are indicated deviate from the norms in a society which indoctrinate the followers to betray the country and provide military training to the followers. Some of the followers are prepared to be sent to Ambon and Poso. In addition, the Pesantren is not listed in Sidoarjo Education Center. Third, Pesantren Al-Qhozini MTA in Siwalanpanji-Buduran. The activity of MTA disturbs the society around Siwalanpanji village. The aqidah which is taught by MTA againsts the aqidah in Siwalanpanji. It allows the followers to eat dog meat, forbid to do tahlil, etc.

Characteristics of religious conflict in Sidoarjo is a condition where there is a conflict and the lack of understanding among the people of the same religion. This is indicated from the activities of religious on each followers who considered disturb the others. However, so far some of the conflicts that occur among people of the same religion in Sidoarjo are controlled condition. Some of the stakeholders involved in resolving the conflict can coordinate and cooperate well.

The explanation of the characteristics of horizontal conflict in Sidoarjo above, completed by one of the representative of non-governmental organization in Sidoarjo represented by Mr. Kasmuin who states that horizontal conflict in Sidoarjo is quite minimal. It is based on the characteristics of the Sidoarjo society who have a high awareness of tolerance among the society. But I criticize here, a few years ago had been crowded by the news in various local media of Sidoarjo that there had been an inter-ethnic conflict in the Larangan market, Sidoarjo. Based on his observation and experience, it needs to be clarified based on the facts in location. Facts in the location indicated that the conflict was because of fight of the stall between the local seller and the new comer from Madura. So far the characteristic of horizontal conflict in Sidoarjo is not caused by the difference of religion, ethnicity, or race but rather a conflict between the interests of individual.

In addition, a similar statement is also delivered by Mr. Suwarno as the representative from Nahdlatul Ulama who states that some of the conflicts he knew are the conflict among the

ethnic groups that occur between Javanese and Madurese, it is caused by the individual's interest. However, because it has been exposed by the media so it is considered as inter-ethnic conflict so that the news can attract the public at large. In addition, for a religious conflict related to the construction of a church which has been rejected by the society around it. This is because of the inappropriate building permit at the beginning of the construction with the fact in the location.

Horizontal conflict in Sidoarjo has a characteristic which is suitable with the theory mentioned by Dahrendof (in Soekanto, 2007: 79) includes conflict caused by the conflicting interests that cannot be prevented in the social structure, the interests of the society is polarization in two opposing groups, and social changes happen as the consequence of a conflict that cannot be prevented in various types that have been institutionalized.

Multicultural Education to Prevent Horizontal Conflict in Sidoarjo

Horizontal conflict in Sidoarjo has the potential to disrupt the peace of society. In addition, the conflict will also weaken the local integration as the basis in embodiment of national integration. Therefore, a conflict prevention has an important role in avoiding and minimizing the impact of the conflict, it is social disintegration in society. As mentioned by Yaqin (2005) that multicultural education is an education strategy which is applied to all the subjects by using the cultural differences that exist among the students such as differences in ethnicity, religion, language, gender, social class, race, ability, and age so that learning becomes easier and more effective. Multicultural education becomes one of the important components as the conflict prevention. Based on the facts in the location show that multicultural education which is given in the school environment has a significant influence in giving knowledge to the society from an early age. It is also delivered by the academics as one of the informant in this research who explains that multicultural education is one of the useful tools in preventing the horizontal conflict. After the society get an education at early age 'till adult, unconsciously they get knowledge related to multicultural education that focuses on education of respect and tolerance each others. It is done through classroom learning by giving the multicultural material on the relevant subject. In addition, the practice can also be done through study tour or visit to the areas that can reflect the diversity of culture.

The development and improvement of multicultural education, especially in the school environment needs to be done. It is as educational reformation and improvement to the whole education system in Indonesia. Some things that can be done the first, the addition of multicultural materials in actualization of the various cultures that exist in this country and cultures around the world. All the subjects can contain of multicultural as the basic of multicultural nationalism. Second, the independent subject. This is meant that multicultural education as an idea, the reformation movement and the process can well-planned systematically. Third, the planned programs and practices from educational institutions. Multicultural education related to the demands, needs, and aspirations of the different groups. Consequently, multicultural education cannot be identified as the actual practice of the study or educational program only. The educators who practice the meaning of multicultural education will describe the various programs and practices related to the equality of education, women, ethnic group, language minorities, low-income groups, and poor people.

In addition, the findings indicate that multicultural education is given to the society outside the school environment can be provided through a variety of meetings and certain forums that engage the broader society. Based on informants' explanation which consist of the National Unity and Political Sidoarjo Regency of Conflict Prevention Organization, lords of religious, intel in Sidoarjo and society explain that the prevention of conflict in Sidoarjo is done through inter-religious harmony forums, Vigilance Society Forums, communication of intelligence areas, chill out (*cangkrukan*), and other society gatherings. It plays a role in growing tolerance among the diversity of society.

However, the different thing delivered by the representative of non-governmental organization that states the horizontal conflict prevention in Sidoarjo does not run maximally because the local government policy in supporting the horizontal conflict prevention is quite minimal because of the limited budget and impartiality of local government in programs and local policies in preventing the horizontal conflict in Sidoarjo. Society empowerment in order to prevent religious conflicts through multicultural education is rarely socialized intensively on the whole society, especially in Sidoarjo. So that it can be concluded that multicultural education as horizontal conflict prevention in Sidoarjo has not done maximally yet. That is because of the multicultural education is given only in educational environment but it is not yet supported by the strengthening of local government policy. Multicultural education is only given through the formality in environmental education which becomes the education program from the central government. So that it needs a strengthening and support toward the implementation of multicultural education for the society both in educational environment and outside as the basic in forming national integration.

As aspects of multicultural education delivered by Yaqin (2005), multicultural education as conflict prevention in Sidoarjo has been done such as the first, build an inclusive paradigm which can accept the diversity of opinion and understanding of other religions that have a base of divinity and humanity. Second, respect the diversity of language through egalitarian attitude and behavior and also respect the differences. Third, develop an attitude to not prejudice and tolerance the difference ethnicity and race through mutual respect and respect for others who come from different ethnic and race backgrounds. Fourth, respect for differences ability through building awareness to not perform discrimination actions to the dissable and normal people. Fifth, Respect for differences age by not giving the limitation of age for a person who wants to study in the school, if the person has the ability and the willingness that has been set in school laws. From the five aspects of multicultural education above have done maximally through learning in the school although it does not have a specific curriculum that is related to the study of multiculturalism. In addition, outside the educational environment, a support from local government through the formulation of policies that organize the empowerment of society in growing multiculturalism is also still not optimally performed.

Conclusion

- 1) Characteristics of horizontal conflict in Sidoarjo occur because a group of people who have different norms that are opposite each other's in social life. Based on the result of this study shows that the majority of horizontal conflicts occur in Sidoarjo are religious conflicts where each side feels that there is an application of norm which is held by each group oppose each other's.
- 2) Horizontal conflict prevention in Sidoarjo is done through multicultural education is quite maximal. It is done through a process of teaching and learning in educational environment although multicultural education does not have a specific curriculum and it is still given to the subjects which are relevant to the study. In addition, outside the educational environment the formulation of local government policies, especially on empowering the society through multicultural education is still rarely socialized intensively to the whole society, especially in Sidoarjo.

Suggestion

- 1) There should be a review related to the determination of curriculum in educational environment, especially for the development of multicultural education study in a planned and sustainable.
- 2) It needs to strengthen the values of Pancasila as the basic of multicultural education given at an early age in educational environment which start to fade at this time.
- 3) It needs a support from the government in forming the programs for both local and central areas that take a solidarity as the priority among the ethnicity, race, and religious as a reflection of multicultural education for the broader society.

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