



ROADS TO PEACEFUL COEXISTENCE: CONFLICTS AND DIALOGUE INITIATIVES AMONG UNIVERSITY STUDENTS

(PRELIMINARY RESEARCH PLAN)

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INTRO

- The inter-groups of student fightings reached 3,5% (2005), 2,72% (2008) and 3,5% (2011) to all communal fightings based on numbers of villages in Indonesia (BPS, 2014).
- Violent acts affecting death were perpetuated by seniors to juniors happened at IPDN, West Java (the early 2000) and UII Yogyakarta (Jan 2017).



- **The campus, UMY, (which will be) studied**
 - Has more than 20 thousand students (Student Body)
 - They come from any region accross the country having: **various local languages, ethnicities, cultures, habits, hobbies, interests, socio-economic conditions but commonly homogeneous religion (Islam);**
 - **However, in fact, they are various in terms of their religious understandings or community backgrounds (lay Muslims, NU, Muhammadiyah, Salafi, and others)**



- More than 99% Muslim students; less than 1% Non-Muslim students (almost not detected)
- Those diverse backgrounds are potentially able to produce and re-produce horizontal tensions as well as conflicts.



STUDENT BODY 2016/2017 (EVEN SEMESTER) – ACTIVE STUDENTS BASED ON THEIR INTAKE YEAR

2010	2011	2012	2013	2014	2015	2016	Σ
152	372	1026	4914	4968	4774	4870	21238

Source: Electronic Information System UMY, 2017



○ Conflicts – some of which are violent acts:

- 1999 – intergroups of student conflict
 - The so-called the 'Left' vis-a-vis the 'Right' wing of student Movement
 - 1 or 2 student(s) was/were violated/hospitalized
- 2005 – intergroups of student conflict
 - The two so-called 'Right' wing of student movements which clash each other to power as well as dominate the student organizations such as the Student Executive Board and the Student Representative Institution
- 2015 – intergroups of student conflict
 - More than 2 students were violated
 - Ethnic issue/Rasialism



EXAMPLE#CASE#PERSONAL NOTE

Welcoming new students in 2015 was much closer when the student committees coming from different faculties of this University supported each other to succeed this annual event. This 'induction program' called 'Mataf' or *Masa Taaruf* (Time of Knowing each other) was technically organized by the student committees at both university and faculty level.



The later, however, had slightly attracted a number of students (Group A) confirming that there was potentially a conflictual issue, which was ethnically sensitive. The issue raised was connected with one of the tasks given by the faculty committee (Group B), which was considered as culturally biased.



Group A felt that some of Group B emotionally insulted or violated them. Because of this issue, some students of Group A acted violently to the two students from Group B. When the violation occurred, fortunately, there was a security team who tried to terminate this violent act. Further, the so-called President of the University's student initiated to create a bridge of having a dialogue between both conflicting groups by inviting them all to come to the Vice Rector's lobby.



While both groups were facilitated, the Vice-Rector also gave each of both conflicting groups a chance to express what they felt, thought and believed. Some from Group A argued that why they acted violently was because of their belief to protect their ethnicity pride. Even they said, being a martyr on behalf of their ethnicity would be their choice



- This research focuses on students who are active in the University's student organizations regarding how they
 - handle conflicts taking place among them?
 - solve those conflicts, be it peacefully or violently?
 - build coexistential peace among different types as well as orientations of the student organizations?



PREVIOUS STUDIES

- Clive Harber (2005, 2010) claimed that the school (read: formal education including University) has run violations instead of peace; such as militarism, mental oppression, corporal punishment, sexual harassment and examination pressure.
- Lynn Davies (2009) said that males' dominations & aggressiveness are publicly accepted.
- Clive Harber & Noriko Sakade (2009) believed that peace education commonly runs in **non-formal settings**, instead of formal settings of education
 - which have too high academic standards and orient to market or jobs/competitions.



THEORIES

- **Lynn Davies (2005) said that Peace Education (PE)**
 - is not about ‘being nice to each other’ but ‘challenging the taken-for-granted realities about problem solutions and about difference.’ (365) ...
 - ‘paradoxically, seems to come from exposure to conflict, learning from people who disagree with you rather than those who agree’ (p.365).
 - educates against extremism, intolerance and one-sided perspective of a complexity of the life through critical thinking (**Davies, 2009**)



○ **Nikita S. Khrushchev (1959) defines peaceful coexistence (PC) as**

- a means of repudiating wars in solving problems (non-aggression);
- respecting integrity and sovereignty of any other country (read: party);
- freedom from interference from any other country (read: party) to internal affairs of a country (read: party);
- a ‘complete equality of the party concerned, and mutual benefit’ (p.3)



- **Zoetermer J.F.C. van Velsen (2000) said that PC are built upon the recognition of subjectivity**

which is safeguarded in common understanding called 'universality' of values shared with each other.

- '... cultures can only coexist peacefully if everybody recognises the subjective character of norms and values and the right to be safeguarded.' (p.98).



- Even if not possible on everything, consensus is not utopian as sometimes imagined.

Consensus presupposes communication, and
Communication presupposes a certain consensus.
The possibility of consensus is therefore related to
the existence of a common language'. (p.90).



RESEARCH METHOD

- Case Study
 - Some conflictual cases among students who are active in University student organizations of UMY;
 - Other tensions as well as conflicts reaching peace those students might experience.
- Data Collection
 - Interview
 - Observation
 - Documentation including personal notes
- Data Analysis

