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**The Role of Civil Society Organizations in Creating Conflict  
Resolution through Multicultural Education**

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**Abstract**

*Dermolo as one of the villages in Kembang, Jepara, was ever hit by a conflict under a religious background. This friction involved Islamic and Christian groups. The dispute between the two groups increasingly culminated and seemed to have no end without the presence of the Nation. When the Regional Government of Jepara encountered a deadlock in breaking down this social conflict, the presence of a civil society organization was necessary. Lakpesdam NU Jepara since 2014 up to now has been trying to extinguish the fire of conflict in Dermolo which was initially triggered by disputes over the use of a worship place. Through a qualitative descriptive approach by utilizing the theory of conflict resolution and multicultural education, this paper finally succeeds in mapping the four multicultural education patterns used by Lakpesdam NU. Those are economic empowerment, religious approaches, empowering women, and empowering village cadres. The result of this academic discourse at the same time provides an alternative methodological offer that can be replicated by the stakeholders of the policymakers, for example, the Regional Government and the relevant Regional Apparatus Organization. It can be used as a prototype for civil society organizations and peace activists in settling disputes wrapped in religious sentiment. This kind of inclusive pattern is considered as quite successful as a conflict resolution strategy. Lakpesdam NU Jepara is the only institution that has the sympathy of the residents and the Dermolo Government because it has contributed positively to restoring social harmony between Christian and Islam groups.*

**Keywords:** *Civil Society Organizations, Conflict Resolution, and Multicultural Education*

**INTRODUCTION**

The early sociologist who introduced the study of conflict resolution as a scientific study was Lewis A. Coser, an academician from the State University of New York at Stony Bork. Through his work *The Functions of Social Conflict* Lewis A. Coser. *The Functions of Social Conflict*<sup>1</sup> dan *Conflict and Consensus*<sup>2</sup>, he tried to investigate the anatomy of social

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<sup>1</sup> Lewis A. Coser. *The Functions of Social Conflict*. New York: Routledge, 1956.

conflict, ranging from relations of hostility and tension, inter-group conflict and various structures that covered it, and other things which were rarely highlighted by other observers — but Coser was able to investigate it. —It is the link of conflict with the hidden ideology that surrounds it. The study of conflict resolution continues to develop along with other similar disciplines, such as violence and war<sup>3</sup>. Then, C.T. Lawrence Butler<sup>4</sup> once expressed an interesting aphorism, "*if war is the violent resolution of conflict, then peace is not the absence of conflict, but rather, the ability to resolve conflict without violence.*" Dermolo as a village lies in the Kembang area of Jepara Regency was once hit by a conflict of religious background. Began with the act of rejection of Muslims in Dukuh Dombang against Christians who intend to establish a house of worship<sup>5</sup>, the dispute between the two groups is increasingly sharpened and seemed to have no end with the neglect of State control. The Jepara Regency Government has "not dared" to issue permits for the use of the church. Christian Dermolo has repeatedly followed the procedural method according to the juridical-formal rules<sup>6</sup>. At the grassroots level, these disputes become a long story, especially in matters of social relations. Children from Christian families get bullying in school. Stigma and discrimination are also experienced by women who are no longer free to join social organizations.

The social status of Dermolo Christians occupies a low level. Instead of the position of village officials, at the RT, RW and village level, almost none of them had a strategic place. There is only one Christian who is the RT secretary. Even then, it is more because of the relationship of the family with most of his Muslim family. Slowly but surely, the issue of Christianization began to emerge. Dermolo Christians are accused of trying to influence other citizens to embrace their religion. This rumor has been denied by the statement from one of Muslim citizen who later converted to Christian. The number of

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<sup>2</sup> Lewis A. Coser. *Conflict and Consensus*. New York: Free Press, 1984.

<sup>3</sup> Badrus Sholeh. "Resolusi Konflik di Asia Tenggara: Pengalaman Muslim Indonesia." *Episteme* 12, no. 1 (2017): 30.

<sup>4</sup> C. T. Lawrence Butler dan Amy Rothstein. *On Conflict and Consensus A Handbook on Formal Consensus Decisionmaking*. California: Creative Commons Attribution – Noncommercial - Share A like 3.0 United States License, 2007.

<sup>5</sup> Mashudi. "Menyelesaikan Konflik Kerukuan Umat Beragama Dengan Hati." *DIMAS*, 2016: 253.

<sup>6</sup> Tedi Kholiludin, et.al. "Konflik Penggunaan Gereja Injili di Tanah Jawa (GITJ) Dermolo Jepara: Tahun 2002-2013." *elsaonline.com*. 2013. <https://elsaonline.com/konflik-penggunaan-gereja-injili-di-tanah-jawa-gitj-dermolo-jepara-tahun-2002-2013/> (accessed 24 9, 2019).

cases of people converts from Christian to Islam is far more than the cases of conversion from Islam to Christian.

In response to the horizontal friction in Dermolo, since 2014, the Human Resources Study and Development Institute of Nahdlatul Ulama (Lakpesdam NU) in Jepara District through the "Care Program" has intensively pursued increased social inclusion for Christian minority residents. The approach used is multicultural education by facilitating all Dermolo residents - both majority and minority groups - to mingle together in socio-cultural activities. This kind of inclusive pattern is seen as quite successful as a conflict resolution strategy. Lakpesdam NU Jepara is the only civil society organization that has succeeded in gaining sympathy from residents and the Government of Dermolo Village because it has contributed positively to restoring social harmony between Christian and Muslim groups. Therefore, this study aims to elaborate on the role of Lakpesdam NU Jepara in efforts to resolve the conflict in Dermolo Village. Theoretically, this discourse is expected to make an academic contribution in the form of a conflict resolution strategy through a multicultural education approach. In the practical aspect, it can be used as a prototype for civil society organizations and peace activists in extinguishing the fire of religious background conflict.

The map of academic literature about conflict and its resolution, in general, can be categorized into four types. First, conflict is observed from the aspect of the cause. Factors for conflict in Indonesia usually originated from differences in the way they interpret religious doctrine, the intersection of interests between religion<sup>7</sup> and ethnicity<sup>8</sup>, and unreasonable prejudice<sup>9</sup>. Second, the conflict resolution perspective approach. Various methods have been strived by community groups to resolve. One of them is through an interfaith dialogue approach<sup>10</sup>, negotiation<sup>11</sup>, and effective communication<sup>12</sup>. Conflict

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<sup>7</sup> Andik Wahyun Muqoyyidin. "Potret Konflik Bernuansa Agama di Indonesia (Signifikansi Model Resolusi Berbasis Teologi Transformatif)." *Analisis* 12, no. 2 (2012): 315-340.

<sup>8</sup> Mustain, dkk. "Segregasi Etno-Religius: Upaya Resolusi Konflik dan Pembangunan Perdamaian." *Walisongo* 21, no. 1 (2013): 71-88.

<sup>9</sup> Muhammad Alfandi. "Prasangka: potensi pemicu konflik internal umat Islam." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 1 (2013): 113-140.

<sup>10</sup> Akhmad Rizqon Khamami. "Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer." *Al-Tabrir* 14, no. 2 (2014): 249-271.

<sup>11</sup> Sandy Nur Ikfal Raharjo. "Peran Identitas Agama Dalam Konflik di Rakhine Myanmar Tahun 2012-2013." *Jurnal Kajian Wilayah* 6, no. 1 (2015): 35-61.

resolution is associated with cultural rites. Take as the example, the philosophy of *katong basudara*, Salam community (Islam), and Sarani (Christian) community as the tradition of local wisdom<sup>13</sup> and *Pela Gandong*<sup>14</sup>. Fourth, the transformation of conflict through education<sup>15</sup>. From the classification of previous research studies, there are still pieces of literature that will be closed by the authors in this article, which is about conflict resolution by the civil society movement through multicultural education approaches. The results of this academic discourse also provide alternative offers for a variety of multicultural approaches that can be replicated by policy stakeholders, for example, the Regional Government and the relevant Regional Apparatus Organizations (OPD).

This study is field research with a qualitative approach because the researcher describes all the data obtained verbally, not in the form of numbers<sup>16</sup>. The researcher tries to describe all things about the application of multicultural education as a conflict resolution based on existing conditions (natural setting). The researcher chooses a case study as a method. The holistic case described is the role played by Lakpesdam NU Jepara in Dermolo<sup>17</sup>.

The researcher used the observation technique by observing each phenomenon related to the process of implementing multicultural education conducted by Lakpesdam NU Jepara in Dermolo Village and recorded it systematically. Researcher also looked closely at the Dermolo community's response to the initiatives shown by Lakpesdam NU Jepara. Then conduct interviews with key actors directly related to the research data including officials and their instruments as policymakers. From religious leaders, there are kiai, religious teachers, administrators of the Dermolo Muslim Solidarity Forum (FSMD), priests, and Buddhist clerics. From the Lakpesdam NU Jepara, the target is the management and implementation of the "Care Program" in Dermolo Village. As a

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<sup>12</sup> Jakiatin Nisa. "Resolusi Konflik Dalam Perspektif Komunikasi." *Salam; Jurnal Sosial dan Budaya Syar'i* 2, no. 1 (2015): 17-30.

<sup>13</sup> Wasisto Raharjo Jati. "Kearifan Lokal Sebagai Resolusi Konflik Keagamaan." *Walisongo* 21, no. 2 (2013): 393-416.

<sup>14</sup> Hendry Bakri. "Resolusi Konflik melalui Pendekatan Kearifan Lokal Pela Gandong di Kota Ambon." *The POLITICS: Jurnal Magister Ilmu Politik Universitas Hasanuddin* 1, no. 1 (2015): 51-60.

<sup>15</sup> Arif Unwanullah. "Transformasi Pendidikan Untuk Mengatasi Konflik Masyarakat Dalam Perspektif Multikultural." *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 1, no. 1 (2012): 45-57.

<sup>16</sup> Noeng Muhadjir. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin, 1996.

<sup>17</sup> Lexy J. Meleong. *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya, 1995.

complement, researchers chose the documentation technique as a third option. Documents traced are a letter of request for the establishment of a church from the Christian community elements of Dermolo, a Letter of Building Permit (IMB) for the church, an archive of FSMD correspondence related to church issues, a Decree of the Regional Representative Council (DPRD) regarding recommendations for the use of the church, a letter from the Regional Secretariat Jepara Regency regarding the temporary cessation of the use of churches, and others related to research data<sup>18</sup>. By referring the theory of conflict resolution and multicultural education as a basis for analysis, researcher summarizes and focuses on the important things from many data about multicultural education approaches as conflict resolution in Dermolo. Then the data is reduced by describing it explanatively in the form of a text description. Then organize it to look more patterned and sort various relevant data to be used as conclusions.<sup>19</sup>

## **RESULT AND DISCUSSION**

### **Historical Background of Conflict in the Establishment of the Church in Dermolo**

Based on the building permit document No. 648/150 on March 9, 2002, the chronology of the conflict in the use of churches in Dermolo began since the issuance of a Building Permit (IMB) issued by the government of Jepara Regency on March 9, 2002. Through the Head of the Public Works Office at the time held by Ir. Sholih, MM., the legality of establishing a house of worship for Dermolo Christians should not be questioned because it is already in line with formal juridical procedures. Previously, the Christian had intensively prepared various conditions set by the government. Starting from the very early step, they asked for an agreement from the residents. This document was then forwarded to the Village Government, Kembang District, and reached the Jepara District Government. Submission of recommendations for the establishment of the Evangelical Church in the Land of Java (GITJ) Dermolo, according to Mashudi's notes, has

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<sup>18</sup> Husaini Usman dan Purnomo Setiady Akbar. *Metode Penelitian Sosial*. Jakarta: Bumi Aksara, 2000

<sup>19</sup> Nyoman Kutha Ratna. *Metodologi Penelitian: Kajian Budaya dan Ilmu Sosial Humaniora pada Umumnya*. Yogyakarta: Pustaka Pelajar, 2010.

been signed by 106 people with details: Dermolo (29 people), Balong (15 people), Cepogo (33 people), Jinggotan (2 people), and the rest Bucu Village (27 people).<sup>20</sup>

In the document of Application for Recommendation for Establishing a Church Number 10/GITJ/4/02, April 22, 2002, Theofilus Tumijan, Warsono, and Suderno Hp as the representatives of GITJ figures from Bumiharjo Village Keling District sent a letter to the Head of the Department of Religious Affairs Office of Jepara Regency by attaching various legal requirements, such as environmental permit statements, list of church administrators, a list of church members, land sale and purchase deeds, building permit documents, and pictures of old places of worship. The church management structure listed in the letter was lead by Supardi. While the GITJ members Pewanthan Dermolo, after going through the process of member rectification on April 30, 2002, reached 40 people. On Sunday, March 17, 2002, at 14.00 WIB, as a symbol of the beginning of the worship house construction for Christians, Ps. Theofalus Tumijan was asked to lead the ground-breaking ceremony.

The support for the construction of the GITJ Pewanthan Dermolo building from surrounding villages has been rejected by some Muslims who named themselves as Dermolo Muslim Solidarity Forum (FSMD).<sup>21</sup> The initiator was Muhammadiyah figure Dermolo Village. This organization was founded in 2002 as a reaction to the construction of church buildings. In the first period, this local mass organization was led by Muh. Zuhri as chairman and Hadi Marwanto as secretary. The second period (in 2010), Muh. Zuhri was replaced by Hadi Marwanto, S.Pd, and Eko Agus Styanto, SE occupy the secretary position. FSMD stated attitude through letter no. 1/FSMD/V/2002 which contains the rejection of the construction of the house of worship for Dermolo Christians. FSMD also sent a letter of complaint to the local government of Jepara Regency no. 2 / FSMD / V / 2002.

As a response to the letter, the Dermolo Village Government through letter No. 336/034 gave a warning to the Chairman of Dukuh Dombang Church Development to

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<sup>20</sup> Mashudi. "Menyelesaikan Konflik Kerukuan ...", h. 253.

<sup>21</sup> Fasqiyatur Rohmah. *Masyarakat Sipil dan Pengelolaan Keberagamaan (Studi atas Peran FSMD terhadap Penggunaan Rumah Ibadah di Gereja Injili Tanah Jawa Dermolo, Jepara dalam Perspektif Hukum dan HAM)*. Magister Thesis, Salatiga: Universitas Kristen Satya Wacana, 2015

stop the church construction process. The reason is that it violates the Joint Decree of the Minister of Home Affairs and the Minister of Religion No. 7 of 1969 concerning the Implementation of Government Apparatus Duties in Ensuring Order and Smooth Development of the Implementation of Religious Worship House by its followers. Besides it is considered as trouble for the community, the construction of a church was considered to still leave problems. In fact, for Theofalus Tumijan, GITJ Dermolo should have been established and could be used by the Christian community because it already has a strong legal basis. The Dermolo Church, that measured 93.5 meters, has been built starting in March. The Building Permit (IMB) has been in place since March 9, 2002. Due to pressure several times, the use of the church cannot run smoothly.

### **Concept of Multicultural Citizenship**

Simply, multiculturalism can be understood as understanding about the variety of life in the world that emphasizes the acceptance of diversity facts, including the values-systems, culture, habits, and politics espoused by certain communities.<sup>22</sup> Culture as an expression of an individual human being inevitably must merge into various social relations. At this point, when culture starts to be embedded and interacted with each other in different groups and individual, then a multicultural society will be created.<sup>23</sup>

Without intending to deny the various scientific literature on multiculturalism discourse spread in the academic wilderness, those interested in multicultural citizenship studies are indebted to Will Kymlicka, a philosophy professor from Queen University, Canada. In 1995, through the work of *Multicultural Citizenship*, Kymlicka not only succeeded in reinforcing the concept of multiculturalism that was previously still lacking. Furthermore, the book, which was awarded the Macpherson Prize from The Canadian Political Science and the Bunche Award from the American Political Science Association,

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<sup>22</sup> Yaya Suryana dan A Rusdiana. *Pendidikan Multikultural: Suatu Upaya Penguatan Jati Diri Bangsa, Konsep, Prinsip, dan Implementasi*. Bandung: Pustaka Setia, 2015. Lihat juga Muhandis Azzuhri, "Konsep Multikulturalisme Dan Pluralisme Dalam Pendidikan Agama (Upaya Menguniversalkan Pendidikan Agama Dalam Ranah Keindonesiaan)." *Edukasia Islamika* 10.1 (2012). Bandingkan dengan identifikasi Joel S. Kahn. *Kultur, Multikultur, Postkultur: Keragaman Budaya dan Imperialisme Kapitalisme Global*. Dialihbahasakan oleh Muhammad Muhibbuddin. Yogyakarta: Institute of Nation Development Studies (INDeS), 2016

<sup>23</sup> Andik Purwasito. *Komunikasi Multikultural*. Yogyakarta: Pustaka Pelajar, 2015.

clearly mapped typologies of various types of minority rights, even to the point of offering speculative conclusions regarding the future of multicultural citizenship.<sup>24</sup>

The inevitability of a plural society that continues to develop in the modern era seems to stretch the demarcation line between minorities and the majority. In the matters of language, ethnicity, representation of political representation, issues of immigrants, religious background, and residential land use, for example, social segregation between the two groups often occurs and end to the serious disputes that are difficult to resolve. On one hand, the minority insists on fighting for recognition of equal rights and acceptance of identity. While on the other side, the majority also do not want to give up easily. They are reluctant to merge in a liquid collective association when confronted with minorities. That is what Kymlicka considers part of the political challenges of multiculturalism.<sup>25</sup>

Cultural diversity, according to Kymlicka, is caused by two dominant factors. First, minority culture when integrated into the majority culture, which in this context can be interpreted as the State, tends to be defensive and build its community. At a more extreme level, for the reasons of preserving existence, groups that loyal to the minority culture with all of their strength demand an autonomous right. Even if possible, they did not hesitate to demand that they would be allowed to regulate different forms of government from the mainstream. Second, multiculturalism comes from individual or family immigration practices. The large number of immigrants who join the original inhabitants at a certain place is accompanied by the search for greater recognition. In contrast to the first case, immigrants here are more comfortable in changing the juridical norms of dominant community institutions to recognize their existence, rather than choosing a disintegration attitude by forming a new government.<sup>26</sup> The continuity of the multiculturalism style, for them, depends entirely on, borrowing the Qur'an terms, *kalimatun sawa'* or values that are mutually agreed upon. So, each State has a unique solution to binding the unity and integrity of its people. In Indonesia, the Pancasila philosophy with a *bhinneka tunggal ika* is the answer. In Canada, Kymlicka compiled seven unifying values lists, including: 1) trust in equality and fairness; 2) beliefs about deliberation and dialogue; 3) the importance of

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<sup>24</sup> Will Kymlicka. *Kewargaan Multukultural*. Dialihbahasakan oleh Edlina Hafmini Eddin. Jakarta: LP3ES, 2002

<sup>25</sup> *Ibid.*, h. 13.

<sup>26</sup> *Ibid.*, h. 15.

adjustment and tolerance; 4) support for diversity; 5) compassion and generosity; 6) attachment to the natural environment; and 7) commitment to freedom, peace and change without violence.<sup>27</sup>

### **Lakpesdam PCNU in Jepara Regency as a Civil Society Organization**

The article on the contribution of the Human Resource Study and Development Agency (Lakpesdam) as a civil society organization that deals with conflict resolution issues has begun to be attractive to Indonesian people in general, and NU observers, in particular. The organization, which was established on April 6, 1985, was designed to assist NU in spreading the ideas of socio-economic development of Nahdliyyin people from the beginning. Besides, Lakpesdam is also concerned with the educational transformation movement and community development models<sup>28</sup>. In a simpler tagline, Lakpesdam NU is the Nahdlatul Ulama Executive Board (PBNU) which has a responsibility as an institution for the study of strategic issues and human empowerment for justice and dignified social transformation. The emergence of Lakpesdam NU cannot be separated from the role of Fahmi D. Saifuddin, chairman of the PBNU in the field of Human Resources during the KH. Abdurrahman Wahid (Gus Dur). At the beginning of its founding period between 1985-1994, Lakpesdam was still in the form of history. The scope of performance is very limited, only implementing the NU program which is considered to require special handling. From 1995 until now, the existence of Lakpesdam has become more autonomous since the status of the *lajnah* became an institution. As a consequence, the scope of roles and functions has broadened, to become the department of the NU organization as the implementer of organizational policies<sup>29</sup>.

Research on the role of Lakpesdam NU District in Dermolo Village has been conducted by Miftahul Huda. By taking the *da'wah* strategy as the focus of research, Huda described the efforts made by Lakpesdam NU Jepara in fostering a process of social inclusion in the aftermath of the construction of places of worship. One of them is by

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<sup>27</sup> *Ibid.*, h. 283.

<sup>28</sup> Abdul Jamil. "Kajian Upaya Deradikalisme Keagamaan: Studi Kasus Lembaga Kajian dan Pengembangan Sumberdaya Manusia (LAKPESDAM) Nahdlatul Ulama." *Harmoni: Jurnal Multikultural & Multireligius* X, no. 2 (2011): 374.

<sup>29</sup> Mahrus El-Mawa, dkk. *20 Tahun Perjalanan Lakpesdam, Memberdayakan Warga NU*. Yogyakarta: PT LkiS Pelangi Aksara, 2005.

opening a space for strengthening and acceptance of religious groups that become the victims of discrimination and intolerance through economic empowerment of women groups (Huda, Nahdlatul Ulama Strategy for Religious Tolerance in Jepara, 2018). Unfortunately, Huda did not specifically sharpen the results of his research by linking the preaching strategy with conflict resolution theory and multicultural education as in this paper.

**Table 1**

Management of Lakpesdam PCNU Jepara Regency for the period of 2005 – 2020

<b>Name</b>	<b>Position</b>	<b>Period</b>
Mayadina Rohma Musfiroh	Leader	2005 – 2015 (two periods)
Ahmad Sahil	Leader	2015 – 2020

In the period of 2005-2010, Lakpesdam NU of Jepara Regency was led by Mayadina Rahma as Director and continued into the next period of 2010-2015. During this period, Lakpesdam NU began to pay attention at Dermolo Village as a locus of advocacy on social conflict issues. Christian minorities in the village of Dermolo Jepara are the main target of the program implemented by Lakpesdam Jepara and in turn, are also the majority of Muslim community groups and the Buddhist minority Dermolo. Other related stakeholders that were targeted included local religious leaders from NU, Muhammadiyah, Christian, and Buddhist as well as RT / RW, Head of Village and others. The mission of Lakpesdam NU in Dermolo Village is to encourage the realization of socially inclusive conditions as an effort to anticipate the decline intolerance that occurs to Christian minority residents. This goal is strived to be achieved through activities at two levels. First, at the village level, where Lakpesdam NU encouraged the implementation of various joint activities through approaches to local leaders to encourage tolerance and messages of peace. In line with that, Lakpesdam NU also seeks to open spaces of social recognition to eliminate barriers between citizens who have been exposed to conflict. Second, at the district level, the activities conducted were more to advocate for the improvement of social services for the Christian minority in Dermolo Village. Advocating for this policy is in the context of licensing procedures that have been received by Christians from Dermolo

Village. The activity at the other regency level was to encourage local Jepara religious leaders to strengthen the diversity and tolerance campaign driven by the Jepara District PCNU by inviting other figures through the Religious Harmony Forum.<sup>30</sup>

In the first quarter of 2015, Lakpesdam NU Jepara put more emphasis on strengthening data verification and social mapping as an initial effort to resolve the conflict. The method was carried out by building interaction with Christian minority residents there. Through a personal approach from house to house once in a week, the relationship between Lakpesdam NU and Christians becomes harmonic. At the same time, Lakpesdam NU also had a relationship with the Dermolo Village NU Branch Manager, Taslim. Through intensive dialogue, it was finally discovered that one of the reasons for the rejection of the establishment of the church was the concern of "Christianization". At the village government level, Lakpesdam NU actively synergizes with the officials, Hadi Patenak as a working partner. The gathering activity to the Dermolo Muslim Solidarity Forum (FSMD) Committee was also conducted. At the regional level, Lakpesdam NU coordinated with the Ministry of Religion, MUI and FKUB Jepara. Muhdi, the Head of the Ministry of Religion of Jepara Regency at that time conveyed the position of the Ministry of Religion in the circle of conflict that occurred in the village of Dermolo. Under the reason of holding the ministry regulation, the Christian minority Dermolo was deemed ineligible in establishing a house of worship, because the number of its citizens was less than 90 people. On the occasion of an audience with the Regional Government of Jepara Regency, Marzuqi as the Regent and Subroto, his representatives committed to supporting every step taken by Lakpesdam NU and ready to partner in the implementation of the Care Program in Dermolo Village.<sup>31</sup>

During the next three-month process between March - June 2015, Lakpesdam NU Jepara began to enter into the core problem, which is the identification of exclusions. Through the FGD and the Dembolo Village Residents' Meeting, slowly the tensions between Muslims and Christians melted away. By presenting the Deputy Regent of Jepara, they finally brought a consensus between the majority of Muslim citizens and Christian

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<sup>30</sup> Imam Prakoso. *Agama dan Kepercayaan Minoritas Jemaat Kristen di Desa Dermolo*. Laporan Narasi Teori Perubahan, Jepara: The Asia Foundation, 2015, 1-4

<sup>31</sup> Lukman Hakim. *Catatan Konflik Minoritas Agama Kristiani Warga Desa Dermolo Kec. Kembang Kab. Jepara*. Quarterly Report CSO Januari - Juni 2015, Jepara: Tim Program Peduli Lakpesdam NU Jepara, 2015, 2.

minorities to build togetherness. After that, a two-day Livelihood Workshop was held on 30-31 May 2015 at the Muslimat NU Dermolo building. Begin with the brainstorming method for mapping and exploring the local potential. Finally, it was agreed by the participants to organize a group and make a joint effort which would participate by all representatives of the residents of Dermolo Village regardless of religious, ethnic and racial background. The advocacy of education facilitation services is carried out in the Office of the Head of the Youth and Sports Education Office (Disdikpora) of Jepara Regency. Lakpesdam NU followed up on one of the problems that occurred in Dermolo Village beside the issue of social exclusion, which is the exclusion of educational services. Disdikpora was asked to immediately provide a PAK (Christian Religious Education) package book. Christian minority children of elementary school age have never received a textbook. Kusairi, Kadisdikpora Jepara, in his response was committed and promised to immediately follow up on the report and input.<sup>32</sup>

### **Multicultural Education as an Approach to Conflict Resolution**

#### **a. Citizens' Economic Empowerment**

One of Lakpesdam PCNU's efforts in Jepara Regency to reduce conflicts in Dermolo Village is through an economic empowerment approach. The term empowerment is interpreted as a form of emphasis on individuals/groups to gain knowledge and skills to participate to influence and control the institutions that have been affecting the lives of themselves and/or others concerned. Initially, it was not easy for Lakpesdam to make Dermolo residents aware of the importance of the community which aims to empower Dermolo residents economically. Moreover, the community will be designed not only to be profit-oriented but also to the efforts of social recognition of minority groups. On August 21, 2016, KPCM held the entrepreneurship training at Ms. Harini's house, which was attended by 30 members. The entrepreneurship training initiated by Lakpesdam took the theme "Independent Women Realize an Inclusive Village Economy". Mrs. Muammaroh from UPPKS BKKBN Jepara acts as the speaker in this training. Ahmad Rusdiyanto as the committee, in his remarks, emphasized that the training in the field of economic strengthening conducted by Lakpesdam aims to encourage the

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<sup>32</sup> *Ibid.*

Dermolo community, especially those who are members of the Cahaya Mandiri Women's Group to become economically independent. With economic independence, it is hoped that citizens will no longer be easily affected by outside provocative sentiments. The strength of KPCM is its plural management membership, consisting of various religions and beliefs. The more often the two groups meet, the more they will communicate. Thus, It can minimize the suspicions among group members.

Mrs. Muammaroh as the speaker at the event explained that the cake that the participants would make was a follow-up from the mapping conducted by Lakpesdam friends to the potential and local resources in Dermolo Village. Therefore, that afternoon, the participants received material on chocolate banana considering that bananas are also one of the local potentials that easily available and no one has made innovations to increase its economic value. So far, besides being a fried banana, bananas are only processed into banana chips. If there are only two types of preparations, the economic value of bananas is less strategic. Muammaroh also gives tips on how to be an entrepreneur.

As entrepreneurs, participants must be brave to take risks and not be afraid to fail. All choices have consequences. If we always feel afraid of failing to start a business, then that fear will cover the various possibilities that lie ahead, including the possibility of success. So, according to Ms. Muammaroh, the training participants consisting of women's groups should not worry and be afraid to step forward. After all, the efforts of this group are carried out together. It means that if later there is something beyond the original expectations, the burden will also be borne together so that it could be easier. We only need to manage the management aspects. Therefore, this joint work can be done effectively and efficiently.

The next strategy is to try to be consistent in one type of business. Don't be shy about studying even with children. Taste and hygiene factors must also be considered. It is better to be honest with consumers if there are products that may be below the specified specifications. It is better to lose once than to lose the trust of consumers who might have a long-term impact on other consumers. Be smart about looking for opportunities and take advantage of the information. Next, Ibu Muammaroh accompanied the participants to make chocolate bananas.

## b. Religious Approach

Religious approaches are often an alternative for Lakpesdam in resolving conflicts in Dermolo Village. Religion as a normative value system that regulates human daily behavior occupies a fundamental position in social structures (Ulya 2016). So, on Wednesday, July 15, 2015 the "Study on Multiculturalism and Diversity" agenda was held at the Dermolo Village Hall, which was part of the Breaking the fast together event by inviting all Dermolo Village officials, religious leaders, community leaders, youth, PKK, Muslimat, Fatayat, Aisiyah, PR NU , PR Muhammadiyah, Church, Buddha. The official of Dermolo Village, Mr. Hadi Patenak, invited all elements of the community to accept all forms of diversity in Dermolo Village as local potentials that needed to be preserved. Ustad Abdul Wahab, S. Sos.I., M.SI., act as a lecturer and presented the material on multicultural reality and the diversity of the community. According to him, humans were created by God in a state that is not the same alias full of diversity, both from physical form, psychological, geographical and cultural location. Imposing uniformity means to fight against *sunnatullah*.

Lakpesdam PCNU Jepara also involved religious leaders in breaking the fast together event which has become a tradition for many people on Sunday, June 26, 2016, at the Dermolo Village Hall. The agenda of breaking the fast together with the theme "Breaking the Fast Together and Tadarus, Diversity Guarding the Inclusion Village", is not just a gathering event. The more important thing than that is a moment to connect the ties of friendship. The hope is to be able to get closer and the relationship between Dermolo residents who are predominantly Muslim, and Christian and also Buddhist minorities. When villagers gather in a joint forum, it will melt the strained relations resulting from differences in interests that lead to disputes. The philosophy of breaking the fast together is nothing but opening communication with other parties because, in the event of breaking the fast together, there are no barriers or boundaries. Everyone can talk to one another and sit together while talking. The speakers for this activity were Mr. Khoirul Muslimin, M.I.Kom, a lecturer at the Faculty of Da'wah and Communication at the Nahdlatul Ulama Islamic University in Jepara and Iptu Basiran, SH. from Jepara Regional Police Station.

### c. Women empowerment

Women's economic empowerment can solve problems that occur in society. This situation will also bring about equality for women or later called Women's Economic Empowerment and Equality (WE3). This situation needs to be realized by all stakeholders from the Government, private sector, and the community. Therefore, Lakpesdam together with the Cahaya Mandiri Women's Group (KPCM) Dermolo Village initiated a women's school to improve skills in the economic field. One of the agendas implemented was the Women's School with the theme "*Women and Economic Independence*" on Wednesday, May 16, 2018, at the PAUD Building Balai Desa Desa Dermolo. In his remarks, the Chairman of KPCM said that by joining new members in the Women's School, it was expected that it would bring new enthusiasm for the KPCM organization. The training which guided by Amrina Royada, began with a paper folding game. This game wants to emphasize that although participants receive the same instructions, the final results of the folds of the paper show different results. This means that we are an actual human being that each person is born with their respective potential. Humans are impossible to be the same in all things. Different is human nature. It is expected that this game will increase to the belief that participants can work with anyone, including with women's groups of different religions.

According to the speakers, two factors influence the spirit of entrepreneurship, internal and external factors. Internal factors include motivation that comes from ourselves. It usually influenced by the need to survive, socialize, self-actualization, spirituality, and self-esteem. While the external factors in the form of encouragement come from other people, such as partners, friends, neighbors, and even the State. One of the keys in the entrepreneurship world is we always have to develop an attitude of creativity and innovation. In a world of unlimited access to worldwide because of the existence of the internet, women must always foster an attitude of creativity, innovation in the world of work. If we do not make an innovation, we will be left with many newcomers competitors. Next, is the teamwork. Group work has different challenges when compared to work alone. It is because group work requires communication. Communication is the key to running a business in groups as did by KPCM.

On Monday, 4 June 2018, Lakpesdam held another Women's School activity. The theme took is "Together Creating an Inclusive Adminduk Service". Adminduk is an important part of the administration and administration of government. As part of population administration, Adminduk is a basic need, because it affects the rights and obligations as citizens. Meanwhile, population identity is very important because it is a characteristic to distinguish it from others, including in distinguishing between rights and obligations. The recording is needed in structuring, controlling and publishing population administration. The handling of population documents in any form carried out by the Department of Population and Civil Registry of Jepara Regency is free of charge. Some of them can be done through an online system. Services that have been done online are birth certificates, electronic ID cards, and death certificates.

While on Saturday, August 25, 2018, at the Dermolo Village Hall, the Women's School took the theme "Making Progress in Diversity". This activity aims to encourage the role of women from the domestic sector into the public sphere. Being a career woman is a relief given to women. So as not to be too bored in the domestic space, then she was given a space to express herself outside the home. This kind of attitude is a treatment that does not respect women. After all, what women do in public is part of their devotion and social contribution. It is undeniable that all sectors of life are progressing rapidly now, marked by the rapid growth of technology, information, and communication. Of course, the growth of the era requires the availability and innovation of women's resources. If the abilities and potential possessed by women are not fostered in such a way, they will be increasingly eroded by time and marginalized from life. Women also have the opportunity to develop their potential in the career world. If this is not developed, then that potential will be lost and Muslim women will become increasingly obsolete. Being a career woman is not something that is not worthy of appreciation because she is also struggling to build a better civilization through her devotion. One of them is productive economic activities which are managed in groups by KPCM Dermolo Village.

#### d. Village Cadre Empowerment

The next approach used by Lakpesdam is the empowerment of village cadres consisting of cross-faith youth. The presence of cadres is very important in the context of promoting inclusive life as well as be a support system and security in anticipating the emergence of horizontal conflict. However, the potential for conflict between the followers of religion specifically in Dermolo is still very vulnerable to occur because there is no clear point about the legality of licensing church buildings. The formal approach that has been taken so far has not been significant in resolving conflicts over church construction. Conflict occurs when there is no harmony in interpreting religious manifestations.

In the village of Dermolo, the construction of churches for Christians is a manifestation of the values of the Gospel and is an obligation. However, for some Muslims, this action is considered dangerous to the Muslim faith, especially for residents who live around the church. When both parties maintain their ideals, conflict, both in term of manifest or latent, the conflict then becomes inevitable. Manifest conflict is in the form of physical actions, such as vandalism, rejection of the convention, etc. Latent conflict can be in the form of non-physical actions, such as suspicion, apathy, etc. The existence of cadres at the village, sub-district to district level will be encouraged as an instrument of conflict resolution by utilizing social asset that refers to 1) the aspect of values, which is the development of awareness of solidarity through religion as an acknowledgment of faith and caring for others, 2) aspects of the mechanism which is Community Learning Center (CLC) as a form of inter-community social networking, and 3) Institutional aspects, which called as FKUB, Village Cadres, Perempuan Cahaya Mandiri and diffable forum.

In order to encourage and strengthen social asset in the village of Dermolo, efforts should be made as follows: a) Encourage the development of communication and dialogue spaces between and internal followers of religion, b) Encourage and develop ways of resolving conflicts by utilizing cultural approaches and the customs existing, and c) Forming conflict management institutions as a forum for stability and strengthening integration. The complexity of the religious conflict in the village of Dermolo can be seen from the incidence of friction on various levels. First, conflicts between followers of Islam and Christianity are related to the use of church buildings. Second, internal conflicts that

occur between Muslims, particularly between NU and Muhammadiyah of Dermolo Village are related to religious attitudes towards the procession of the contribution to the Earth. This conflict causes two mosques that close to each other but bring different identities. Third, the conflict occurred within the Dermolo NU which is the conflict between the Syuriah groups and the Dermolo Tanfidziyah NU groups.

If religion is still considered as a sacred institution that escorts the noble values, then the creation of inter and inter-religious harmony relation is an urgent matter. This can be done by doing cultural reconstruction. Cultural reconstruction is interpreted as a deconstruction of culture and rebuilding social culture from exclusivism to inclusivism; from competition to cooperation and social solidarity; from mutual suspicion towards mutual trust. In general, cultural reconstruction also means deconstructing old monocultural perspectives and attitudes towards multiculturalism. If the perspectives of monoculturalism tend to lead to the superiority and domination of groups from one culture and exclude and/or kill other cultures, multiculturalists have views and attitudes that recognize cultural diversity and respect for different cultures. The formation of Village Cadres is one of the actions to answer so many phenomena of young generations that typically easy to spread hatred, bigotry, dirty words, and bullying through social media. In Lakpesdam's observations, the juvenile also began to be trapped in various activities that were counterproductive and lacked the quality and competitiveness to advance the nation.

## CONCLUSIONS

Lakpesdam NU Jepara Regency as part of the civil society movement has made efforts to resolve the conflict in Dermolo Village, which was triggered by a dispute over the construction of worship place between Muslims and Christians. In the process, Lakpesdam NU did not use a formal juridical approach by encouraging the process of re-issuing church building permits (IMB). They choose the multicultural education approach instead. There are at least four characteristics of multicultural education, which are through economic empowerment, religious approaches, empowering women, and empowering village cadres. The affiliation of Lakpesdam as an autonomous institution under NU with moderate orientation is one of the supporting factors for the success of the social inclusion program in Dermolo Village announced by Lakpesdam NU in Jepara Regency starting in 2014-2019.

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