

Character formation and Youths Democratic Values in Conflict Resolution in Ambon Indonesia

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Abstract

This study researchers can use qualitative approaches. Choosing the case study method in this study is due to social conflicts between residents, inter-religious, inter-young and often occurs with different settings. The main instruments are the author's own research that go directly into the field to search for information through observation and interviews. Data collection techniques used in this study is the observation, interviews, and literature documentation Lincoln and Denzim, (2009: 495).

In this study the number of informants about 25 people were categorized by age, species, sex, education level, occupation, position in society which includes: Religious leaders (Moslem, Protestant Christian, Catholic Christian, Hindu, Buddhist), community leaders, youth leaders, traditional leaders, family or the elderly, as well as the type of information under their control. From this study it was found that a variety of approaches to social conflict in Ambon by religious leaders, community leaders, and local governments still looks very formal, through dialogue was attended only by certain people, without the involvement of people in both Muslim and Christian communities.

Key words: *Character formation, Youths Democratic Values, Conflict Resolution*

1. Background back

From the initial situation Ambonese life so peaceful and harmonious, in early 1999 the social conflict in Ambon which then spread to almost all parts of Maluku. This conflict puts Muslims in the local language called Acang (from Hasan) dealing with Christians who used to be called Obet (from Robert). Acang group controlled settlements in coastal and low-lying areas, while the master Obet plateaus and hills. At the time of the conflict homes, stores, and all buildings owned by the Obet group located in the area controlled by the group Acang that time, most of the looted and burned. Vice versa, the building and property groups in the region Acang Obet power, mostly looted and burned.

From research conducted Tuhuteru L, (2009: 5-6). Found that as a result of the conflict can be seen, among others, hundreds or even thousands of houses and shops were burned. Basic facilities and infrastructure, such as government offices, schools, telecom network, PAM network, were also targeted. In short, the city became paralyzed. Deaths no exact figures, how many lives lost that time. Torture, murder, and various kinds of behavior "uncivilized" became part of everyday life at that time. Each group, and Obet Acang, fled to a place deemed safe. Acang fled to areas controlled Acang, and Obet refuge Obet dominated region. Society divided and fragmented groups and faith based.

Ambon social conflict can provide a positive potential to change the perspective and thinking for citizens or people of Maluku, especially indigenous communities before the high prestige social conflicts feelings toward the job, if the job he despised as a basket bearers, united rickshaw, or trade in market. But after the social conflict occurs prestige feeling like it is not there in the minds of their Ambonese society more forward thinking and do not want to be left with the job as long as it's lawful immigrants who come from the business itself.

Within the framework of solving social conflicts fundamentally, required a comprehensive and integrative studies in order to minimize the tendency to think simplistic, especially to reveal the sources of problems that cumulatively form the critical points (*critical points*) on the interaction between network elements in society. The starting point is important, because the exploitation of a social unrest which is extraordinary (*massive*) as in Ambon is certainly not occur spontaneously and instantaneously, but commonly preceded by a socio-psychological maturation of society, either intentionally or unwittingly. This means, a variable time, and patterns of social relations, both rural and urban, public policy, and national development approach, in determining the pre-conditions to understand the riots that need no education multiculturalisms by (Anhar Gonggong 2005: 2) states that multiculturalism is:

An ideology that exalts the differences and similarities both individual differences and cultural differences. Multiculturalism is a greeting to the realization of pluralism cultural beliefs, and especially fighting for the equal rights of various minorities both legally and *socially*. Multiculturalism in this struggle is the most accepted benchmark in the most democratic societies because it is fought by residents multiculturalism is in line with the adherents of democratic struggle.

As for all the differences in a pluralistic society must be guaranteed by the government so that its existence remains sustainable. John goes along with it. W. Berry, et al, (1999: 567) says that:

Multicultural society is a pluralistic society (population at large, cultures groups and government) that respects pluralism and allows diversity to remain sustainable. In short the people who accept integration as a way - a common way to face cultural diversity.

Multiculturalism should be viewed as a portion of the wealth of this nation. When multiculturalism is seen as one of the threats to peace then easily conflict - social conflict in a small size will continue to occur and thrive in society. Conflict is the struggle of individuals or groups to achieve certain goals, defeat opponents destruction will be seen as successful in achieving the goals that you want to accomplish. This is consistent with Darendorf T. Soumokil et al, (2005: 1) that: "Human life in society based on the strength of not only conflict - the eye by economic interests as proposed by Marx but also a variety of other interests".

This study focuses on the problem of how coaching youth character and values of democracy in an attempt to overcome post-conflict social conflict in Ambon, Maluku? Based on the focus of this study, the authors can be formulated four research questions, but in this article will discuss the research focus "*What about the government's efforts in schools, community leaders, religious leaders, political and social groups to nurture the young generation to the next?*"

2. Conceptual Theory

2.1 Character

In a literal sense, the character has a psychological meaning or psychiatric nature related to aspects of personality (*personality*), morals or character, character, character, quality properties that distinguish one person from another or distinctiveness (*particular quality*) that can make a person trustworthy than others . Of even this context, it contains elements of moral character, attitudes and even behavior to determine whether a person has morals or good manners, it was revealed at the time that a person doing a particular act or behavior.

National character is the quality of collective behavior is characteristic of both nationalities are reflected in the awareness, understanding, feeling, intention, and behavior of the nation as a result of a thought, though the heart, though the feeling and intention, as well as sports person or group of people. Besides National Character Development is a collective effort of a country-systemic nationalism to achieve national life in accordance with the basic and ideology, constitution, state policy, and collective potential in the context of national life, regional, and global civilized nation to form a formidable , competitive, noble, moral, tolerant, worked together, patriotic, dynamic, culture, and science and technology-oriented behavior of the nation Indonesia is based on the values of Pancasila, the 1945 norms, animated by faith and piety to God Almighty and commitment to the Homeland. <http://yhaz-task.blogspot.com/2011/05/bagaimanakah-cara-membangun-karakter.html> .

2.2 The character of the Young Generation

Young people are the foundation of efforts to implement and establish the values of Pancasila and democracy, fostering nationalism or nationalistic viewpoint. The younger generation is able to absorb the transformation process with the development of nationalism and idealism soul Padnas Working Group (2010). According Rajasa (2007), (<http://widyagama.ac.id/iwan-nugroho/2011/07/generasi-muda-dan-pancasila-2/>) that: young people develop the character of nationalism through three processes. First, the builders of character (character builder). The younger generation play a positive character building through willpower nation, to uphold moral values and internalize it in real life. Secondly, I noticed the character (character enabler). A role model for the young generation of the nation's positive character development, with the initiative to build a collective consciousness. with high cohesiveness, for example, called for the resolution of conflicts. Third, engineers character (character engineer). The younger generation has a role and excel in science and culture, and engaged in the learning process in the development of positive character of the nation in accordance development era.

2.3 Social Conflict

Conflict comes from the Latin verb meaning *configure* hit each other. Sociologically conflict is defined as a social process between two people or more (usually group) where one party trying to get rid of the other party to destroy helpless.

Conflict is a mental resistance as a result of the need, urge or demand against acts of resistance, due to incompatibility or incongruity resulted in a fight, fight or scuffle. According to Webster (Dean G. Pruitt, 1986), the term "*conflict*" in the original language means A "fight, battle, or struggle", ie a physical confrontation between several parties. In other words, the term touch the psychological aspect behind a physical confrontation occurred, in addition to physical confrontation itself. In short, the term "*conflict*" became so widespread that it risks losing its status as a single concept.

According to Dean G, Pruitt and Jeffrey Z. Rubin. (2004: 9-10) means that the perception of social conflicts regarding conflicts of interest (*perceived divergence of interest*), or a belief that the aspirations of conflicting parties can not be achieved simultaneously.

2.4 Resolution of Social Conflict

Conflict resolution is a scientific term that emphasizes the need to see peace as an open process. Pressure points of conflict resolution is to try to deal with the causes of conflict and building a new relationship usually lasting between hostile groups. Resolution is basically any intervention effort (to prevent actualization, stop and resolve conflicts) in one or more stages of the conflict.

While According Maftooh, (2005: 94) that the resolution of conflict (*conflict resolution*) is an attempt to resolve, prevent, or resolve conflicts. Conflict resolution is often used interchangeably with conflict management (*conflict management*) that have no fundamental differences between the two ". Additionally Maftu dispute resolution (2005) that the conflict resolution usually used for conflict resolution more specific, such as a conflict between individuals or among socio-cultural groups, while the management conflict used for a wider scale, is profound, and require environmental management in quite a long time.

3. Methodology

This study uses a qualitative approach to research was based on two reasons. First, the problems studied in research on the character of the younger generation and resolution of social conflicts that require a number of actual field data and contextual nature. Second, the approach is based on the relevance to the problems studied by a number of primary data from research subjects that can not be separated from the natural background.

Choosing the case study method in this study is due to social conflicts between residents, inter-religious, inter-young and often occurs with different *settings*. Social conflict in Indonesia is a particular phenomenon-the characteristics and require a more in-depth explanation and specific. Although the case studies are usually looking for something specific from the general and a case, but his work is almost always present something that is unique and specific (Stoufer and Stake in Zaenuri, 2012: 23).

The main instruments are the author's own research that go directly into the field to search for information through observation and interviews. Data collection techniques used in this study is the observation, interviews, and literature documentations Lincoln and Denzim, (2009: 495).

4. Discussion

Talk about solutions or ways in which both governments of society, socio-political organizations, organization with youth, community leaders, religious leaders, and families all components in Ambon can engage in order to foster and rare-rare formulate concrete in problem solving youth character building post-conflict. rare-rare or strategy done such as follows;

The first is Summer activities *Pela Gandong katong people basudara* When assessed in terms of the history of the hot *pela* basically a continuation of the lift *pela*. It is a manifestation of people's minds for always and always prepare the other ingredients that are able to be used as a means of settlement, and anticipate conflicts between villages or foreign country *berpela* especially the younger generation, especially in the city of Ambon. Heat a medium or media *pela* raw Dapa (meet) between the two countries which *berpela* to discuss and resolve the issues between them in order to live more *pela* strengthen relations between them. Heat *pela* also a ritual activity.

Generally bond-*Gandong Pela's* in Maluku bind two foreign entities / different villages, mainly of background beliefs. This then creates a bonding sense, mutual respect, mutual respect and mutual help. As implied in the philosophy of life, the Moluccas, beta flavor ale flavor, beef flavor in the meat nails, *katong samua basudara*. Community and at certain times it is always carried out by three brothers *Gandon* namely *buano* Muslim village, *Oma* village, and the village Caterpillars besides there are also villages and *Hukuanakota Tihulale*, they agree that 4 (four) years implemented *pela* hot. As for the village Rambu and Abio, hot *pela* made 3 (three) years. However, this decision can be changed if there is a request from one of the parties, relating to the issues that arise in the community.

Second, activities *pattita* eat or eat with all the people from the village gathered in the dining *pattita* to eat together, there is provided such as grilled fish, sago, papeda, and coconut SASI before the order to sample the existing, must sing and *berdengdan* equally, especially the young ones and is coordinating this activity are young children, the goal to embrace and foster unity among the youth, between and among citizens.

Third, the solution is used in order *memesrai* youth to avoid characters that are less touted as held by bus and activities (*gotong Aid*) involving the younger generation or the land between the two villages in Ambon who have a relationship *gandong* or *pela* system when Christianity Church work, Muslim then help usually donate labor as well as materials for cement and zinc roof in case of the closing of the mosque or church activities undertaken young children as well as elders of indigenous community leaders who are filled with a sense of kinship and brotherhood.

The forth; solutions used government is warning today *Pahalawan Pattimura* this event in Ambon invite all youth to attend and bring together run Torch / lamp Patimura start star of *Tuhaha Haruku* island, in the middle of the night to take place on the island of Ambon in the field or penis independent and in the jumble of the torch to the Governor, as head of its goal to unite young Patimura Maluku.

5. Conclusion

Different approaches to social conflict in Ambon by religious leaders, community leaders, and local governments still looks very formal, through dialogue Only attended by certain people, without involving the citizens of both Muslim and Christian community or residents of the conflict, especially the generation youth. Ambon conflict seemed to pique lampiasan indigenous people who had been buried because of the government's peace agreement, community leaders, religious leaders have always been a dead end and does not create harmony and permanent peace. Kondisi sosial dan budaya masyarakat seperti ini di Ambon dapat dilihat dari adanya ikatan emosional kerja sama yang dikenal dengan "Masohi" atau "Gotong Royong". Budaya ini bersifat hubungan kerja sama yang dilakukan secara bersama-sama dalam menyelesaikan suatu kegiatan atau pekerjaan dengan membutuhkan dana, daya dan lain-lain sehingga perlu dilakukan antar desa maupun antar masyarakat walaupun berbeda ikatan pela dan gandong.

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