

The Economic Empowerment Model of Multicultural Society

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ABSTRACT

The diversity of skin colour, language, ethnicity, religion and culture in Indonesia should not create a conflict in society. Efforts to avoid horizontal collisions do not mean that a society is clear from multiculturalism of culture, religion, social life and free from friction among groups. Harmonization is actually expected to be created in all communities throughout Indonesia not only by the awareness and attitudes of each party to accept differences but also by the ability to develop them as dynamic potentials that provide opportunities and hopes for the progress of the Indonesian nation. Based on the background of the problems, it is important to conduct a study to make the economy of Magelang Regency, Central Java community as a policy model for improving people's welfare among multi ethnicity, culture, and religion in Indonesian by empowering society. It can be done by using two approaches, namely the top-down approach or often called the trickle down model and the bottom-up approach model, those are creating tourism village and providing power to the society or called empowerment.

Keywords: *Multiculturalism, harmonization, model, empowerment*

1. BACKGROUND

Multiculturalism in Indonesia is a necessity that cannot be denied and avoided because of the condition which consists of tens of thousands of islands, thousands of ethnic groups, cultures, languages and various religions. Diversity in Indonesia can be seen from the data that Indonesia has 17,491 islands (based on Coordinating Ministry for Maritime Affairs and Investment in December 2019). But the data are still on a national report and have not been reported officially to the United Nations. There are still 88 islands left and will soon be verified because there is allegation that it may be more reaching 17,504 (Lutfi, 2020). Of that number, Indonesia has 1,340 ethnic groups based on 2010 population census. The Javanese has the largest number of 41% of the total population. While on Kalimantan and Papua islands, they have the smallest population of only hundreds of people. Thousands of ethnic groups also have an impact on the diversity of regional cultures and languages. The recognized religions in Indonesia are Islam by 87.2%, Protestant 6.9%, Catholic 2.9%, Hindu 1.7%, Buddhism 0.7%, and Confucianism by 0.05%. However, there are also residents whose beliefs do not belong to the official religion and some have a history of mixing various kinds of cultural influences, ranging from the culture of the native, Hinduism, Islam, Christianity, and also the modern West (INDONESIA.GO.ID).

The challenge for the Indonesian people is how to view multiculturalism not as a difference to be countered, but on the contrary, it may be a great force to unite Indonesia if it is well accommodated. The fact that Indonesia is a diverse country is reflected in the diversity of religions, ethnicities, cultures and customs. However, multiculturalism does not result in horizontal conflicts in life but instead shows harmony in society as happened in Magelang Regency, Central Java. Social conditions, local wisdom, cultural conditions, integration, and geographical conditions are factors that emerge multiculturalism. Multiculturalism can be seen from the maintaining of local wisdom tradition, community culture through the gatherings at regular meetings, and efforts to preserve culture with local art participation of community that are socially diverse in gender, age, religion, education, work, and income. In addition, the role of leaders supported by the government in making policies can unite multiculturalism society. Moreover, geographical conditions such as closeness to tourism attractions and the diversity of arts as a result of different contour land and climate enrich the cultural wealth. Such diversities actually bring harmonization within the community. Those perform together in various celebrations and preserve local wisdom values, such as mutual cooperation, sincerity of helping, togetherness, harmony, tolerance, and loving of local culture (Purwani & Arvianti, 2020).

The diversity of skin colour, language, ethnicity, religion and culture in Indonesia should not create a conflict in society. Efforts to avoid horizontal collisions do not mean

that a society is clear from multiculturalism of culture, religion, social life and free from friction among groups. Harmonization is actually expected to be created in all communities throughout Indonesia not only by the awareness and attitudes of each party to accept differences but also by the ability to develop them as dynamic potentials that provide opportunities and hopes for the progress of the Indonesian nation. Therefore, it is necessary to look for a model as an effort to build and maintain the existing social harmony, as well as look for new alternatives based on actual social reality that can actually become a synergistic force in people's lives for the future to strengthen economy. Based on the background of the problems, it is important to conduct a study to make the economy of Magelang Regency, Central Java community consisting of social, cultural and religious diversity as a policy model for improving people's welfare among multi ethnicity, culture, and religion in Indonesian society.

2. UNDERLYING THEORY

2.1. Multiculturalism

Multiculturalism is an acknowledgment that several different cultures can exist at the same environment and benefit one another. Others say that multiculturalism respects and seeks to protect cultural diversity (Mahfud, 2006, p.46). Multiculturalism has positive and negative impacts (Mulyadi, 2017). It is possible that the diversity of ethnic groups, cultures and religions is able to have negative impacts threatening the integrity of the nation. For example is the emergence of conflict under the name of ethnicity, which is often triggered by a few people for the political interests of certain groups. One example is horizontal conflict of ethnic differences occurred in Central Kalimantan between Dayak and Madura ethnic groups. It started from youth fights to murder which raise solidarity and tribal revenge, although, in fact, the conflict just involved a few ethnic members. The assimilation of inter-ethnic relations by marriage, workplace, inter-dependence in the political, economic, social and cultural fields actually shows the symbiosis of mutualism between Dayak-Madura ethnic groups that has already existed for a long time. However, because the small amount members among ethnic groups clash with each other, it has an impact on social conflicts that spread to all ethnic part (Hidayah, 2002). Based on Bahari data in Arkanudin (2006), in the past 50 to 60 years, there have been 10-12 conflicts, or in other words within 4 to 5 years, there is one conflict on average. Besides, one of the major events that has been re-discussed lately is the ethnic Chinese and religious sentiments that ensnared former Jakarta governor, Basuki Tjahaya Purnama (Ahok) in the 2018-2022 DKI election period. Various news, both facts and hoaxes are easily blown on social media under the name of ethnicity and religion.

As a country that has ethnic, cultural, religious and communal diversity, understanding multiculturalism

becomes a very important issue in government performance. Multicultural discussion provides benefits and becomes a strategy to build solidity that can later contribute to economic progress. Basically, the economic problem cannot be separated from the cultural problem. Every economic development requires intellectual or cultural values that will be able to encourage people to try and work regularly, while having discipline character. Management is actually the result of a culture. That is why the socio-cultural aspects of a nation affect to the ability and condition of nation management.

2.2. Economic activity

Economic activities related to the level of individual welfare are also studied by sociologists, Karl Marx. Marx observes the struggle of individuals or groups in a social class, that is divided into 2 namely capitalists (bourgeois) and workers (proletariat). The economic activities of the two social classes are interrelated with one another, the capital owner provides capital and worker provides services to run capitalist business (Ritzer, 2012, p. 101). Capital owners are able to open jobs for workers and the workers are the weakest people, so their life depends on the owners. Economic activities in urban communities continue to increase along with the increasing development of population (Prakista & Harianto, 2017).

2.3. The Economic Empowerment of Society

According to *Kamus Besar Bahasa Indonesia*, the empowerment derives from the word power which means energy/strength, process, method, or act of empowering. Empowerment is the effort to build society's power by encouraging, motivating and raising the awareness of their potential and striving to develop them. Empowerment is directed to improve the society's economy productively so that it can produce high added value and greater income. The efforts to increase the ability to generate added value at least there must be access improvement to four things, namely access to resources, access to technology, access to markets and access to demand.

Broadly speaking, the economy is defined as household rules or household management. In fact, the economy does not only mean the household of a family, but the economy of a village, a city or even a country. Society's economy is also defined as all economic activities and society's efforts to meet their basic needs of life, namely clothing, food, shelter, health and education. Therefore it can be concluded that the empowerment of society's economy is an effort to increase the ability or the potential of the society in the economic activities to meet the needs of life and to improve their welfare and can be potential in the national development process.

According to Edi Suharto, empowerment conceptually derives from the word "power" (ascendancy or potency), therefore the main idea of empowerment is in contact with the concept of organizing the society. Through organizing the society, people will learn how to overcome powerlessness, and at the same time develop their capacity. Through organizing the society, they can maximize their ability to overcome the problems they face independently. In the process of analyzing the structures and the institutions that are "oppressive", society will develop from merely inhuman objects to full human beings, who are aware of their rights and power. Society's empowerment is one of the goals of being able to determine their own destiny so that it is more dignified.

Thus, empowerment is a process and a goal. As a process, empowerment is a series of activities to strengthen the power or potency of weak groups in society, including the individuals who experience poverty problems. As a goal, empowerment refers to the state or results to be achieved by a social change that is a society which is empowered, has power or has the knowledge and the ability to meet their need of life, either the physical, economic, or social needs such as having confidence, being able to convey aspirations, having a livelihood, participating in social activities and being independent in carrying out the tasks of their life. The main purpose of empowerment is to strengthen the power of the society, especially the weak groups who are powerless either because of the internal conditions (such as their own perceptions) or the external conditions (e.g. dignity and layers of the society to escape themselves from the trap of poverty and underdevelopment). Society's empowerment is an important step in increasing the ability and the independence of the society's economy. The empowerment requires active and creative participation. Therefore, the people and their environment are able to produce and grow economic added value. Poor people or people who are in the position that have not been utilized fully, their potential will increase not only the economy, but also the dignity, self-confidence, and self-esteem. Therefore, it can be interpreted that society's empowerment is a concept of the economic development that encapsulates the social values. The concept of empowerment is a new paradigm in the development of society that involves the society in the development activities either in the planning, the implementation and the evaluation (Harahap, 2018).

Empowering the society means developing, relying on, self-supporting and also strengthening the bargaining position of the lower classes of society against the forces of pressure in all fields and sectors of life. Society's empowerment must be seen as an effort to accelerate and to expand the poverty reduction efforts through the coordination of various policies, programs and development activities, both at the central and regional levels so that their effectiveness has great significance for poverty reduction (Arsiyah, 2018). With the empowerment, it is expected to improve people's lives towards a better life. A better life according to Goulet basically includes the needs of life, the need for self-esteem,

and the need for freedom. Therefore, the economists argue that the targets of the empowerment of the society's economy which are minimal and must be prioritized are what are called the absolute necessity, the minimum requirements to meet the basic needs and primary needs (Andini, 2018). The goal to be achieved from the society's empowerment is to shape individuals and communities to become independent, the independence becomes the independence of thinking, acting, and controlling what they do. Society's empowerment should lead to the forming of the society's better ways of thinking, to achieve the society's independence.

2.4. Previous Research

The following are some of the results of the previous studies on multicultural-based society's empowerment, namely:

1. **Multicultural Society: Study on Social Interaction between Malay and Non-Malay Islamic Societies in Sukabangun Society, Sukajadi Village, Sukarami Subdistrict, Palembang: Middy Boty (2017).** The results of the study showed that there were some forms of social interaction between Malay and Non-Malay societies in Sukabangun Palembang, namely mutual cooperation, community invitations, and mutual help. While the driving factors for social interaction are the understanding and the awareness. They understand that they have lived in the settlement for a very long time. Therefore, there is no longer separating distance, their lives are like brothers. The second factor is the awareness. Each member of the community is different or they have differences, so that it gives birth to the awareness that they must adapt well to their social environments.
2. **Analysis of Society's Empowerment in Candirejo Tourism Village, Borobudur, Magelang Regency: Adhitya Farhan (2018).** The results of the study showed that the supporting factors for the society's welfare include the potential for tourism in the surrounding environment, the government's facilities, and the community participation. With the society's empowerment in the economic and socio-cultural sectors in the tourism village, it has an economic impact on increasing the income of the surrounding community and opening the jobs in the field of tourism. While the social and cultural impact can be seen from the changing in the work culture behavior that was originally engaged in agricultural sector into the trade and tourism sectors.
3. **Elite and Social Integration in Society of Pagersari village, Mungkid sub-district, Magelang regency, 1967 - 1988: Tri Karyanti (2018).** The results of the study showed that social integration took place through various fields of life, namely good example and leadership, as well as religious approaches carried out through religious events such as religious joint study among the conflicting societies. Art groups that involve many people are also a means of integration

among the society members because in carrying out Jathilan arts performances as well as Kobrasiswa, it requires cooperation among the society members so that harmony and unity can be established among the society members.

4. Economic Empowerment of Multiculturalism Society: Hanafi Hadi Susanto (2017). The results of the research on economic empowerment of multiculturalism society, with the case study on the Institution of Philanthropy Based on Religion suggests that the increasing level of religiosity has impact on socio-economic changes, namely the level of people's economic income increases, lifestyle changes, technology improves, employment increases, and the creation of abundant foodstuffs.
5. Urban Multicultural Society (Study on Inter-Ethnic Relations in Economic Activities in Perak Area Surabaya): Dhika Niti Prakista & Sugeng Harianto (2017). The results of this study suggest that the social relations in economic activities are based on the personal experience of the company owner who has a stereotype of the Madurese ethnic group and chooses to employ other ethnic groups. The process of social relations is formed through two processes, namely the associative process through cooperation and dissociative through conflict. In social relations, adaptation and tolerance are the main keys for establishing a good relationship between the owner and his members who are able to avoid conflicts which are caused by ethnic differences and are able to live side by side.
6. Constructing Harmonization of Multicultural Society: Tri Purwani & Indah Arvianti, (2020). The results of the study revealed that social conditions, local wisdom, cultural conditions, integration and geographical conditions had positive and significant effects on the harmonization of multicultural societies in Magelang Regency. Thus it can be concluded that multiculturalism does not cause horizontal conflicts in life, but instead shows harmony in society such as what happens in Magelang Regency. Multiculturalism can be seen from the harmony of life with a variety of social conditions, the maintenance of traditions of local wisdom, the society's culture, and the role of the leaders in making policies that are supported by the role of government to unite multicultural communities. In addition, there are efforts to preserve geographical conditions such as proximity to tourism attractions and the diversity of arts that add to the development of cultural wealth.

3. DISCUSSION

3.1. Factors that Influence Multiculturalism

Multiculturalism is influenced by 5 (five) factors, those are social condition, culture, local wisdom, integration, and geographical condition (Purwani & Arvianti, 2020).

1. Social Condition

Factors of social condition are gender, age, religion, education, employment, and income. In gender, it distinguishes men and women. For age, it covers children, adolescence, adulthood and old age. In religion, there are Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. For education, it starts with people who do not graduate from elementary school, graduate from elementary school, junior high school, senior high school and college. In employment, there are people who work in agricultural sector, industrial sector, trading, accommodation and other services. For income, there are people with the low, middle and upper middle education. The better the social condition of the society, the better the harmonization of the multicultural society.

2. Culture

Cultural factors are the preservation of culture, society's culture, and organizational culture. Cultural preservation is a type of traditional art that develops in an area that contains the elements of multiculturalism and affects the social life. The multicultural elements can be seen from the involvement of the art actors in performing dance movements that require harmonization in their performance. Society's culture is the habit that is carried out by the society every week, every month, and every year that creates harmony in the social life. Harmonization can be seen in the habits of the society when holding meetings without considering their religion which shows mutual tolerance in differences. Organizational culture includes participation in an organization, the emergence of various art groups, the role of leaders, and the government policy. The participation of the art actors in an art group requires the members to intensively interact among fellow members of the art groups from various social backgrounds, discipline in conducting exercises, especially before appearing at a particular event, as well as being responsible for the roles assigned. This organizational culture also has an impact on the emergence of various art groups in the society which will ultimately affect the social life. The better the culture of the society is, the better the harmony of the multicultural society will be.

Culture and society are inseparable. The existence of diverse cultures in the society will produce diversity in the human life. Cultural diversity creates a climate where different cultures in terms of art, literature, music, moral, and tradition can form mutually beneficial relationships (Mishra & Kumar, 2014). A development will not be created if there is no harmony among the societies. Indonesia which is multicultural will be very difficult to create a society development if the society is not united. Therefore, culture can be a unifying tool for Indonesia's development (Melina, 2016). The results of another study presented by Kurniawan (2017) said that the value of local culture is very influential in building harmony in a plural society because the respect and the

acceptance in the society starts from the culture of the society.

3. Local Wisdom.

Multicultural diversity does not mean it makes a horizontal conflict in the society. Local wisdom that develops in the society, such as *nyadran*, *saparan*, *suronan*, *rewang*, and *sambatan* traditions in the society is able to create harmony in the people's lives. If the local wisdom of the society is getting better, then the harmonization of cultural society is also getting better. Rahyono (2009, p.9) said that local wisdom has strategic functions, including forming identity, fostering self-esteem, enhancing national dignity, local wisdom is not the strange value to its owner, and society's strong emotional involvement in understanding local wisdom. This research is supported by Boty's research (2017) which shows the forms of social interaction between the Malay and Non-Malay Islamic societies of Sukabangun Palembang in the form of local wisdom, such as mutual cooperation, community invitations, and mutual help.

4. Integration

Integration is a person's control on conflicts and deviations in the social order, where the system arises through social stages or processes, namely the existence of order and mutual dependence of behavior which is coordinated within a social group (Emiliana et al, 1997, p. 25). The existence of integration indicators, namely patriotism, avoiding conflict, obeying social rules, solidarity and cooperation. If integration is getting better, the harmonization of multicultural societies will also be better. The role of the leaders in making policies to integrate multicultural societies can be seen from their role in developing the culture of a region, for instance the principal's policy that requires students to attend local art extracurricular activities. In addition, the role of the leaders in carrying out government strategies also plays an important role in enhancing local culture, such as holding annual art performances in government activities so that it gives impact on the high level of society participation in art (both as the performer of the arts and as the connoisseur of the arts/audience). The role of the leaders in shaping harmonization is also in line with the research conducted by Pakulski (2014) which explains one example of multiculturalism in Australia, namely the existence of political strategy policies that can be used to overcome cultural differences.

5. Geographical Condition

Geographical conditions covers the ease of information provided to all levels of the arts community due to adequate infrastructure, the infrastructure availability of practice stages for all arts groups, proximity to tourism attractions, and mapping of regions arises to the diverse arts. The variety of geographical conditions led to a variety of arts as well. If geographical condition is getting better, the harmonization of multicultural societies is also getting better. The results of Farhan's

research (2018) showed that supporting factors for people welfare are tourism potential in the surrounding environment, government facilities, and the society participation. The society's empowerment in economic and socio-cultural sector in tourism village has an economic impact on the increasing of the income of the surrounding society and opening up jobs in tourism sector. While the social and cultural impact can be seen from the change in work culture behavior that was originally engaged in agricultural sector into the trading and tourism one. In addition, climatic condition also provides potential for diversity. Whereas Bakar's research (2017) showed that natural diversity is the factor that significantly shapes ethnic and cultural diversity.

3.2. *The Effect of Multiculturalism on the Economic Empowerment of Society*

Multiculturalism is a global view on the diversity of cultures, ethnicities, races, religions, languages and others that are within a sphere of territory. Similarly, Indonesia has a diversity of cultures as well as values and norms that are owned by each individual according to where the individual originated and lived. Every culture that is adhered to by each individual is a gift from their ancestors that must be passed on to his descendants and keeps the culture that is held from the influence of other cultures that are considered capable of damaging the native culture. The notion of multiculturalism has a variety of meanings that develop in accordance with the people living in the region (Akhyar, 2015, p. 172). The real multiculturalism is basically not only able to accept the differences in culture, race, religion, and language, but it is also able to live side by side without causing conflicts that can harm the society itself (Prakasita & Harianto, 2017).

The implication of multiculturalism economic empowerment is an increase in the society welfare measured by the indicator of an increase in the society's income. With the multiculturalism economic empowerment, there will be harmonization of multiculturalism society so that the difference does not cause separation but instead becomes the motivation for living to help one another and becomes the motivation to work better in fulfilling the needs of their family. Economic empowerment can be done with the top-down approach (top-down) or often called the trickle-down model and the bottom-up approach model (Artha, 2015).

The economic empowerment of society can be done in several ways, they are:

1. By providing society assistance, so as to foster public awareness about society potency in developing tourism area as an economic asset. The potency (*power*) is the potency/*power*/authority over proprietorship (*ownership*), the potency/*power*/ authority over superintend (*management*) and the

potency/power/authority over the benefits. Empowerment undertaken to build potency/power/authority over proprietorship (ownership) is by building society awareness to build a sense of community ownership on the traditions or culture they have.

2. Training is one of the important components in developing human resources (HR) in a community. The implementation of the training program is expected to increase the knowledge, skills and positive attitude of HR. Training is defined as the efforts made to acquire knowledge, skills and attitudes that can be used to improve performance. The results of the training are the mastery of competencies, skills, knowledge, and attitudes that were not previously mastered by the participants.

According to Sulistyani (2004, p. 83), the stages that must be followed in the process of society empowerment are 1) the stage of the awareness and the shaping of behaviour, 2) the stage of abilities transformation in knowledge, skills and capability, and 3) the stage of increasing intellectual abilities and skills to form innovative abilities and independence. According to Dahama and Bhatnagar (Mardikanto, 2015, p. 106) the principles of empowerment are the interests and needs of the society, involving lower-level society organization (family), the empowerment must adjust with the diversity of local culture, the empowerment activities should not cause shock culture or cultural changes surprising the society, cooperation and participation, democracy in the application of science that is providing the opportunities to the society in offering the use of the empowerment method or in decision making. Hutomo (2000, p. 3), explained that the empowerment of society's economy is strengthening the ownership of production factors, strengthening the distribution and marketing mastery, strengthening the society to get adequate wages, and strengthening the society to obtain information, knowledge and skill. To measure the success rate of the economic empowerment of society can be seen from the existing economic activities in the society, namely production, consumption, and distribution.

3.3. The Economic Empowerment Model of Multicultural Society

The empowerment of economy that currently often occurs in the society is based on institutions or agencies. Therefore, from the description discussed in the previous sub-chapter, the economic empowerment model of multicultural society is shown in Figure 1.

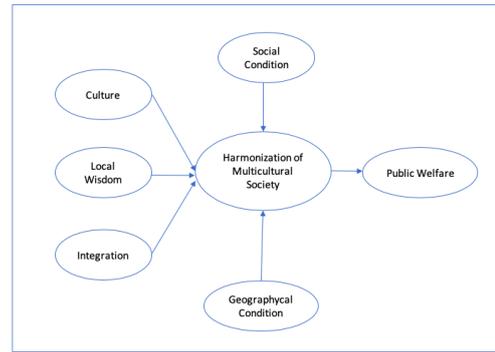


Figure 1 The Economic Empowerment Model of Multicultural Society

Based on the figure above, there are five factors that influence the harmonization of multicultural society, namely social condition, culture, local wisdom, integration, and geographical conditions. If the harmonization of multicultural society is created in a certain area, it will be able to improve the welfare of the society. This model requires a more in-depth study to prove whether the existence of multicultural society harmonization will be able to improve the people's economy. Thus the right strategy will be found to optimize the economic empowerment of multicultural society so that it can improve the public welfare, reduce unemployment and increase job opportunities.

According to Wrihatnolo (2007, p. 2) the model of the economic empowerment can be done through building the awareness of society economy, and by providing enlightenment to the targets to be empowered. Furthermore, strengthening the capacity, namely providing power or authority, the society must first be capable. The next process is empowerment, which is giving power and strength to targets that are adjusted to the quality of skills owned by the society.

The empowerment model is carried out to facilitate achieving the empowerment goals aimed at the society. Through the empowerment model clearly designed, the empowerment process will also be carried out in accordance with the expected targets and they are expected to get success. The empowerment model can be done by:

1. Creating Tourism Village with the bottom-up approach which is based on the society's own initiative, namely by: a) building the awareness of society's economy; and b) building capacity power, which can be done to provide power or authority to the society.
2. The next empowerment model that is carried out is giving power to the society or called empowerment. In the process of society empowerment, it is grouped based on the existing potentials.

4. CONCLUSION

1. Cultural differences do not always have negative effect, but conversely the cultural differences can actually build a harmonization in the multicultural society.
2. The economic empowerment model of multicultural society suggests a relationship among some factors, such as a) social condition; b) culture; c) local wisdom; d) integration; and e) geographical condition that affect the harmonization as measured by an increase of public welfare.
3. The economic empowerment of multicultural society can be done by using two approaches, those are the top-down approach or often called the trickle down model and the bottom-up approach model.
4. The empowerment model can be done in two ways, namely creating tourism village and providing power to the society or called empowerment.

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