

# Functioning the Local Values of Siwalima as a Solution to the Segregation Problem of the Post- conflict Religious Communities in Maluku

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**Abstract**— The social conflicts that have struck the province of the Moluccas between 1999 and 2003 still leave the problem of segregation in the Moluccas based on religious communities. Many settlements in the Moluccas, especially in the city of Ambon as provincial capital of the Moluccas, are segregated by religious community, that is, settlements of the Islamic community and the Christian community. This segregation may impact on many things such as social gaps, exclusive behavior, prejudice and mutual suspicion that raise new social conflicts. This problem of post-conflict segregation in the Moluccas and the impacts must be handled to find its solution by functioning the values of local wisdom to maintain the social relations of the Moluccan people after the conflict. The goal of this research is to function the values of *Siwalima*, that is, the local wisdom of the Moluccas as a solution to the problem of segregation of the religious community after conflict in the Moluccas. The segregation in Maluccas due to the conflict can be handled by utilizing and functioning local wisdom values in the Moluccan community, in this case *Siwalima*. This research is done by library method, that is, by utilizing the results of previous research related to this writing, and by field research method through interview with Moluccas community as informants of this research. Data obtained then is done by having descriptive-qualitative analysis. The result of this research is for functioning *Siwalima's* values as the local wisdom of the Moluccas as a solution to the problem of segregation of community-based areas of post-conflict in the Moluccas.

**Keywords**— *function, value, siwalima, segregation*

## I. INTRODUCTION

The Moluccan district experienced the massive social conflict from 1999 up to 2003. In the social conflict, the Moslem community were against the Christian community. They were attacking, fighting, and killing each other, that caused a lot of people die, having big waves of refugees, losing the belongings, the burning down of houses and even villages. The social conflict made most of the people leave their own places as refugees to find the safer places. Generally, they took refuge and sought places where they had people with the same religions. The Moslem refugees had to leave their own places among Christians and had to take refuge in the new places among their Moslem community. On the contrary, the Christian refugees had to leave their own places among Moslems and had to take refuge to the new places among the Christian community. The community had to take refuge because of the

safety fact. In reality, not only the houses of families or villages of the minority which were destroyed by the majority in certain districts, but also their safety was threatened that they might be killed, so that the minority had to take refuge in the majority with the same religion. It happened to Christians and Moslems.

After social conflict, most of there have been a segregation between the districts of Moslems and the districts of Christians. The segregation occur in cities and villages. In the districts of cities, like in Ambon city, as the capital city of the Moluccas province, it's easy to find places where the Moslems are and where the Christians are. The tragedy of taking refuge in their own same religions during the social conflicts keep going on after the social conflicts by having the segregation of resettlements based on religions (Islam and Christian). It occurs not only in Ambon, but also in several regencies, sub-districts and villages throughout the whole Moluccan province. The social conflicts in the Moluccas have left the problems of settlement segregation of people based on religions, the districts of Moslems and the districts of Christians now days. The segregation of settlement based on religion communities post-conflicts in the Moluccas brought problems in the future. The impacts of the segregation are as: having the social gaps, exclusive behavior, prejudice that create the new social conflicts.

In fact, the Moluccan people have various kinds of cultures and local wisdoms with noble values that have been in the life of the Moluccan society, and one of them is having the life philosophy of *Siwalima*. The life philosophy of *Siwalima* since long time ago has functioned to unite and strengthen the multicultural Moluccas society who has often experienced horizontal conflicts traditionally. After social conflicts in the Moluccas the life philosophy of *Siwalima* with its other various kinds of local wisdoms have been lived up and functioned again by various elements in the Moluccas (bureaucrats, academicians, cultural observers, etc). The various elements realize that the social conflicts in the Moluccas with all of the other social problems are caused by the decreasing values of the local wisdoms. Hasbollah Toisuta insisted that the social conflicts which messed up the life of the Moluccan people had ruined the brothers-sisters relations which were in the frames of their local wisdoms.[1] The Moluccan people then as if lived without values, lost the ethical stepping point, and experienced the losing of cultural identity. The values of the Moluccan local wisdoms which had been in the Moluccan society were

decreasing on a significant level. This reality has to make the Moluccan people aware of the local wisdom values, including the life philosophy of *Siwalima* which has to be lived up again. So, it may function and lead the social relations in the Moluccas. The values of *Siwalima* life philosophy which united the Moluccan ancestors in the past had to be actualized and functioned again to unite and strengthen the life of the Moluccan people who have been segregated recently. The values of *Siwalima* life philosophy may be functioned to build up again the human relation and the brothers-sisters life of the Moluccan people.[2] Therefore, this article is supposed to study and function the values of *Siwalima* life philosophy to overcome the segregation problems in the Moluccan post-conflicts.

## II. METHODOLOGY

This research uses two methods: (a) Library research that has a purpose to collect the data from library books dealing with the researched problem; (b) Field research that has a purpose to collecting the field data dealing with the researched problem. The fact finding data then is analyzed descriptively and qualitatively. The method of descriptive method, according to Kaelan (2005:58) it has a purpose to make a description systematically and objectively about the facts, attitudes, characteristics, and the relations among the existed aspects or certain phenomena.[3] This descriptive method will dig out and describe systematically and objectively various things dealing with functioning the values of *Siwalima* life philosophy as the purpose of this research. While the qualitative research, it emphasized on the aspect of quality naturally, because it deals with understandings, concepts, values, and characteristics inherent the object of the research. The qualitative research will use the method of qualitative research, that is, the research procedure which produce the descriptive data presents words, notes dealing with meanings, values, and understandings.

## III. RESULT AND DISCUSSIONS

### A. The Segregation problems in the post-conflict Maluku

The reality of the settlement segregation of the Moluccan people, especially in Ambon, dealing with the Christian and Moslem settlement districts of are not far from problems. Arifudin Ismael (2017) analyze several problems in connection with the condition of the Moluccan post conflicts, they are: (1) After conflicts, the government gives the resolution by adopting colonial project, that is, the settlement segregation based on religions; (2) The impact is that the identity politics is stronger and the harmony society's harmony is decreasing; (3) Prejudice and unbelief widely grow; (4) The old wound is worse because of the remaining trauma; (5) The social interaction is a mere formality.[4]

The analysis of Arifuddin Ismael is considered to be well anticipated. Therefore, the reality of the segregation in the Moluccas may be approached by using the Moluccan local cultures which contain the values of local wisdom and function to overcome the segregation problems. One of the Moluccan local cultures is *Siwalima* life philosophy that contains the values of local wisdom and become the uniting power to unite the Moluccan society.

The occurrence of the conflict is dealing with ethnics, religions, races, and among groups in several areas in Indonesia, including the Moluccas. According to Supartiningsih' study (2008:59-60), one of the causes is the impact of their weak understanding of cultural wisdom concept.[5] The concept of the local cultural concept in the context of life and social relations in the midst of the plural community has power to create the good social condition. By understanding and lifting up the local cultural wisdom in the context of plural life, it plays an important role for having the social relation in harmony by having mutual respects. This idea of Supartiningsih supports the existence and function of *Siwalima* life philosophy as the culture and local wisdom of the Moluccan people in protecting and strengthening the social relation in the Moluccas after conflicts. *Siwalima* life philosophy contains the universal values which unite and guarantee the relation of social life in harmony in the Moluccas. In order to reach the condition, *Siwalima* life philosophy has to function that the process of understanding, comprehending, internalizing, and functioning have to be done in the life of the Moluccan society after conflicts.

### B. *Siwalima* as the Moluccan Philosophy

*Siwalima* as one of the Moluccan life philosophy have become the social capital in uniting the Moluccan people since long time ago until now days. *Siwalima* is a cultural product of the Moluccan ancestors that keeps on being inherited from generation to the next generation. *Siwalima* life philosophy was born as the impact of the alliance between the group of *Patasawa* and the group of *Patalima* of the Moluccan ancestors. The two groups were in traditional dispute, but them they were having a peaceful agreement and build a life alliance between both of them. The alliance of the peaceful agreement is known as *Siwalima*. It then has united the villages of both groups in the Moluccas. The peaceful agreement as an alliance then becomes the way of life which has been accepted, believed, and practiced in the life of the Moluccan People from generation to generation.

*Siwalima* life philosophy as a local wisdom owned by the Moluccan people becomes a social capital in the form of "institution". *Siwalima* is as "an identity" of the Moluccan cultures, as the the Moluccan people life philosophy which is known widely and function in the Moluccan social relations before the coming of Erupeans to the Moluccas.[6] *Siwalima* refers to the alliance between *Patasawa* (the group of nine) and *Patalima* (the group of five). This term with its philosophical meaning is well known throughout of the whole Moluccas, even though in different terms. *Siwalima* in the North Moluccas (now it is the province of the North Moluccas) is known as *Uli Siwa* and *Uli Lima*. In Central Moluccas, it is called *Patasawa* and *Patalima*. In the South-East Moluccas, it is called *Ur Siwa* (Ursiw) and *Ur Lima* (Urlim). The two groups (*siwa* and *lima*) got together and they become *Siwalima*. As a local wisdom, *Siwalima* was born in the life of society, and it becomes the power and social capital to manage and develop the life of the Moluccan people better in the future after experiencing the segregation of social conflicts in the past.

*Siwalima* recently has been a symbol (icon) in the Moluccas. It has been actualized and appreciated in various aspects of the Moluccan people. It's been a name of various kinds of forums and social organization in the Moluccas or outside Moluccas. *Siwalima* has been an identity and a way of life of the Moluccan people in their social relations. *Siwalima* contains the noble values in various aspects of life that accommodates and unite the Moluccan society who owns different kinds of backgrounds, especially, who are in segregation now. It means that the exploration to the culture and *Siwalima* life philosophy has to be developed. Therefore, *Siwalima* life philosophy may keep becoming the power of social capital of the Moluccan people to go forth in the midst of era development. How the values of *Siwalima* life philosophy contributes to uniting all elements of the Moluccan people who are multi-religions, multi-ethnics. How it becomes the life philosophy that may build human relations and the brother-sister life of the Moluccan people who were segregated after conflicts.

### C. *The values of living philosophy of siwalima*

Before discussing the values of *Siwalima* life philosophy, it's important for discussing first the values of human life. Wahana (2004:43) describes that since long time ago, human-beings have been aware of values along with human thoughts and actions.[7] Since Plato, the philosophical theory on the specific values has been the basic problem. In the nineteenth century, the problems of right, goodness, beauty, and other specific values are not only studied based on their specific aspects but also their typical parts of new things, that is, values. Schwartz identifies ten oriented motivation of different values. People in all cultures admit and determine the dynamics of conflicts and the consequences among the values. It has a purpose for becoming a theory of uniting the human motivation in managing the different needs, motives, and goals proposed by another theory.[8] Schwartz describes three main functions of values, they are: (1) Values as the standard, the function is guiding individuals in taking certain position of certain social issues; (2) System of values as general plans in overcoming conflicts and making decisions; (3) Function of motivation, namely, guiding the behaviors of individuals in daily situations. The values may motivate individuals to take certain actions, guide and intensify certain emotion of behaviors.

Value, if it is a quality or attitude of good object it is considered to be valuable, proper, wanted, praiseworthy, respected, adorable, searched, expected. It means that values also function as motivation, guideline, and directing human life.[9] The same opinion is proposed by Wahana that values own an important role that is attracting and a base of human deeds, a motivation to build human-beings by their deeds. Human beings will not live properly except by having values. Human-beings with their value systems may select the good or bad activities or behaviors, the important or unimportant events or decision, the adorable or respectful things. Van Peursen states that neglecting the nature and role of values in life is not the right thing to face the concrete reality.[10]

*Siwalima* as a life philosophy of the Moluccan people contains nine values as follows:

#### 1. The values of Unity and Unification.

This value comes from the nature of *Siwalima* itself. *Siwalima* is as a life philosophy and local wisdom born by having the unification between *ulisiwa/patasiwa*) and *ulilima/patalima*). The values of unity and unification become the main value and purpose of having *Siwalima*. In the Moluccan context, the difference between *ulisiwa* and *ulilima* often bring disputes between the groups of *ulisiwa* and *ulilima*. It's because of their internal traditional factors or external factors of the both groups which cause the interference of the government or influences from outsiders. However, both groups realize that they do not want to be involve in the dispute being in unity and unification as the Moluccan people who apply their mutual needs and mutual fulfillment to each other.

#### 2. The Values of Division (tweedeling).

The life philosophy of *Siwalima* presents their view of life and cosmology the Moluccan people who are in division towards various realities of human life, like: heaven – earth, top – down, male – female, left – right, black – white, older-younger brothers or sisters, etc. The division of the opposite things are parts of the Moluccan life daily. The system of the division (tweedeling) is very strong in the social political and cultural society of the Moluccan people. The division system of uli: in Central Moluccas (Ambon and Lease) and the North Moluccas are called *ulisiwa – ulilima*; in Seram Island they are called *patasiwa – patalima*; in the Southeast Moluccas they are called *ursiw – urlim*. This system of division are found not only between *ulisiwa* and *ulilima* but also in the smaller groups. The system of division or tweedeling has been accepted and become a basic pattern of their social relation. This division occurs in the society in order to differentiate one from another and to fulfill each other. Also, the system of division or tweedeling there are *ulisiwa – ulilima* in Ambon, in the counties of Lehitu peninsula they are called *ulilima* (even though there are some countries including in *ulisiwa*), and the countries of Leitimor peninsula they are called *ulisiwa* (even though there are some countries including in *ulilima*); the Moslem countries generally are identified as *ulilima* (even though there are *ulilima* in some Christian countries).

#### 3. The Values of Relationship.

The Moluccan traditional people own confession and collective awareness as a society bound to the values of relationship. The relationship is in the form of genealogical bound. *Siwalima* life philosophy as the culture of the Moluccan society as the form of *ulisiwa* and *ulilima* unity, is the example of relationship of genealogical bound. The Moluccan people have the collective memories that their ancestors involved in the fellowship of pata (uli) siwa and pata (uli) lima come from the group of society who owns relationship bound in Nunusaku, as their home place in the remote place of Seram Island. The concept of *uli* tends to be genealogical (having blood relationship), that the countries included in the groups of *uli* tend to own genealogical bound. Therefore, the values of relationship is essential in *Siwalima* life philosophy. The concept of relationship in the genealogical bound is usual in the

social relation of the Moluccan society. Calling someone by “brother or sister” expressions are common in their daily life. “Brother or sister” here does not mean the second person as a partner of speaker, but it means that there is an inner bound as the same Moluccan people in relationship, as a member of a community with genealogical bound.

#### 4. The Values of Loving Peace

The values of loving peace is real in *Siwailima* life philosophy, because there is consciousness and belief of the Moluccan traditional society who have the relationship bound. The groups of *ulisiwa* and *ulilima* even though they have been in traditional conflicts since the beginning (from Nunusaku), they love peace because of the relationship bound. Without having a will to live in peace both *uli* will remain in conflicts and disputes which destroy each other. In fact, the conflicts are caused by their want to fulfill custom demands that they need each other to actualize balance and harmony.

#### 5. The Values of Openness to Deliberation

The life philosophy of *Siwailima* was born in the Moluccas when the people in charge of the life philosophy, they are, the groups of *pata (uli)siwa* and *pata (uli)lima* own the attitude of openness to deliberate together. The openness to deliberation is based on the spirit of loving peace owned by the Moluccan people. The social reality of both groups are often in conflicts because of internal and external factors. This reality is as a part of not being constructive and it’s not good for the social life in the Moluccas, that it may not be transmitted to the next Moluccan generation in the future. This reality makes both groups of *uli* realize that they have to have mutual openness and deliberate together for actualizing peace between both of the groups.

#### 6. The Values of Living Together in Diversity.

The values of living together in diversity are found in the life philosophy of *Siwailima*. In the life philosophy of *Siwailima* the diversity between both groups of *uli* does not separate them but make them keep living together. Both groups of *uli* present the reality of the Moluccan people that even in their diversity the spirit of *Siwailima* make them live together.

#### 7. The Values of Balances and Harmony

The life philosophy of *Siwailima* insists that there are values of balance and harmony in the concept and custom reality in the Moluccan society. *Patasiwa* and *Patalima* as the people in charge of this life philosophy. They may be seen in the concept of mono-dualistic which is the nature of the life philosophy. In the mono-dualistic concept, both groups exist. One group enable the other group to keep existing and living, that the existence of the other group is meaningful. On group may live and keep functioning their customs because of the existence of the other group. In this context, the disagreement between *siwa* and *lima* has to be considered as a duty of custom demand. It’s

not a conflict as in the modern thought that one conquers, dominates, overpower the other one, as practiced by the system of kingdom or modern countries that shows the attitude of dualism opposition or confrontation dualism. Conquering means deleting the diversity that *ulisiwa* and *ulilima* groups realize the vanish of the dualistic cosmos harmony. Therefore, the life concept of mono-dualistic society is admitted that both groups are aware of the diversity and maintain the balance of the cosmos. The two different groups manifest one cosmos in harmony.

#### 8. The Religious Values

In the life philosophy of *Siwailima*, this religious values are found. It may be clearly seen in the concepts on the Divine, the Creator, they are: *Kupua Upu Ila Kahuressi* or *Upu Lanite* (The Father of Heaven). Besides the Creator, Alune-Wemale people admit and believe in the role of *Upu Lanite* (the Father of Heaven) together with *Ina Ume* (the Mother of earth) to form cosmos and manage it. For them, the world is the unity of *Upu Lanite* and *Ina Ume*. Human-beings exist as the unity of the two elements (male and female). The admittance of the Divine interference as the super natural might upon the whole life of human beings and natures, confirm the religious custom awareness of Alune-Wemale people as the founder of the *Siwailima* life philosophy.

#### 9. The Values of Orderliness

The values of orderliness are in connection with the other values in the life philosophy of *Siwailima* stated above. The orderliness deal with the social and cosmic aspects. The uniting *ulisiwa* and *ulilima* as the different *uli* groups who are in disagreement has formed the culture of *Siwailima* and has created the social orderliness. Both of *uli* groups who were in traditional conflicts, based on the relationship of both groups who were willing to open to deliberate for peace endeavor to quit their conflicts between the both groups. They wish to live together in the midst of differences between the two groups, that they maintain the balance and live in harmony. By having peace, they create the social orderliness in the life of the Moluccan people. The disagreement might still be in the social life but by understanding the values of the life philosophy of *Siwailima* the peaceful life and orderliness are created, because they are aware of their identity as the same Moluccan people who own the relationship bound.

#### *D. Functioning the values of siwailima as solution for segregation problems in Maluku*

Referring to the Supartiningsih’s idea above that the concept of local cultural wisdom in the context of social life and relation in the midst of the plural community own strength to create the social situation well, *Siwailima* as the Moluccan local wisdom function to create the situation well after the social conflicts in the Moluccas. The fact of the settlement segregation in the Moluccas after conflict should be overcome by cultural approaches that the gaps of the segregation may be bridged by having communication and relations based on

cultures. *Siwalima* as the local cultural wisdom in the Moluccas contain the values of unity, division, relationship, loving peace, living together in harmony, religious life, and orderliness that may function to get together again based on the social cultural of the Moluccan people who have been segregated.

The endeavors to function the values of *Siwalima* life philosophy may be done by several process:

a. Socialization

*Siwalima* life philosophy which contains the universal values should be socialized to the whole Moluccan society, either the indigenous or the outsiders, that the values of *Siwalima* may be understood well. The values then may unite the Moluccan people who are still in segregation after conflicts. The life philosophy of *Siwalima* in order to be the social capital and way of life of the Moluccan people in the future, it should be socialized to the society. The process of socialization may be done by the government, academician, custom authority, or other institutions that deal with the Moluccan cultures. The socialization may be done in the forms of folklores, seminars, exhibitions, or festivals which describes the histories and stories of *Siwalima*.

b. Education

Education is an important strategy for the endeavor of functioning the life philosophy of *Siwalima* in the Moluccan society who were in segregation after conflicts. The Moluccan society with various multicultures should be approached by having the strategy of multicultural education. Bikhu Parekh insists that the kind of culture in the multicultural form should be maintained by the system of education in multicultural orientation.[11] Parekh also emphasizes that the relevant field to the principles of multicultural education are curriculum, by including religions, cultures, readings and system of different beliefs. The curriculum should invite the students to engage in useful dialogues dealing with the social problems, that the individuals involved will own different experiences to have different values of the problems. The multicultural education committed to the basic values of liberal society, and widen it to help creating the plural; and rich cultures. The education motivate to have dialogues among cultures, and prepare students to discuss in the various cultural idioms. The idea of Parekh is important for functioning the life philosophy of *Siwalima* by having multicultural education for the Moluccan society who are in segregation. The life philosophy of *Siwalima* which contains the noble values may introduced and learned in the world of education from elementary school to high education in the Moluccas. Therefore, it is expected that the Moluccan people who are in segregation based on religions may be met and united again by the life philosophy of *Siwalima* which is bound and inheritance of the Moluccan cultures.

c. Internalization

Internalization as the process of planting the values and growing the awareness of loving the life philosophy of *Siwalima* as the Moluccan way of life is an important process.

The process of internalization may be by having socialization, education or any other ways. By the process of internalization, the fundamental values of the life philosophy of *Siwalima* may be actualized in the life of every Moluccan society that the life philosophy of *Siwalima* may become the way of life of the Moluccan people who are in segregation. The life philosophy of *Siwalima* by internalization may become the spirit of every member of the Moluccan society who adore, maintain and endeavor the multicultural life in the Moluccas to obtain the goal together with the Moluccan society, that is, peaceful life in harmony.

d. Functionalization

The process of socialization, education and internalization above, finally end up in the process of functionalization. The values of *Siwalima* which has been socialized, educated, and internalized should be functionalized in the life and social relations of the Moluccan society. The problems of settlement segregation based on religions in the Moluccas may be solved when the Moluccan values of cultures and local wisdom, that is, the life philosophy of *Siwalima* may function well by cultural approaches which are across the borders of religions. The values of *Siwalima* cultures may function to unite, bring peace and build the relations in harmony between the people who are separated because of the different religions. The functionalization may be done formally and non-formally. The formal approaches to function the values of *Siwalima* may be done by form events of bureaucracy of the regional government, the education world, the deliberation of the custom institutions, etc. The non-formal approaches may be done by having cultural social relations in the society, in the form of various kinds of cultural rituals, cultural performances, or formal events of the government and society that present cultural performances. By functionalization, the values of the life philosophy of *Siwalima* may become the forces that unite the Moluccan people who are in segregation to get together in the fellowship of having mutual acceptance and unity for the Moluccan future with having secure and peaceful life in harmony.

#### IV. CONCLUSIONS

The life philosophy of *Siwalima* as the local wisdom and social capital of the Moluccan people contain the noble values, they are, unity and unification, division, unity, loving peace, openness to deliberation, living together in diversity, balance and harmony, religious life, and orderliness. The values may be functionalized as the solution to the problems of social settlement segregation based on religion community in the Moluccas of social post conflicts. Therefore, several processes may be done by socialization, education, internalization and functionalization of the values of *Siwalima* life philosophy in the life of the Moluccan society.

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