Looking for a Diversity-Based Communication Model, To Create Social Welfare in Indonesia (Informatics Anthropology Analysis)

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Abstract

Diversity is a social reality that is hard to deny in Indonesia. Indonesian society is essentially pluralistic in the field of religion and belief, and multiculturalistic with regard to ethnic groups. This paper is based on a direct approach from the field, both through interviews and when the author is in several different places, both on the island of Java and the East Nusa Tenggara region. The conditions of human life and Indonesian society are precisely enriched by the reality of this diversity. Therefore, the conclusion that this article aims to draw is that diversity is a treasure of Indonesian people and society. The strategy that seems appropriate to guide society within the framework of accepting this diversity is to instill an attitude of transparency, mutual acceptance, mutual recognition and self-respect in various lines of life in society every day. The reality faced is that there is always tolerance, but when it is fueled by political differences and certain interests, the payoff is social conflict which is difficult to avoid. Because of that, there needs to be an effort to always maintain harmonization, and build a new awareness to always see differences and diversity as something that is meaningful and valuable for the life of society, nation and state.

Keywords: *Diversity, state, harmonious, social life, attitude, transparency, mutual acceptance, recognition, self-respect.*

Foreword

Nowadays, it cannot be denied that Indonesia is a diverse nation and country (Supriatin, 2010; Magnis Suseno, 2014). However, Indonesia's living conditions are often tainted by issues and actions around ethnicity, religion, race, and intergroupism which in local Indonesian terms and expressions are called SARA. In this work, the issue of social conflict is reflected by an analysis of different perspectives. Therefore this paper grapples with two areas of life: *first,* multiculturalism is related to the theme of 'ethnicity', 'ethnicity', race or class, and *secondly,* pluralism is related to religious phenomena. The substance of these two terms can be narrated under the name of phenomenal diversity in Indonesian life as a whole.

The meeting of these two main dimensions is not in empty space, but in social reality or the paradigm of human life and society which is truly real. The climate for the life of the Indonesian nation and state actually sees these two things as wealth that is imprinted in the Pancasila foundation. On a certain side, these two perspectives are brought together in social reality, which anthropologically exists and exists at the level of everyday life together. One cannot deny the existence of the phenomenon of diversity in Indonesia. Despite the emergence of social conflicts in the name of clashes and political conflicts, Indonesia has always been proud and appears mighty for these diverse social realities.

In social reality in general, it often happens that the phenomenon of 'conflict' actually exists in different perspectives, and patterns of action that lack respect for the existence of this social reality of 'diversity'. It often happens that even though there must be a basic attitude of appreciation for considerations of the 'mindset' which are often difficult and even irreconcilable, the unique condition of Indonesia is that balanced harmonization is always created. With regard to this perspective, Ian G. Barbour (2000) in his work *When Science Meets Religion: Enemies, Strangers, or Partners* presents four points of view on the relationship between science and

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religion in general, as a metaphor to paint diversity in a sketch of social culture. The relationship between 'science' and 'religion' can be aligned with the understanding of 'multiculturalism' and 'pluralism' that exist and apply in Indonesia. Although the image of understanding like this will lead to 'misguided' thinking about the 'meaning of words' behind these technical categories or terminology.

If placed in Barbour's perspective, it will emerge that there are four phenomena of medium networks between 'science' and 'religion' which presumably can be elaborated on many occasions of 'encounters' with various events of human life, and in this case 'multiculturalism' and 'pluralism'. Likewise, among other things, the results of the reflection referred to include (a) conflict, (b) independence, (c) dialogue, and (d) integration. Barbour's thoughts appeared on the 'forecast' of structural analysis looking for a way out to reconcile the findings of 'scientific analysis' and 'religious studies', which converge on Anthropological reflections on the social reality of 'multiculturalism' and 'pluralism'. The encounter of different perspectives gives rise to a differentiative anthropological reflection on the structural appreciation of discourse and text.

The questionable status of this paper leads to an anthropological reflection on the phenomenon of diversity that currently exists and is growing in Indonesian soil. Do you think the communication model is relevant within the framework of narrating the phenomenon of diversity in a healthy way among one citizen and another? In other words, how to build harmonization while still respecting the relevance of the diversity phenomenon in Indonesia? The perspective that will be stated here is precisely related to relevant communication strategies to bridge the phenomenon of diversity that exists in Indonesia now and in the future. The more pressing question for organizing this paper is how do the Indonesian people always feel safe in creating prosperity in an atmosphere of diversity?

Looking for Meeting Points between Anthropology and Pragmatism

The aim of this subtitle is not to narrate Anthropology in general, but only to rely on the knowledge of Religious Anthropology (even if only briefly), to go deeper into the perspective of the life of the Indonesian people who are truly rich and very dignified with regard to the reality of this diversity phenomenon. In the perspective of phenomenological approaches, it is explained that traditionally, theology is a way to describe religious meaning, within the scope of Western society and the contexts of the Christian tradition.[1] Any discourse on theology within a western framework can always be read as an anthropological study from an eastern perspective and way of thinking or from nations other than Europe. Theoretically, the emergence of theology is not as easy as phenomenological reflection on religion. Although it must be carefully distinguished regarding the understanding of the two different dimensions, namely (1) theology, and (2) religion in social life. One is closely related to anthropology, and the other is more concerned with pragmatism.

The pendulum that emerges in reflection on 'theology' and 'religion' is first, whether humans can and are able to know God in various situations and events; secondly, what medium can humans use to talk to God, or in what way can humans know and communicate with Him? From a different perspective, the two main themes of 'theology' and 'religion' actually really need an attitude of 'faith'. Thus, a basis for reflection on 'faith' is needed to place religious reflection within the framework of Anthropological Science analysis by not letting go of intelligent explanations regarding 'theology'. In the description of this paper, what is meant will not emerge, but it can be seen the link of the importance of a very valuable discourse like this.

Faith in question is an action that can and must be understood as a belief (trust); and furthermore as an attitude, in which one always believes that God can be trusted, and in that way can be relied upon. That means, the core of faith is God himself, the Highest Being that must be approached by humans with all their shortcomings.[2] Therefore Allah or the Supreme Being can be the core reflection of this paper in the perspective of phenomenological analysis. The main dimensions of 'theology' and 'religion' are placed simultaneously in anthropological contemplation, as two different activities but have the same basis in faith in the Supreme Being or God who transcends all things.

In the development of human history, phenomenological approaches often conflict with theological studies and reflections on religions. At this point all the different perspectives are directed or allocated in the framework of the study of Anthropology so that they can be seen together in everyday human life. Clive Erricker cites the results of a survey by Jacques Waardenberg (1973)[3] and said that the effort to position 'religion' as a material for empirical investigation and to begin investigating it as a human reality, definitely requires not only serious and intelligent (hard and orderly) 'efforts' but also great courage. One of the main fields traditionally considered to be 'irrational' is becoming open not only to an agenda of philosophical questions, but also to rational research. Thus the word empirical refers to knowledge obtained through scientific investigation derived, as a method, from the natural sciences and applied to the social sciences as a study of social structures and human behavior. In addition, the term commonly used in the world of 'rational' philosophy refers to the investigation of human behavior according to the premises and findings of scientific knowledge (Erricker, 2007: 99).

Three essential things can be gleaned from the study of the history of the existence of religions, namely (1) the question of whether 'religion' is a rational activity; (2) whether religion should be used as a body of knowledge; or (3) religion is dismissed as an outdated and superstitious form of human activity, dubbed as pre-scientific? The reflection and analysis above emerged from Freud's speculation with a number of scientists Feuerbach and Marx. Regarding the three questions above, various phenomenological studies argue that religion really needs to be taken seriously and contribute to our understanding of positive humanities knowledge (Erricker, 2007: 100). That means religion is something essential (and most important) for a dignified life!

The conception of 'religion' itself is always an integral part of human life and society. An intelligent study of phenomenology, found a way that through the work of humans and society, the intellectuals finally arrived at a certain image or idea about the

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[1] Clive Erricker "Pendekatan-Pendekatan Fenomenologis", dalam Peter Connoly (Ed.) *Ragam Pendekatan Studi Agama* Medan: Penerbit Bina Media Perintis, 2007: 98-140

[2] Georg Kirchberger SVD (1986) *Pandangan Kristen Tentang Dunia dan Manusia,* Maumere: Penerbit Ledalero, pp. vii.3.

[3] Jacques Waardenberg (1973) *Clasiccal Approaches to the Study of Religion* The Hague: Mouton and Co.

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religion being studied, and partly motivated by generalizations and partly by religious conceptions that they had acquired through experience- their own empirical experience of life. According to Levy-Bruhl's findings, pre-literate humans were able to recognize the separation process between (a) rational thinking and (b) primitive thinking. What is the difference between the perspectives of pre-literate humans and modern humans regarding 'rational thinking'? It was briefly explained that pre-literate humans did not come to question the assumptions that formed the basis of these concepts (Erricker, 2007: 101).

The two aspects of Levy-Bruhl's findings above are very important in the reflection of science in general, including spectacular studies of concrete efforts to find common ground between anthropology and pragmatism. The essence of religion is in the adherents' formulation regarding the essence of the basic sketch of the phenomenon of 'holiness', which is essential in the scheme of religious life. The essence of holiness is often not sufficiently formulated in precise and correct concepts. Holiness is the essence and the 'big word' in religion; and this is more important than any conception of God or Supreme Being. True religion can exist without having to be accompanied by a definite conception of a divine figure, but there is no true religion which is not accompanied by a distinction between 'the holy' and 'the profane'. Because the process of 'religious pursuit' is actually seen as the property of every nation at all times (Erricker, 2007: 108).

The attitude of the scholar Rudolph Otto, who in his work The Idea of the Holy (1923) was always very strict, including the attempt to provide an explanation of the phenomenon of the 'holy' in religions. The main thing that Otto said was his deep reflection on 'the holy', he saw it as an autonomous a priori category, which is a meaningful and valuable category. With this viewpoint, Otto postulates the autonomous nature of religion as distinct from other realms of life and he provides an epistemological basis for religious knowledge, which can be obtained psychologically by way of a "numinis census" (empirical experience of the saints). This perspective resulted from Otto's own phenomenological study when he collected different forms of strands and different approaches by analyzing religious empirical experience (Erricker, 2007: 109).

Otto's main claim regarding the holy is that the existence of the numen (the holy) can be designated as a category sui generis meaning only to be experienced within its own limits. Even though it was later seen that this was indeed not in accordance with rational criteria, because this still could not be expressed in a complete and complete and even plenary way. Otto's argument presupposes that knowledge comes through faith; Meanwhile, the defense of Otto's thought is based on the assumption that rational understandings within religious boundaries always refer to something that exists (and exists) outside these rational understandings. Otto's scientific attitude gives important clues about the nature of the phenomenological approach to religion, which should be separated from the philosophical approaches to philosophy, anthropology and sociology. Another thing that Otto emphasizes, besides the general concept of 'the holy', is the abundance and clarity that each person has when believing in the holy (Erricker, 2007: 110).

At the level of the history of science, and especially the reflection of the existence of religion, a Mircea Eliade appeared with a serious attempt to define the difference between (a) the sacred, and (b) the profane in the forerunner of the empirical with regard to human life every day. The construction of differences between these two essential things is always revealed in the local language (including local terms and expressions that relatively express the truth of that reality); which is extracted from the perspective and experience of human life in a certain specific scope. Eliade in the same discourse presented a magistral work The Sacred and the Profane (1959), emphasizing the following three points of concern. First, in the modern world, humans and society have lost the nuances of the sacred, which earlier cultures had adopted into their way of life in their perspective on reality. Second, in practical terms it implies the need for modern civilizational systems to recapture what has been lost so far and humanity's current mission in achieving civilized progress. Third, this is actually the core of the prophetic message for the rediscovery of the true nature of human beings and society in everyday life (Erricker, 2007: 114).

Typologically, every religion in a phenomenological perspective is always concerned with ritual, mythological, doctrinal, ethical, and social matters which are based on unique empirical experience. Thus an objective study of religion, including reflections on faith and human feelings, as well as various practices that accompany the expression of faith and feelings that are owned by each adherent of a particular religion, becomes very appropriate, simultaneously becoming a reference for building realistic prosperity in live together every day.

The phenomenological mission of religion is finally concluded in a detailed explanation of religion as a way to experience empirically the wealth of the cosmos. Religion is a way of looking at things in this world around humans and society as things that have a special set of meanings.[4] Because of this, there is an urgent need for a more transparent attitude towards the power and wealth of the cosmos with two approaches: (a) looking for a true religious humanism figure, and (b) exploring the nature of the numen of the cosmos by mapping the miraculous things in life as a whole. The application that can be aimed at analyzing phenomenological studies of religion like this is to build an openness to capture 'dialogue' with two dimensions: (1) intra-religious dialogue, and (2) inter-religious dialogue; and (3) the interactions of religious communities that lead to mutually enriching attitudes and cooperation when faced with important problems for human survival in a just and sustainable world society system.

Empirically, humans and society really need religion in the framework of building a prospective life in the vast cosmic space. That means religion is the root of the development of shared prosperity in a pluralistic society like the current condition of Indonesia. Without religion, it is impossible to find a dignified and civilized life. That's why religion is an essential element in human life without exception.

In the 18th century, several scientists believed that God, the Creator of the Universe, was no longer a personal God, but He who was actively involved in human life and the universe. In the early 19th century, a number of scientists began to ignore religion, although Darwin himself still believed that the process of evolution was outside God's Will. The 20th century opened the door for

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4 Ibid. p. 117 and also cf. the origin text N. Smart (1983) *Worldviews, Crosscuultural Explorations of Human Beliefs,* New York: Longmans Green

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discussions about the interaction between 'religion' and 'science'.[5] Indonesian anthropologist Koentjaraningrat when explaining religion in the same scope begins by explaining the specific elements in the image of religion itself.[6]

Detailed explanations regarding religion (and original religion) are never separated from the intrinsic matters of religion, namely the spirit or emotion that internally moves a person to acknowledge the power of something that is considered sacred (sacred value), which is immediately considered sacred and overcomes all something. At the same time humans can distinguish something as 'not sacred' or referred to as profane. Religion is related to teachings about faith in the divine, ordinances related to the Almighty, but also ordinances related to humans and the surrounding environment. Literally, the word "religion" itself is a Sanskrit word, which consists of the root word "gam" which means "to go", while the prefix "a-" means "not". It is this erroneous and even erroneous understanding regarding religion as above that will interfere with the community's efforts to build a more dignified shared welfare.

The famous anthropologist Roger M. Keesing cites the definition presented by Edward Burnet Tylor a century and a half ago, which actually defines religion as a belief in a spiritual form.[7] The form of religion lies at the core of the essence of human and societal belief in the Supreme Being or the Divine. Meanwhile, according to Wilhem Schmidt, Henri Pinard de la Boullaye and several other researchers, religion is understood from two analytical perspectives, first objectively and secondly, subjectively. Religion is related to the highest and transcendent power experienced by humans, both individually and as a group. That's why there are autonomous and inductive personal concepts and feelings. All humans and society without exception have always voluntarily depended on the highest power for their hopes and lives. Humans direct all expectations from their lives by (1) submitting and then (2) believing and believing. In fact, the essence of belief is in an acknowledgment without reasonable arguments about the nature and essence of 'He is the absolute truth.

(14) Social reality which always refers to the process of understanding the intellectual power of humans (personal) and society (communal) is the essence of the role and function of religious phenomena in the entire basic structure of activity in the dimension of life. In the sense of 'existential study' of humans and society, it always refers to a definite direction indicating how important the role and function of religion is. Religion within the scope of the analysis of empiricism, is always ready to help

humans, and provides various approaches by providing an adequate explanation of human existence when dealing with tens of events. Among other things, for example, various formulations of questions regarding human nature when asked: where do humans (communally) come from, and where do humans (personally) go after ending life in the world? Is it enough if humans already know the beginning and purpose of life that is being sailed? Then how can humans be able to take a certain attitude to appreciate the various problems that always haunt themselves and the activities they are undertaking?

Emile Durkheim defines religion in the perspective of sociological studies by analyzing the phenomenon of religion as a system of solidarity from people who believe in holy or sacred things. Thus religion is a unified system of beliefs and practices related to the sacred, namely things that are set aside and forbidden, beliefs and practices that unite all people who adhere to and believe in these things into one moral community".[8] Religion objectively and pragmatically is always related to the climate of living together, namely people who believe in one community unit. In addition, it also emphasizes attitudes that lead to reality which is realized as a metaphysical objective substance, which transcends, or is the highest, and is transcendent, and to which humans (both communal and individual) direct and depend on all life. On the other hand, religion is a conscious human attitude towards special realities which are regarded as 'that which transcends visible things or that which is transcendent'.

If related to the reality of culture and society, then empirically religion is always associated with everyday human social life which is referred to as rites. Because of this, the following rituals are commonly known: birth, socialization of the presence of a child, puberty, marriage, family and death as well as various memories of the existence of ancestors. Thus, it can be concluded that all people around the world have a religion according to the context of their daily life. Precisely religion is what provides opportunities for human creativity and society to develop for the better and thus develop more and more civilized.

For a moment we reflect on religious discourse by paying attention to the role and function of rites. In principle, anthropologists have always placed rites as the main momentum in the manners of human life and society at all times with regard to the social phenomenon of 'religion'. Simultaneously the existence of rites always takes into account the construction of real welfare in human life and society every day. Why? Because of the process of carrying out the rites, one can guess the qualifications of welfare possessed by certain units of community members. William A. Haviland for example argues that rites are a means that connects humans with the Sacred (Divine), in addition to strengthening communion among members of society in a transparent togetherness.[9] Because of that almost everywhere humans and

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[5] Ian G. Barbour (2000) *When Science Meets Religion: Enemies, Strangers, or Partners* which was translated into Indonesian by E.R. Muhammad (2002) *Juru Bicara Tuhan, Antara Sains dan Agama* Bandung: Penerbit Mizan pp. 13-14

[6] The reference used in this description is the work of Koentjaraningrat 2015 (tenth printing) *Pengantar Ilmu Antropologi* [Introduction to Anthropology] Jakarta: PT Rineka Cipta. This tenth printed book is a revised edition which is more complete than the fifth edition in 1985 (Jakarta: New Aksara).

[7] Cf. anthropologist Roger M Keesing Roger M. Keesing in his work *Cultural Anthropology, A Contemporary Perspective, Second Edition* 1981 which was translated into Indonesian by Samuel Gunawan with the title *Antropologi Budaya, Suatu Perspektif Kontemporer, Jilid Kedua,* 1992: 117-118, Jakarta: Publisher Erlangga.

[8] Emile Durkheim (1992) *The Elementary Forms of the Religious Life,* New York: Free Press, translated into Indonesian by Inyiak Ridwan Muzir (2017) *The Elementary Forms of The Religious Life, Bentuk-Bentuk Kehidupan* Beragama Yogyakarta: IRCiSoD, p. 76

[9] William A. Haviland 1985 *Anthropology 4th Edition,* as translated by R.G. Soekadijo 1999 Anthropology, fourth edition, volume 2 Jakarta: Erlangga Publisher, p. 207-208. Also compare the anthropologist Roger M Keesing Cultural Anthropology, A Contemporary Perspective, Second Edition 1981 which was

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society have various rites to regulate the current pattern of social life to be more meaningful, meaningful and dignified. Rites are also a declaration of human dignity in the perspective of the existence of religious phenomena. The rites in question are celebrations carried out by humans and society to overcome fear when faced with a power that transcends oneself. In ritual ceremonies, humans and society are often clever and very skilled in demonstrating mythical stories, and various stories and stories from the past; such as legends, sages, folklore, and fairy tales. Thus, a deeper understanding of the nature of rites is always associated with the efforts of humans and society to make 'schematization of understanding' or 'sketches of understanding' regarding the dynamics of the relationship between humans and society (the visible) and the invisible world within the framework of internal relations (plus external) man and the cosmos.

The image of welfare can be studied metaphorically from the basic structure of the implementation of community rites. This is possible because rites are actions in the form of stories and retellings, while focusing on the present condition of human life, then relating it to future situations, including modern, post-modernism, and post-structuralist, as well as post- truth society. The encounter between the past and the present, between the traditional and the modern, between religion and science, between archaic and pragmatic matters, between what has been completed and what lies ahead as a possibility, between everything that has become fossilized and things that are still emerging on the horizon of future life, between tastes and intellectual power, between individual perspectives and communal paradigms, between common sense and knowledge, between common sense and proven knowledge, between the rich and the poor....all of them accumulated, and can be formulated in a new style as common welfare. It is precisely on the shoulders of this common welfare that one can find a 'communal value' which is meaningful for a more dignified life together.

Perspective of Living Together and Mass Communication Image
The basic idea of togetherness is always encompassed by the aspiration to build common prosperity among one citizen and another. In principle, humans always want to find something meaningful to fulfill their desires and longing to build a prosperous life. Within the same frame of mind Yasraf Amir Piliang (2012) provides the following interesting reflections. Cyberspace has diverted various human activities (political, social, economic, cultural, spiritual, and sexual) in the 'real world' into various forms of artificial substitution, so that anything that can be done in the real world can now be done in its artificial form in cyberspace. (Piliang, 2012: 143). Humans and society experience a migration of humanity, namely migration from the real world to the virtual world; from life in real space to life in virtual space. This migration has caused major changes in how everyone lives and interprets life (Piliang, 2012: 145).

It is often very difficult to obtain the welfare that is being pursued because of the influence of information that changes so quickly, and which appears to be very confusing to the naked eye. Various ways of life and forms of life which were previously carried out

translated into Indonesian by Samuel Gunawan under the title *Antropologi Budaya, Suatu Perspektif Kontemporer,* Second Volume, Jakarta: Erlangga Publisher, 1992: 106.

based on natural (natural) relations, are now carried out in a new way, namely the artificial way. The artificial way is a way that relies on the role of technology, especially computer and information technology in defining reality, so that various activities are carried out in it: joking, arguing, discussion, business, brainstorming, gossip, quarrels, protests, criticism, playing, serious, making out, making love, creating art; everything can be done in cyberspace. Thus it can be proven that the development of cyberspace has affected social life at various levels. The existence and existence of cyberspace has not only created very basic social changes, but has been said by various thinkers to have led to extreme conditions of 'social death, social death' (Piliang, 2012: 147).

This condition which is not conducive to the creation of prosperity is due to the mazy flow of communication that goes in reverse, and this is actually moving in the same direction (in line) with cultural globalization which is capturing the schemes and patterns of human life and society today. Cultural globalization is 'a series of processes in which the relations of human mind and reason are relatively independent of geographical areas.' This creates an integrative situation between human reason and mind in one hemisphere and another. From this understanding, it does not rule out the emergence of global pop culture or what is called 'global pop culture', namely cultural trends in an area which are then popularized and accepted to the world level or the global environment (Setyaningrum, 2018).

There is an opinion that globalization threatens and can damage the local cultural heterogeneity of life by ignoring diversity and local wisdom to aim for universality. If homogeneity, the attraction is stronger, then the local culture will be dragged into the flow of globalization, so that it is a threat to continuity, existence and loss of identity. As for the local culture, if it does not carry out development, then the opportunity to create local cultural excellence is not carried out, then the ethnic culture of the Archipelago is instead exploited by interested outsiders, in the form of theft and then modified according to the interests of the global capitalist economy. At the same level of conditions it is very difficult to create prosperity which is the target of humans and society every day.

Back to cyberspace, where most of the people in the world today spend a lot of their time exploring cyberspace, some even feel that their life will feel empty when they are not in contact with the internet, in a day even if they only open Facebook, Twitter, e-mail, or other situations. Perhaps many of us are also acquainted with new people and not a few who continue to a more serious relationship. Not infrequently satire, anger, disappointment, and various expressive feelings are expressed in this virtual world called the internet (Azwar, 2014). Here at the same time it becomes proof that there has never been a so-called virtual world that creates prosperity for humans and society.

The final thought came from two writers Aldi Irawan and Abdul Hafid in their work entitled "Implementation of the Functions of the Village Consultative Body in Forming Responsive Village Regulations in Kulo District, Sidrap Regency (2016). It seems that this paper is not directly related to the substance of what is being discussed. There are, however, several points of thought that we think are highly relevant. Among other things, when society is filled with the spirit of cyberspace, the communication model that should be the choice and continues to be socialized is the most

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natural pattern, in which potential strengths can be found, things that need to be actualized. The role and function of non-formal institutions in society should be paid more careful attention and should also be intelligently invited to engage in various joint activities, especially efforts and works to build a prosperous life together. In village communities there are always binding rules, and there are also various obligations that should be followed in order to create prosperity easily (Irawan, c.s., 2016).

Although it was revealed that Irawan and his colleague Abdul Hafid did not see further about how important social behavior should be rooted in shared life, so that there is always a good and commendable will to unite hearts so that all members of society without exception seek ways to build prosperity together in question. In a different perspective, it was argued how important it is to develop a 'social mode' to empower people and society, both in villages and even in cities. With and in this way of looking for forms of social capital, the widest possible possibilities will be opened for the creation of more realistic welfare (Syahra, 2003).

At the same time, there will be more open and realistic possibilities for establishing relations and communication, regardless of differences, both ethnicity and religion. In managing the life of neighbors, each family wishes that family members can enjoy a happy and prosperous life with other members of the community around their neighborhood. A prosperous family does not only mean safe, comfortable, secure and prosperous in family life, but this welfare can be related to a state of security and not lacking anything in the social environment according to the size of each group and at their respective times. In the sense that neighboring life must carry out its role in an integrated manner in a unit as a system that influences each other (Sapulette, 2019; Drajat, 1997).

What Sapulette said above really represents the condition of Nania Village, Teluk Ambon Baguala District, which looks very unique. Why? It is said to be unique because in that village, a neighbor's life is formed which has a variety of religions so that the pattern of life that occurs in the village is inter-religious life. The pattern of social interaction between religious communities used to be well built, harmonious and harmonious. However, after the 1999 riots, this harmony and harmony gradually faded due to interfaith sentiment as a result of family members who were victims of the riots, Muslim, Protestant and Catholic. The grudge that was still pent up caused the attitude and behavior of the neighboring members to change. This disharmony only occurs between Muslim, Protestant and Catholic Christians. Changes in attitude towards nam[ak [there are things such as the attitude (going out of the house) between neighbors are no longer carried out, the attitude of cooperation in the context of tolerance on religious holidays is no longer carried out such as making cakes together for mothers and women young people, distributing cakes on holidays such as Christmas and Eid al-Fitr are no longer carried out, inter-religious social service work is not carried out (even if it is done it doesn't look very harmonious), and greetings occur when meeting and are only done by neighbors who are near the house and even then who already know each other. Because each family member maintains and upholds the religious principles he adheres to. Thus, there are problems that occur in interactions between religious communities in the village of Nania (Sapulette, 2019: 2).

The sad story above actually does not rule out the positive possibility that even though there are always social conflicts due to political and pragmatic reasons, that is, something unpleasant has happened before, there are always good and commendable efforts to establish friendly relations among religious people. . Social interaction between religious communities is always seen and assessed as a social fact that cannot be denied. Even culturally, relations between religious communities have become and are synonymous with local wisdom, which is considered very relevant to creating a prosperous atmosphere and climate for life in society every day. Although it must be remembered that Indonesia's strength as a nation and state lies precisely in the treasure of Pancasila as a vital element of a life together that is full of peace, justice and dignity.

The definition of elan vital in the context of this paper is more inspired by the image of understanding Anthropology. [10] In the sense that Pancasila occupies a very strategic position in the life of the nation and state because in essence Pancasila is the basis of the Indonesian state. Pancasila is the result of Bung Karno's inner struggle to bring the Indonesian nation to the gate of liberation from slavery to the peak of the proclamation of independence. On a certain side, Pancasila is a sociological thread and the pinnacle of anthropological culture of ethnic groups throughout Indonesia. Pancasila is the guarantor of Indonesia's unity and unity, which is also the 'sociological and cultural anchorage' of local values that extend throughout the archipelago. Pancasila as a life guide for the paradigm of social climate, national nuances and a complete image of state life. Pancasila was excavated by Bung Karno from the reality of the contents of the Indonesian ethnic groups themselves, so it is appropriate to say that Pancasila is the foundation of local wisdom that belongs to this nation and this country. Pancasila is a cultural accumulation of the mirror of life for every ethnic group throughout Indonesia, which has norms and rules to always structure 'living together' and then realizing it in the form of 'common prosperity'.

The essence of shared prosperity is revealed in the dynamics of global life which are cross-personal, cross-ethnic, cross-interest, and cross-time, which consists precisely of a just scheme of living together, a sketch of living together that is full of security and peace, a pattern of real peace and harmony, not only in imagination, real freedom in a concrete attitude to always appreciate differences, jointly uphold uniqueness to build broader common prosperity. Thus it must be said here too that there was occasional conflict in Indonesia, and then the good life occurred again to build together the substance of prosperity, this is not only based on the essence of diversity, but actually the foundation is on the same recognition regarding the role and function of Pancasila. which is able to bind all components of the nation and state, and in this case all members of the community in the villages, who are often very easily pitted against each other and led to be involved in confusing social conflicts.

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[10] See the work of anthropologist James J. Fox, *The Flow of Life: Essays on eastern Indonesia* (1980) which precisely places the 'meaning' of elan vital phrases in the perspective of the flow of life that can be released from behind every phrase or word. This core reference can also be seen from other sources such as James J. Fox and Clifford Sather (Eds.) *Origins, Ancestry and Alliance, Explorations in Austronesian Ethnography*, Canberra: The Australian National University, 1996; and also James J. Fox (ed) *The Poetic Power of Place, Comparative Perspectives on Austronesian Ideas of Locality*, Canberra: The Australian National University, 1997.

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Then, maybe our next question is, which is the ideal image of Indonesian people in the framework of diversity, to seek a type of communication that can lead to more real prosperity? The answer is short; of course there are Indonesian people who are Pancasilaists! In a sense, the translation must be directed (teleologically) to the image of a superior human who has God, who is civilized, who is harmonious and united to always recognize, respect and protect in the climate of Pancasila Man. Divinity guarantees humanity that is religious, accepts and guarantees unity, democracy and social justice.

In fact, the 1998/1999 Reformation could have been a gateway for developing a good communication model to respond to the diverse climate of life as happened in Indonesia. Why? Because there has been openness to see something that is true and meets the needs of society, the archipelago and the nation as a whole. However, this then ran aground in the middle of the road because what was actually experienced was just a terrible 'earthquake' that made us aware of diversity, the reality of diversity, which has long been owned in the life of the nation and state of Bhineka Tunggal Ika. The echoes of reform have made the nation and state go 'too far', because they are faced with the fact that there is diversity, that so far it seems as if members of society have been guided by the wrong 'spirit of localism', and an aura of interests that lacks social order. If it is said that Pancasila is the vital elan of the Indonesian nation, it means that the reality of the life of the nation and state so far has not defined the 'ideal face of the nation'. The ideal for the forerunner of Indonesian people and at the same time the ideal image of state administration, which has been going on for decades, turns out to be 'inconsistent' with its own ideology, laid down by the Founding Fathers.

You see, the single reform agenda to eradicate KKN (corruption, collusion and nepotism) can be said to be a 'total failure'. Speculation of a reformist strategy that is wrong and even develops wildly, and then is not taken seriously to suppress it, this must be the main homework for the development of nation and state life prospectively in the future.[11] We should further tickle unsavory living practices; For example, the conspiracy of the shrewd political class that protects and secures each other so that the people's representatives and officials - and who knows rising to the highest level - still dare to commit corruption (Magnis Suseno, 2014: 137).

There is often a picture of post-reformation as a condition of life full of dynamics without healthy dialogue, no mutually open dialogue, no dialogue that understands each other's interests, no dialogue that sincerely serves one another. What exists instead is an attitude of intolerance that is seen as rampant, and along with that violence in the name of religion seems to be getting out of control, that is, it is being allowed by groups holding authority. Still more, the paradigm of people's lives is actually handcuffed by

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[11]Franz Magnis-Suseno "Demokrasi Indonesia dalam Keadaan Bahaya!" [Indonesian Democracy is in Danger!] in AE Priyono and Usman Hamid (Eds.) *Merancang Arah Baru Demokrasi Indonesia Pasca Reformasi* [Designing a New Direction of Post-Reform Indonesian Democracy], Jakarta: Gramedia Popular Library (KPG) in collaboration with Public Virtue Institute, Hivos, and Tifa Foundation, 2014: 137-150. With regard to post-reform KKN practices, Pastor Magnis writes in this article, [post-reform] corruption is even more rampant than during the Suharto era. And even though so many former governors, former regents, former ministers, and others entered (and left) prison, it seems that people are not bothered by corruption. (p. 137)

poverty which seems to thrive from time to time, living conditions are getting worse along with the reality of the lives of most people who are in uncertain conditions, or situations of 'life that is increasingly unclear'.

Our history is now again offering new enlightenment. The information technology revolution promises a better, fairer, and more efficient structure of human interaction (Liem & Barsamian, 2008), although at the beginning of the above description it appears that there were doubts about the negative effects of informatics technology. The global information revolution is a successful attempt to unify computing, television, radio and telephony capabilities into an integrated one. This is the result of a combination of revolutions in the field of personal computers, data transmission and compression, bandwidth, data storage and data access technologies, multi-media integration and computer networks. The convergence of the technological revolution has brought together various media, namely sound (voice, audio), video, image (image), graphics, and text (Mc.Luhan, 1964).

Information technology has, is and will change human life by promising ways of working and living that are more effective, more useful, and more creative. As there are two sides, good and bad, of a technology, information technology also has such things. The following questions and statements can give consideration to where this technology should be properly directed and placed, and if it is wrong, a nation will experience fatal consequences.

First, the ambivalent nature of information technology by Andrew Feenberg (1999) is expressed in two principles that explain the social implications of the development of this technology, namely the "principle of the conservation of hierarchy" as well as the "principle of subversive rationalism". The first principle means that the existing social hierarchy is maintained by the technology, and even strengthened. An example here is managerial computerization which strengthens control over subordinates by owners of capital to make their workers more efficient. Meanwhile, the second principle believes that new technology often opens up opportunities for changes in social hierarchies in society, thus encouraging democratization.

Second, the place where the computer will play a role in social life is very closely dependent on the design of the system. Systems designed for hierarchical control devices are in line with the rational assumption that computers can be threatened by their function as automation tools aimed at ordering or even replacing workers' positions in decision making. On the other hand, a democratically designed system will respond to the communicative dimension of the computer so that it can facilitate the independence of community organizations. That is the view of Winograd & Flores who call it "ontological designing" (Clancey, 1986).

Third, Hirschhorn (Hirschhorn, 1988) explains the potential of computers by contrasting them with the views of the Taylorists. Whereas Taylorism limited and even suppressed the movement of the human limbs of workers to follow a conveyor belt system for the sake of efficiency, the computer has a principle of flexibility that creates a conception of work where the capacity of workers to learn, to adapt, to regulate the control that develops becomes central to the potential development of the machine system itself. .

Fourth, Zuboff (1988) argues, in a direction that is in line with Marx's arguments that concretize his evaluation of the high costs of an authoritarian management system. He shows that computers

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with their ambivalent nature can play a role in the development of alternative societies. Automation increases management autonomy at only a small cost by creating space for workers, where this space actually opens up opportunities to improve the quality of individual work in a directed manner. This view is expressed by Zuboff with: "Technological design simultaneously involves assumptions that can invite or eliminate human contributions". He further stated that the computer allows two complementary transformation processes at once. First, computers can be used to automate production thereby freeing humans from the tedious physical efforts of the production process. On the other hand, computers can also be used to integrate machines and workers at a higher level of intellectual involvement and productivity, which is referred to as "to informate". This term is not just an alternative to automation in a general sense, but rather a better way of automation that considers the potential of human resources in the work environment together by considering the technical potential of computers synergistically.

Fifth, Andrew Feenberg recalled the history of the separation of layers of labor into "manual workers" (manual labors) versus "sacred readers" (mental labors) which are now being sued again (Feenberg, 1990). Automation strategies that utilize computer capabilities in communication will reduce the stark differences between mental workers (intellectuals, politicians, religious leaders, etc.) and manual workers (laborers, employees, casual workers, seasonal workers, etc.). New forms of social norms will grow around the application of new technology, which will become a medium for the process of democratizing organizational independence.

Information technology blurs the traditional boundaries that distinguish business, media and education. Information technology also encourages the reinterpretation of trade and investment. This revolution definitely penetrates all aspects of life, education, all aspects of business, health, entertainment, government, work patterns, trade, and production patterns, even patterns of relations between communities and between individuals. Today there is a lot of fuss about politics and control of this ever-growing technology. This is a challenge for all nations, communities and individuals.

Basically, technology that enables and facilitates human interaction quickly, easily, and affordably has the potential to encourage the development of a democratic society. This kind of technology must be owned by the people to help the people organize themselves in a modern and efficient manner, so that in turn the people who benefit are dispersed from economic and social processes.

Language has a very important role in welcoming this paradigm shift. Language is again challenged to bridge the gap in the social reality of its people. The famous philosopher of this century, Noam Chomsky, when asked by one of the participants in the mass discussion why he was so famous and chased by his listeners wherever he was, was easily answered: "Because I only convey what my colleagues experience and feel all in various parts of the world, and I'm not making this up."

Chomsky's statement is very basic. When language succeeds in penetrating the gap that separates reality from the domination of knowledge by a small number of elites, then a large number of people who have been only objects and the "silence majority" will quickly absorb knowledge, knowledge and policies (wisdom) that are in line with the perceived reality and lived by "the silence majority".

Chomsky's prowess is due to his expertise which is contained in many books ranging from mathematical languages, multi-level computer machine languages (2-digit on-off electrical language, assembly-hexadecimal code languages, programming languages, compiler languages, meta-development languages, user-friendly language) to media language, political language, philosophical language in thousands of articles, transcribed speeches and books in between (Chomsky, 1951, 1953, 1955, 1972, 1980, 1988, 1994, 2017). Through Chomsky, everything seems simple and easy to understand. For example, his well-known expression about capitalism "A basic principle of modern state capitalism is that costs and risks are socialized, while profit is privatized" (Chomsky, 2017). Regarding ways to fool the public in propaganda, there is a well-known expression "That's the whole point of good propaganda. You want to create a slogan that nobody's going to be against, and everybody's going to be for. Nobody knows what it means, because it doesn't mean anything." (Chomsky & Herman, 1988).

Strengthened by Ben Anderson (Anderson, 2008) who clearly describes how the printing industry revolution has changed the distance of conveying ideas which significantly determines the fame and influence of an idea, even though the quality of many scientists' products before that era was not inferior. What's worse is that people in countries whose traditions are verbal, not written, increasingly have no place in the discourse that is developing globally, as if they never existed. Thanks to the rapid development of information technology which has recently revealed many wonders and wonders of the world that can serve as an example for the negligence of modern society. For example, research conducted by Kent Schroeder (2018) gave rise to the term index of happiness in life for the people of Bhutan (Gross National Happiness) which so far has never been theorized by mainstream Classical Economists.

Furthermore, the dominance of "mental labor" (intellectuals, scholars, philosophers, authorities, etc.) through the commodity of scientific papers, juristic writings, policies, etc. which is separated from the reality of society, then synergizes with the awesomeness of the distribution of printed materials as interim reading to relieve boredom for "manual labor". This mass, one-way communication pattern, in turn, forms a pseudo-awareness which Chomsky clearly explains in his book and video entitled "Manufacturing Consent" (Chomsky & Herman, 1988). The objectivity of science, knowledge and policy (wisdom) is a separate issue that needs to be questioned again in this new, developing paradigm.

Bourdieu (2021) calls it "symbolic violence". According to him, violence is within the scope of power. This means that violence is the base or result of an exercise of power. When a class dominates another class, the domination process will result in violence. Violence appears as an attempt by the dominant class to perpetuate its domination or power in the social structure. So, power and violence are two concepts that cannot be separated. Symbolic capital is a medium that conveys the relationship between power and violence. When the owner of symbolic capital uses his power directed at another party who has weak power, then the other party will try to change his actions. This shows the occurrence of symbolic violence through the role of symbolic capital.

There was an unhealthy communication with the interests of small and simple people. The attention is not serious to implement good and commendable communication to defend the interests of the

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common people (Kadi, 2008). It can be seen from the naked eye that the fate of the community and most of the people are not receiving serious attention because the quality of life of the haves is increasing, and inversely, 'those who are poor' and live simply' remain in place and are even displaced under the welfare net. There is a new turmoil in life and an unhealthy communication system occurs when there is a shift in the sphere of interests, the common people with their simple life become increasingly cornered to the rank 'below' the poverty line, then this dynamic is conjured up by the emergence of various social tensions, the potential for complex conflicts between ethnicity, various tensions that arise as a 'logical result' of the emergence of post-modernization (plus post-structuralism) and globalization and the lifestyle of the millennial era who are still looking for identity and the right social identity. There is a kind of social confusion, because the dynamics of change that are currently rolling out are not appreciated with a commensurate response (Magnis Suseno, 2014: 138-142).

Discussion and Conclusion

When a person always adheres to the home principle (Pancasila), not only will the dynamics of change with various new ideologies not negatively affect the people of the nation and state, but will also automatically create a dialogic dialogue to organize the various elements in the phenomenon of diversity that exists in Indonesia. Indonesia. In the sense of the pilgrim principle that was blown and produced and has been wildly sedimented as a result of the widening of the globalization of communication technology, it can easily be resisted or overcome. Various currents of change and development will fail to ravage the life of society, nation and state. This is only possible if the basis of human life and Indonesian society remains and always exists on the foundation of Pancasila. Pancasila is our common home because the same Pancasila is the basis for the establishment of the nation and state since the beginning of the proclamation and even long before that. Pancasila as a text redacted from the accumulation of transparent dialogue to find the substance of life that unites, as well as the culmination of the unity of various points of Indonesian culture, certainly has its own history, which has passed through difficult and winding alleys of life.

Relationship patterns and communication models in the midst of ethnic and religious diversity, have painted a cultural image and the dynamics of Indonesia's changes in such a way as to remain on the basis of the home principle for compiling the text of Pancasila, which in turn is the same Pancasila as the home principle for the nation and state. Modern Indonesia when entering the present and the future. On this map of life which is based on Pancasila, the people of Indonesia and the nation are able to counteract various dynamics of change and development that disrupt prosperity towards a better and dignified tomorrow. A real form of Pancasila as a cultural text heritage, and therefore anthropologically contains the following two main qualifications: (a) the position of Pancasila as a state philosophy (philosophische grondslag), and (b) the function of Pancasila as a view (of) the world (Weltanschauung).[12]

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[12] Also read Ignas Kleden, in one of the sub-chapters writing "Soekarno, Pancasila, dan Sejarah Teks" [Soekarno, Pancasila, and the History of Texts], in *Fragmen Sejarah Intelektual, Beberapa Profil Indonesia Merdeka* [Ignas Kleden Fragments of Intellectual History, Several Profiles of Independent Indonesia] Jakarta: Indonesian Torch Library Foundation, 2020: 85-88

On the basis of the above thoughts, the position of Pancasila must be accepted as the lifeblood of the Indonesian nation, which in fact makes the same Pancasila an absolute thing (conditio sine qua non) for the existence of the nation and state. In the sense that every model of dialogue and relations as a nation and state, within the framework of building common prosperity, Pancasila is an absolute requirement that must always be considered more carefully. In the home principle perspective there is always no Indonesia, if there is no Pancasila. In explaining metapora, there is no transparent dialogue and of course there is also no synergistic and prospective relationship, if there is no Pancasila! Because of that, Pancasila is a fixed price in every encounter and when a relationship that is open and dialogic is compiled between various interests within the framework of diversity that exists in Indonesia now and in the future.

Pancasila is a goldmine [13] to understand Indonesia as a whole, complete and intact and not divided. Thus cultural dialogue in a more concrete effort to build common prosperity, Pancasila is a gold mine that must always be sought! Indonesia is a community of shared experiences, bound together by a unique historical process, which then culminates in the life of the nation and state. Once again, it has been written on the historical experience of Indonesian human life, Pancasila has long proven itself to be an adhesive and has also united the plurality of various members of different communities throughout Indonesia. Therefore every Indonesian citizen who wants to love the nation and state, the foundation and foundation of Pancasila is an anthropological 'treasure', which always inspires life for the whole process and history of the experience of living together (Indonesia) in the 'space' of unity as a nation and state, sovereign Indonesia. In the same way, a commendable attitude that must be maintained in the mindset and hearthset of the Indonesian Nation, so that it can be implemented more easily is to study and reflect on Pancasila from the tomb of life which has crystallized in the perspective of Indonesian Anthropology.

The spark of the 'essence of Pancasila' as a proclamation of the 'identity of the Indonesian nation' which is einmalig must receive pressure and serious attention in every effort to 'reflect' the work and life of the nation and state. For this reason, it is very necessary to have a pattern of multicultural education or assistance for every citizen and child of the nation, and especially for young people or millennial groups. Pancasila must be seen as a national identity, which binds all people, all different ethnicities as well as many and complex interests to become one and the same in the unity of Indonesia. Precisely in this kind of understanding, and at the level of multicultural education, a multicultural curriculum is needed which consists of two things. First, it should not be too narrow, even though there is no one curriculum system that can cover everything in this world. Second, how to get used to dialogue patterns, including inter-cultural dialogue, inter-religious dialogue, dialogue between interests, business dialogue, while always being

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[13] The term gold mine was inspired by the prologue of Yudi Latif's book *Negara Paripurna, Historisitas, Rasionalitas, dan Aktualitas Pancasila* [Negara Plenary, Historicity, Rationality, and Actuality of Pancasila], which was written by Prof. Dr. Franz Magnis-Suseno SJ. The article is entitled "Tambang Emas Bagi yang ingin Mengerti Indonesia" [A Gold Mine for Those Who Want to Understand Indonesia], Jakarta: Gramedia Pustaka Utama 2011: xxi-xxvii.

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open to filling oneself with various variants that are and will occur in the history of human and social life every day.[14]

Various problems always arise because the Indonesian people themselves have lost their identity, the Indonesian people have lost their life-giving substance; the Indonesian people lack the perspective to get close to the mighty streams of life; the Indonesian people lack a handrail to stand up and look ahead, the Indonesian people forget their authentic roots in life! Many times Indonesian people and society experience a 'crisis of life' because they lose the handle of life and immediately they are deceived by completely erratic attitudes. The house that belongs to the Indonesian nation is being misunderstood, and pragmatism has castrated the correct understanding of the existence of Pancasila on Indonesian soil. The crisis of social identity always results in reckless actions to justify various 'social virtues' in the midst of various paradigms of degenerating common life, characterized by poverty, unemployment, inter-group conflicts, mindset clashes, clear hearthset analysis, different understandings of true prosperity, not willing to accept each other due to short-sighted thinking, always want to win alone, always refuse opportunities to establish cultural dialogue, not ready to build inter- and intra-religious dialogue, good at forcing will by acting arbitrarily by wrongly relying on power and material.

Whatever is being experienced as an event for the nation and state, must always be seen as a joint event, which must not create mental breakdowns, and casually undermine the identity of the nation and state. Every Indonesian must see and appreciate the treasures of the nation and state, namely multiculturalism and pluralism (diversity) in the paradigm of the meaning and meaning of Pancasila! Thus, every human being and citizen of Indonesia, should not go around flipping through social reality by denying the 'importance' of the role and function of Pancasila in wider social life. In the midst of the life of the 'new Indonesia' in a century that is currently raging with dozens of difficulties, problems and challenges, Pancasila is an image of the 'correct frame' to restore the dynamics of national and state life that is healthy, quality, dignified while remaining faithful to 'caring for diversity' . The increasingly ragged atmosphere and conditions of life must be repaired by still making Pancasila the foundation of living together. 'In our efforts to sew the life of the nation and state, the key is to 'stay loyal' to the vital elan of the Indonesian nation and state, namely Pancasila! As a sovereign nation and state, our climate in life will soon be "torn apart" and tend to plunge freely into an atmosphere of chaotic life, precisely if we underestimate the vital power of the nation and state Pancasila as the foundation of life, a mirror of civilization, and the handle of real life really dignified.

If the 'principal' becomes brittle and collapses, then diversity disappears and is not maintained constructively. This can cause damage to Indonesia's social construction, and chaos is the price that must be paid. Tens of problems and difficulties in social life will further ravage the social fabric of the nation and state of Indonesia, if all the events experienced are not based on intelligent efforts to build a "management mindset" that is true to the home

principle of the Pancasila Anthropological treasure. The dynamics of development must correctly reformulate a new awareness of the key word that should be the center of attention for all Indonesians, namely Pancasila. There should be no attitude of 'unreasonable hesitation' to make Pancasila the core of the 'basic structure' of the entire social order of the nation and state.

The nation's and states cultural treasures, all the riches of national and state life, have all been formulated in the Pancasila content. Therefore, Pancasila must be instilled in the heart and heart, mind and feelings, and must also inspire ideas of thought (mind-set), ideas of feeling (hearth-set), ideas of prediction (feeling-set), and ideas of knowledge (knowledge-set), as well as all the words and behavior of social actions of humans and Indonesian people every day. The confusing geo-politics, in my opinion, has its roots in our hesitation to stick anthropologically to the home principle of Pancasila as the vital elan of the nation and state of Indonesia.

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