MITIGATING CONFLICTS IN SOCIETY WITH AN UNDERSTANDING OF CIVIC EDUCATION

Muhamad Subkhan[a)], Nono Yatno[a)], Sri Rahayu Pudjiastuti[a*)], Pat Kurniati[a)], Sri Rumiati[a)]

[a)]*STKIP Arrahmaniyah, Depok, Indonesia*

[*)]*Corresponding Author: srirahayu@stkip-arrahmaniyah.ac.id*

Abstract. Conflict and conflict resolution in each individual is different, but the picture that must be understood is that it is different is beautiful. Actually life is an orchestra group where each player holds a different musical instrument, and each player plays his or her own role. From each of these differences will produce a beautiful harmony. Also when observing carefully how beautiful a rainbow is with all its differences, because with all the differences everything will look beautiful. A difference must be managed wisely, because difference is a necessity. The difference is beautiful, the difference is a pleasure, an extraordinary gift from Allah SWT. We can enjoy life because of a difference. Conflict in life together can be said to be something common, but conflicts that can endanger or threaten the integrity of life together cannot be ignored and ignored. Humans are social creatures, they can live, develop and play a role when dealing with and cooperating with other humans. Basically, the purpose of citizenship education is that citizenship is to be good citizens, namely citizens who have intelligence (civics intelligence), both intellectual, emotional, social, and spiritual, have a sense of pride and responsibility. (civics responsibility) and being able to participate in community life. With the aim of citizenship education, understanding citizenship is able to reduce conflict.

Keywords: emergence of conflict; conflict management; civic education

I. INTRODUCTION

The emergence of conflict departs from the condition of pluralism in the structure of society, and conflict is a phenomenon that often occurs throughout the process of human life. From any angle we look at conflict, that conflict cannot be separated from social life. Basically, in the reality of human life, wherever and whenever there is always a clash of attitudes, opinions, behaviors, goals, and needs that are always contradictory so that such a process will lead to a change [1]. Especially for a country as big as Indonesia, which is a plural/multicultural nation, which can be proven from the many religions, ethnicities, and races. Indonesia's multiculturalism has long existed as an undeniable empirical reality. The Indonesian nation was then known as a nation with the term "mega cultural diversity" because Indonesia has no less than 250 ethnic groups with more than 500 different types of languages. The diversity and plurality of the Indonesian nation is not a new problem, but it is something that has existed for a long time. This term was also used by the Dutch East Indies government to describe the structure of Indonesian society [2].

The structure of a pluralistic society like Indonesia cannot be interpreted as a threat to social cohesiveness. However, it should be a great potential for the formation of a democratic society, which is characterized by the development of civil society [3]. Conflict does not always have a negative connotation, conflict can also have a positive value, namely when conflict can be managed wisely and wisely, here conflict can dynamize social processes and is constructive for social change and does not bring violence, so conflict can be connoted as a source of change [4]. Civic

education, which is a synthetic discipline or Integrated Knowledge System as part of interdisciplinary and multidisciplinary studies, even transdisciplinary from social sciences and humanities as well as religious and national values, can provide an educational contribution to the development of characteristics to become a citizen. As emphasized by Hartonian [4] civic education should refer to the concept of an integrated knowledge system or an integrated knowledge system. This paradigm is based on psycho-social-pedagogical considerations that the nature and reality of human life are integrated, and therefore civics education should be designed in such a way as to integrate humans with the entire dynamic context of their lives, including the emergence of conflicts in them.

Allah SWT naturally has created humans to always have different views. The word of Allah SWT in QS. Hud (11) verse 118: Meaning: "If your Lord had willed, surely He would have made mankind one people, but they are always in disagreement." Also the word of Allah SWT in QS. Ar-Rum (30) verse 22: Meaning: "And among the signs of His power is the creation of the heavens and the earth and your different languages and the color of your skin. Verily, in that there truly is understanding, and personality." Conflict in the view of Islam can be interpreted as a kind of condition that goes beyond the concept of healthy and justified differences of opinion. Conflict also means the instability of human relations both towards themselves, other people, or certain groups including the natural surroundings [5]. Conflict can also be interpreted as what is called in Arabic the words al-Jidal (debate), al-Khilaf (difference of opinion) and al-Khushumah (hostility) (Al-Alwan, pp. 17-

20). The word al-Ikhtilaf (dispute of opinion) in general can be found through the word of Allah SWT, one of which is contained in the QS. Al-Zariyat (51) verse 8: Meaning: "Indeed you are in a state of differing opinions". Thus, it can be concluded that differences are a natural thing, but according to God, humans who exceed the limits in interpreting differences will lead to conflict.

Etymologically conflict comes from the Latin verb confligere [6], which means hitting each other. Conflict can also be interpreted as a dispute or conflict between individuals, ideas, interests and others [7]. In the Oxford Dictionary conflict is "struggle, fight, clashing of opposed interest" [8] which can be interpreted as a fight, conflict of interest in a situation or atmosphere where there are two or more parties who have different opinions and do not agree. . Stephen P. Robbin defines conflict as a process in which a person tries intentionally to thwart the efforts of others by preventing them from achieving their goals [9]. From the above opinion, in essence, conflict is a win-lose battle between groups or individuals who have different interests in the organization. It can be said that conflict is all kinds of antagonistic or antagonistic interactions between two or more parties [10]. This conflict of interest differs in intensity depending on the means used. Each wants to defend the values that have deemed them right, and force the other to acknowledge those values both subtly and loudly.

As the author stated above, conflict in general has a background of differences, but differences that cannot be managed properly. In fact, the difference itself is an inseparable part of the reality of life. Differences can be a potential can be a problem. It becomes potential if it is well understood and managed constructively to enrich the meaning of life. It can become a problem if it later develops into a form of settlement by means of violence. Conflict is motivated by differences in the characteristics that individuals bring in an interaction. These differences include physical characteristics, intelligence, knowledge, customs, beliefs, and so on. Observing fundamentally the emergence of conflict in the midst of social life, Plummer [11] asserts that conflict will arise because the basic essence of human creation itself is difference. The diversity of life essentially becomes the factual basis that conflicts will arise and occur in social life. This fact is presented through the following systematics: economy, ethnicity, gender, age, nation and state, sexuality, health. With the inclusion of individual characteristics in social interactions, conflict is a normal situation in every society and there is not a single society that has never experienced conflict between its members or with other community groups, conflict will only disappear along with the loss of the community itself.

Conflict according to Turner [12] has the meaning of bipolarity. On the one hand it exploits certain social classes under the situation created by economic growth with its existence which always raises certain interests and at the other time it creates a revolution in the area of political organization with an orientation against dominant groups and owners of capital in the current class structure. The various criticisms that arise and oppose this basic assumption all confirm that 1) The identity of the community in its position extends beyond the economic organization and pattern of the owners of capital; 2) Social conflicts are rarely polarized as part of the whole life of the community; 3) Interests in society do not always coincide with position in class; 4) Close relationships in society do not always show close ties to property ownership; and 5) Conflicts in social life are not always aimed at social change, social dialectics, or others.

II. RESEARCH METHODS

The research design used is the Literature review method. The use of this method is related to Reducing Conflict within the Community which limits researchers in collecting data. Literature review is a research conducted by researchers by collecting a number of journal articles, books, magazines related to the problem and research objectives. This technique is carried out with the aim of revealing various theories that are relevant to the problems being faced/researched as reference material in the discussion of research results. Literature study data collection consisting of journal articles, textbooks, handbooks, archives and regulations is a way to solve problems by tracing the sources of previously written writings. In this study, researchers used literature review data collection with thematic structure sequence. Thematic Structure groups and discusses sources according to the theme or topic. By grouping themes or research topics, it can indicate the types of topics that are important and strengthen research sharpness. The collection of literature reviews is used in several stages, including searching for articles based on the topic outline, grouping articles based on relevance to the topic and year of research, sorting the structure of explanations and comparing interconnected data.

III. RESULTS AND DISCUSSION

In the reality of social life, conflict is often understood as a conflict with a negative connotation. Apart from this assumption that appears only as a hypothesis in analyzing social phenomena, the existence of conflict is still considered a grievous entity for individuals who analyze it from a linearity point of view. It is undeniable, the perception that emerges from experts, especially sociologists, also describes the probability of this existence. The description of the polemic from the basic point of view of conflict is illustrated through the following perspective built by Turner [12]

"Conflict is thus designed to resolve dualism: it is a way to achieve some kind of unity, even if it be through the annihilation of one of the conflicting parties. This is roughly parallel to the fact that it is the most violent symptom of a disease which represents itself the effort of the organism to free of disturbances and damages caused by them"

Turner's view above can be understood that, conflict is thus designed to resolve dualism: this is a way to achieve a kind of unity, although through the annihilation of one of the

conflicting parties. This roughly parallels the fact that it is the most severe symptom of the disease which represents the attempt of the organism to rid itself of the disturbance and damage caused by it. In line with Turner's statement above, Wes Sharrock in Pip Jones [13] explains that the conflict view is built on the assumption that every society can provide an extraordinary good life for some people but this is usually only possible because most people are oppressed. pressed.

So to understand the conflict, we should understand the theory of conflict theory. Conflict theory is a theory that views that social change does not occur through a process of adjusting values that bring about change, but occurs as a result of conflicts that result in compromises that are different from the original conditions. Conflict theory was born as an antithesis of structural functional theory which views the importance of order in society. This conflict theory was built in order to oppose directly the structural-functional theory, because it is not surprising that the propositions put forward by its adherents contradict the prepositions contained in the structural-functional theory. If according to the structural-functional theory views society in a static condition or rather moving in a state of balance, then according to conflict theory, it is the opposite. Society is always in a process of change which is marked by continuous conflict between its elements. If according to the structural-functional theory, each element or each institution provides support for stability, the conflict theory sees that each element contributes to social disintegration. Another contrast is that adherents of structural-functional theory see members of society as informally bound by values, norms, and general morality, so conflict theory assesses that the order in society is only caused by pressure or coercion of power from above by groups of people. in power [14].

The famous conflict theory is the conflict theory proposed by Karl Marx regarding class theory. With the advent of capitalism there was a sharp separation between those who controlled the means of production and those who only had power. The development of capitalism exacerbates the contradiction between the two social categories so that eventually there is a conflict between the two classes. The continuous exploitation of the bourgeoisie against the proletariat will eventually raise the consciousness of the proletariat to rise up and fight back, resulting in a major social change, namely the social revolution. According to Marx's predictions, the proletariat will win this class struggle and will create a classless and stateless society [15]. The implication of Marx's historical materialism in Martono [16] is to see the economic structure as the beginning of human activity. The economic structure is the driving force of the social system that causes social change, the economic environment being the basis of all human behavior. Furthermore, Marx stated that everyone should look for the causes of changes in society's modes of production rather than in his ideas. In developing a model of revolutionary class conflict and social change, Marx in Turner [12] ignores a sketch that social organizations will be influenced by a dominant portion of contemporary social theory.

Then another conflict theory is the theory put forward by Ralf Dahrendorf which suggests that society consists of organizations based on power (domination of one party over another party on the basis of coercion) or authority (domination accepted and recognized by the dominated party) called " Imperatively coordinated associations because the interests of the two parties in these associations are different. The ruling party has an interest in maintaining power, while the controlled party has an interest in obtaining power that can cause social change. Thus, according to Dahrendorf conflict is a source of social change [15].

The main ideas contained according to the conflict theory proposed by Dahrendorf are: (1) Every human society is subject to a process of change; change is everywhere. (2) Disensus and conflict are everywhere. (3) Every element of society contributes to the disintegration and change of society. (4) Every society is based on coercion of some members against other members [15].

The next conflict theory that also influences conflict theory in sociology is the theory put forward by Lewis A. Coser. According to Coser's working definition, conflict is a struggle over values and demands for status, power, and scarce resources with the intention of neutralizing, injuring, or eliminating opponents. Coser's study is limited to the positive function of conflict, namely the impact that results in an increase in the adaptation of social relations or certain groups [15].

Furthermore, there is a conflict model theory (conflict model, dwang model) for a society, namely a conflict model that has the following basic assumptions [17]. (1) The inherent characteristic of every society is the process of change (2) In every society there is conflict and this is a natural phenomenon (3) In every part of society there are opportunities for integration and social change. (4) The existence of a number of people who have power is an important integration factor. (5) Conflict control is carried out by certain social institutions whose function is to create accommodation

Meanwhile, the basic assumptions of consensus theory (harmony theory) are as follows: (1) The social system in society is an action system formed from social interactions that occur between various individuals who grow on the basis of an agreed standard of assessment (2) Consensus among citizens regarding certain societal values is the most important integrative factor. (3) Society must be seen as a system that includes parts that are interconnected and influence each other. (4) There is a strong tendency of society to move towards a certain equilibrium. (5) Deviations that occur in society will eventually be resolved through an adjustment process and an institutionalization process. (6) Changes that occur in society are gradual. (7) The continuity of the social system can be maintained by two main social mechanisms, namely socialization and social control.

Furthermore, there is the theory of symbolic interactionism which in principle states that society requires a certain social order that can be returned to the process of social interaction between its citizens. According to Blumer,

the term symbolic interaction refers to the distinctive nature of interactions between humans. Its peculiarity is that humans interpret and define each other's actions. It is not just a mere reaction of one person's actions towards another. A person's response is not made directly, but is based on the meaning given to the other person's actions [14].

This symbolic interaction theory basically has the following basic assumptions [17]: (1) The basis of the community approach as a social system is the subjectivity of individual behavior. (2) The subjectivity of human behavior is processed and formed through intersubjectivity relationships or communication. (3) The process of continuous communication between humans forms the human person and social awareness. (4) Through a continuous process of interaction, humans will be able to limit themselves to social or natural influences, as well as the process of symbolizing through the formation of language and signs. (5) Based on the above-mentioned process, humans will know their role and the role of other parties, namely fellow members of the community. (6) Human behavior is not just a mere physical exercise, because through the approach mentioned above, it can be known the basics of human behavior, both real and unreal.

Conflict theory also says that conflict is necessary for social change to occur. While structural-functional says that social change in society always occurs at the equilibrium point, conflict theory sees social change as caused by conflicts of interest. But at a certain point, the community was able to reach a mutual agreement. In a conflict, there are always negotiations that are carried out so that a consensus is created. Conflict is basically something that cannot be avoided but is also needed by society, because conflict emphasizes identities within groups and forms the basis of social stratification. Although classical conflict theory basically cannot be used to analyze contemporary conflict phenomena, because this theory was created in different historical contexts and changes in the structure and dynamics of society have been beyond the imagination of classical conflict theory scientists. However, between classical theory and contemporary theory, it is basically agreed that conflict plays a central role in life because it is able to become an agent of change and become a motor that mobilizes social action.

Conflict occurs between groups fighting over the same thing, but the conflict will lead to an agreement (consensus). In addition, society cannot be permanently integrated by relying on the power of coercion from the dominant group. On the other hand, even a society that is integrated on the basis of consensus, cannot survive permanently without coercive power. So, conflict and consensus are inevitable symptoms in society. Conflict can contribute to integration and vice versa integration can also give birth to conflict. Pierre van den Berghe suggests four functions of conflict, namely: (1) As a tool to maintain solidarity Help create alliance bonds with other groups. (2) Activate the role of the individual who was originally isolated. (3) Communication function. Before the conflict a certain group may not know the opponent's position. But

with the conflict, the position and boundaries between groups become clearer. Individuals and groups know exactly where they stand and can therefore make better decisions to act more appropriately [14].

According to modern conflict theory, society is a system in which the evolutionary system of group competition is carried out for economic resources and is controlled by a certain elite group that dominates the group. Therefore, modern conflict theory contains a sociological analysis of conflict in contemporary industrial society with the following basic assumptions [17]: (1) The occurrence of a system of competition for groups or interests. (2) Industrialization contributes to forms of capitalist domination, centralization, and elitism. (3) Based on certain conditions of social organization, social/class conflicts arise. (4) A social conflict will arise when there is a scarcity of external sources and a monopoly. (5) Contribution of the next social conflict is community evaluation and adaptation.

A conflict has a conventional paradigm and a contemporary paradigm, namely: Conventional Paradigm, 1) Conflict is unavoidable, 2) Conflict is caused by management or authority errors, 3) conflict will be able to disrupt the organization and can hinder its optimal implementation, 4) Management or leader duties is to eliminate conflict, 5) The optimal implementation of organizational activities requires the elimination of conflict. Contemporary paradigms are: 1) Conflict can be avoided, 2) Conflict is caused by many reasons including organizational structure, different goals, different perceptions, personal values, etc., 3) Conflict can help or hinder the implementation of the organization (society) in various degrees , 4) The task of management/leader is to manage the level of conflict and its resolution, 5) The optimal implementation of organizational activities requires a moderate level of conflict [18].

The reasons for the emergence of the conflict.

According to Organ and Bateman, conflict may occur in three circumstances, namely: first, different decisions; second, different opinions; third, different perceptions [19] According to Suharsimi, the factors that cause conflict are as follows: 1) misunderstanding (failure to communicate); 2) conflicting individual personal circumstances; 3) differences in values, views and goals; 4) differences in performance standards; 5) differences with respect to means; matters relating to liability; 7) lack of communication skills; 8) matters related to power; 9) the presence of frustration and irritation; 10) there is competence to fight over limited resources; 11) do not agree with the points in the regulations or policies [20]. Another opinion also says that conflicts can occur due to: 1) differences of opinion or goals; 2) misunderstood; 3) one or two parties are harmed; 4) feeling always sensitive [20].

Conceptually, conflict is a conflict between two people or institutions, which is caused by differences in achieving their needs. Therefore, conflict is a condition where there is no interpersonal or group trust in society. In many cases, conflicts occur because of various negative

perceptions that develop in society. Conflict is a form of social process in which individuals or groups try to fulfill their goals by opposing the opposing party with threats or violence, while according to Fisher [21] conflict is a relationship between two or more parties (individuals or groups) who have, or feel they have, incompatible goals. Community members are surrounded by an atmosphere of mutual suspicion, if it continues to grow then this will lead to disharmony and a crisis of social relations. when there has been a crisis of social relations, what if there is momentum if it is accompanied by the presence of provocateurs to facilitate the emergence of various conflicts, both in the form of looting, destruction, burning, persecution, and even murder. Hardjana concludes that, in general, the sources of conflict within the organization are as follows: 1) misunderstanding due to communication failure; 2) differences in goals due to differences in life values; 3) obtaining limited organizational resources; 4) competition for authority and responsibility; 5) different interpretations of regulations or policies; 6) lack of cooperation; an attempt to dominate; 8) not complying with work rules and regulations; 9) changes in work targets and procedures [20].

Meanwhile, conflict is not always negative as many people think. When examined carefully, conflict has a positive function, namely as a community integrator and as a source of change. A distinction must be made between conflict and violence. Conflict and violence are different things, not all conflicts have an element of violence. If it can be controlled, the conflict will not necessarily have a negative meaning, on the contrary, if the conflict grows wilder, it is certain that it will escalate into the form of violence. It can be said that conflict is not always synonymous with violence, but violence can occur due to conflict [4].

There are many theories that explain the causes of conflict. One of them states that the conflict arises because of the following things: first, the theory of public relations. This theory states that conflict occurs due to ongoing polarization, distrust and hostility between different groups in society. Second, conflict negotiation theory. This theory assumes that conflict occurs because of positions that are not in harmony and differences in views about conflict by the parties experiencing the conflict. Third, the theory of human needs. This theory assumes that conflict is caused by basic human needs (physical, mental, and social) that are not fulfilled or hindered. Fourth, identity theory. This theory assumes that conflict is caused by a threatened identity, which is often rooted in the loss of something or unresolved past suffering. Fifth, the theory of intercultural misunderstanding. This theory assumes that conflict is caused by incompatibility of ways of communicating between different cultures. Sixth, the conflict transformation theory which states that conflict is caused by inequalities and injustices that arise as social, cultural, and economic problems [21].

If we talk about political conflicts, we will distinguish between positive and negative conflicts: (1) Positive conflict; Conflicts that do not threaten the existence of the political system, which are usually channeled through conflict management mechanisms that have been agreed upon in the constitution. The mechanism in question is democratic institutions such as political parties, people's representative bodies, courts, press, etc. (2) negative conflict; conflicts that can threaten the existence of the political system are usually channeled through unconstitutional means, such as coups, separatism, terrorism, and revolution [22].

This categorization contains weaknesses. If the majority of the community views the existing institutions and structures as not reflecting the public interest, then the conflict that is channeled through political mechanisms is actually seen as a negative conflict. In relation to positive and negative conflicts, the community can be grouped into 2 types, namely: (1) An established society; means that people own and utilize the institutional structure regulated in the constitution. Conflicts that are considered positive in this society are in the form of conflicts that are channeled through the institutional structure, while negative conflicts are in the form of actions that oppose the existing structure and are channeled through ways outside that structure. (2) An unsettled society; This means that people who do not have an institutional structure that has the full support of the whole community. Usually the institutional structure regulated in the constitution is not only supported by some people, but also does not function properly. Conflicts that are considered positive in this community are often conflicts that are channeled through ways outside the existing institutional structure because they are considered more effective [22].

Basically, conflict occurs because of horizontal pluralism and vertical pluralism. Horizontal pluralism is a culturally plural society structure, such as ethnicity, religion, race, and socially plural in terms of differences in occupations and professions, such as laborers, farmers, civil servants, and so on. Whereas vertical pluralism is a society structure that is polarized according to ownership of wealth, knowledge, and power. However, the reality shows that there are different interests because horizontal and vertical pluralism does not automatically create conflict. This is due to the fact that a number of people are willing to accept these differences [22].

Constructing Conflict

There are several forms and processes of conflict resolution, namely avoiding (avoidance), solving problems informally (informal problem salving), negotiating (negotiation), the emergence of third parties who hold mediation (mediation), the emergence of other parties that provide a form of settlement (executive dispute resolution approach).), the conflicting parties seek a third party that is considered neutral (arbitration), the intervention of the authorities in providing legal certainty (judicial approach), and handling by parties who have legal power (extra legal approach) [23].

According to Ralf Dahrendorf, effective conflict management really depends on 3 factors, namely: (1) Both parties must acknowledge the reality and the conflict

situation that occurs between them. (2) The interests being fought for must be neatly organized, not scattered and fragmented so that each party clearly understands the scope of the other party's demands. (3) Both parties agree on the rules of the game that become the basis and guide in the relationship and interaction between them [22].

Dahrendorf also mentions 3 forms of conflict management, namely: (1) Conciliation; Parliament in which all parties discuss and debate openly and deeply to reach an agreement without any parties monopolizing the conversation and imposing their will. Most political conflicts are channeled and managed by means of conciliation. (2) Mediation; both parties agree to seek advice from a third party (a mediator in the form of a certain figure, expert, or institution who is deemed to have in-depth knowledge and expertise on the matter in dispute) but the advice given by this mediator is not binding on them. (3) Arbitration; Both parties agree to get a final decision (which is legal) as a way out of the conflict to a third party as arbitrator. Court example [22].

Conflict behavior is the various forms of behavior created by a person or group to help achieve their goals, express hostility to their enemies or competitors. This conflict behavior can be divided into coercive and non-coercive actions. Coercive action is a form of social action that forces the opposing party to do something that the opposing party does not want to do. Coercive action is then divided into two, namely real coercion which appears in the form of injuring or killing the opponent, it can also be in the form of psychological attacks, while coercive threats try to pressure the opponent to reduce his desire at a certain stage [23].

According to William Hendricks, a conflict can be managed with a social conflict management. The social conflict management styles are: (1) the integrating model; In this case, there is an exchange of information, and mutual exploration of differences and similarities. (2) assisting model (obliging); Models that give high value to the opposing party by ignoring or underestimating themselves (3) The dominating model (diminating); Is the opposite of the obliging style (a) Avoiding model. (b) Compromising model; Attention to himself with attention to others is equal, what applies is the principle of deliberation (win win solution) [17].

The Role of Citizenship Education in Constructing Conflict.

The Indonesian nation is basically a religious nation, humanist, likes unity/family, likes deliberation and is more concerned with common interests. That is the basic character of the Indonesian nation. As for the occurrence of social conflicts and brawls among the people, it does not actually describe the overall character of the Indonesian nation. In quantity, there are far more harmonious and tolerant societies than those that are not harmonious and tolerant. Awareness of the fact that the Indonesian nation is a pluralistic nation is very important. If this awareness is not possessed, then diversity that can be a potential for progress can actually become a problem. The diversity that exists in

the Indonesian nation should not be seen in the context of differences but in the context of unity. The analogy of that unity can be described as the human body consisting of a head, body, hands and feet, which although each of these organs is different from one another, the whole organ is a unified whole of the human body. That is a complete picture of the unity of the Indonesian nation bound by the motto Bhinneka Tungkal Ika. For the realization of a society that describes the motto of Bhinneka Tunggal Ika, multiculturalism is needed. Multiculturalism is the view that every culture has the same value and position as other cultures, so that every culture has the right to a place like other cultures. [24].

Forming citizens with a multicultural perspective, the role of civic education is very urgent. This is because civic education functions as multidimensional character education, which carries out the complete vision and mission of developing "civic competencies". Psychologically-pedagogically, this ability contains educational goals: "civic knowledge, civic dispositions, civic skills, civic competence, civic confidence, civic commitment" which leads to the integrative ability of "well-informed and reasoned decision making". Curricularly and socio-culturally, all dimensions of citizenship are needed by each individual to be able to play themselves individually and collectively as a "participative and responsible citizen" (CCE, 1996) or an intelligent and good Indonesian citizen [25]. For this reason, paradigmatically it reflects the holistic conception of democracy education or democratic education [25], which is usually described in a concentric continuum - "education about democracy" (Minimum), "education in democracy" (Moderate), and "education for democracy" (Maximal). In short, "education about democracy" can only produce people who know democracy but are unable to act and behave democratically. Meanwhile "education in democracy" can produce people who know, want, and are able to live in democracy. Meanwhile, "education for democracy" has the potential to produce people who not only know, want, and are able to live in a democracy, but are also willing and able to continuously improve democratic life. Psycho-pedagogically and socio-culturally, the continuum-concentric paradigm change takes place in a "developmental" sense in a gradual-continuous sense.

In the conceptual constellation described, psychopedagogical/andragogical and sociocultural civic education must be designed, implemented, and evaluated in the context of developing civic intelligence which is psychosocially reflected in the mastery of civic knowledge (civic knowledge), embodiment of civic attitudes (civic knowledge). dispositions), the appearance of civic skills (civic skills), the possession of civic commitment (civic commitment), the possession of civic confidence, and the appearance of civic competence, all of which radiate from and crystallize back into citizenship virtues/civics. virtues/civility) [25]. All of these abilities are a debriefing for every citizen to consciously participate in civic participation as a manifestation of civic responsibility.

Based on the explanation above, civic education can be encouraged to reduce conflict, this is understandable because of the scope of civic education. Citizenship Education has a strategic role in preparing smart, responsible and civilized citizens. According to the formulation of Civic International (1995) that "democratic education is important for the growth of "civic culture" for the successful development and maintenance of government, this is an important goal of "civic" and citizenship education to overcome democratic political apathy. All countries that formally adhere to democracy apply Citizenship Education with content, democracy, rule of law, human rights, and peace, and always relate it to the situational conditions of their respective countries and nations.

Citizenship Education is very strategic to reduce conflict, with the understanding that civic education will be able to: (1) Develop civic attitudes and behaviors that appreciate moral-ethical and religious values. (2) Become an intelligent citizen with character, upholding human values. (3) Cultivating the spirit and spirit of nationalism, and a sense of love for the homeland. (4) Developing a civilized and responsible democratic attitude, as well as developing the nation's competitive capabilities in the era of globalization. (5) Upholding the values of justice.

Furthermore, with the above targets, citizenship education is able to provide guidance to citizens to be able to reduce conflict. Guidance itself according to Muhtaqin [26] is fostering awareness of the nation and state can be done by means of civic education which is carried out in schools, within and within the community. So that with coaching that is oriented towards understanding citizenship, characters that are able to construct conflict will grow. The characters that can be grown in reducing conflict through civic education are: (1) Religious, namely obedient attitudes and behavior in carrying out the teachings of their religion, tolerance for the implementation of worship of other religions, and always living in harmony with followers of other religions. (2) Honest, namely behavior based on efforts to make himself a person who can be trusted in words, actions and work. (3) Tolerance, namely attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of others who are different from themselves. (4) Discipline, namely actions that show orderly behavior and comply with various provisions and regulations. (5) Hard work, namely an attitude that shows a serious effort in overcoming various barriers to learning and assignments, as well as completing tasks as well as possible. (6) Creative, namely thinking and doing something to produce new ways or results from something that already has. (7) Independent, namely attitudes and behaviors that are not easy to depend on others in completing tasks. (8) Democratic, namely a way of thinking, behaving and acting that assesses the rights and obligations of himself and others equally. (9) Curiosity, namely attitudes and actions that always seek to know more deeply and widely from something that is learned, seen and heard. (10) National Spirit, namely a way of thinking, acting and having insight that places the interests of the nation and state above the interests of themselves and their groups.

(11) Love for the Motherland, namely a way of thinking, acting and acting that shows a high sense of loyalty, concern and appreciation for the language, physical, social, cultural, economic, and political environment of the nation. (12) Appreciating Achievements, namely attitudes and actions that encourage him to produce something useful for society, and recognize, and respect the success of others. (13) Friendly / Communicative, namely actions that show a sense of pleasure talking, hanging out, and cooperating with other people. (14) Peaceful Love, namely attitudes, words and actions that cause others to feel happy and safe for their presence. (15) Love to read, namely the habit of taking time to read various readings that provide virtue for him. (16) Environmental Care, namely attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair the natural damage that has occurred. (17) Social Care, namely attitudes and actions that always want to provide assistance to other people and communities in need. (18) Responsibility, namely the attitude and behavior of a person to carry out his duties and obligations, which he should do, to himself, society, the environment (nature, social and culture), the state and God Almighty [26].

IV. CONCLUSION

Conflict and conflict resolution for each individual is different, but the picture that must be understood is that it is different is beautiful. In fact, life is an Orchestra group where each player holds a different musical instrument, and each player plays their own role. From each of these differences will produce a beautiful harmony. Also when you pay close attention to how beautiful the rainbow is with all its differences, because with all the differences, everything will look beautiful. A difference must be managed wisely, because the difference is a necessity. The difference is beautiful, the difference is a pleasure, an extraordinary gift from Allah SWT. We can enjoy life because there is a difference. Conflicts in life together can be said to be normal, but conflicts that can endanger or threaten the integrity of life together cannot be ignored and left unchecked. Humans are social creatures, they can live, develop and play a role when they relate and cooperate with other humans. Basically, the purpose of civics education is for every citizen to become a good citizen (to be good citizens), namely citizens who have civics intelligence both intellectually, emotionally, socially, and spiritually, have a sense of pride and responsibility. (civics responsibility) and able to participate in community life. With the aim of civic education, the understanding of citizenship is able to reduce conflict.

REFERENCES

[1] Sabian Utsman. Dasar-dasar Sosiologi Hukum Makna Dialog antara Hukum & Masyarakat Yokyakarta : Pustaka Pelajar. 2009

[2] Nasikun. Sistem Sosial Indonesia. Jakarta : Raja Grafindo Persada. 1995

[3] Heru Nugroho. Konstruksi SARA, Kemajemukan dan Demokrasi. Dalam Jurnal UNISIA No.40/XXII/ IV, Yokyakarta : UII. 1999

[4] Abdul Jamil Wahab. Manajemen Konflik Keagamaan Analisisi Latar Belakang Konflik Keagamaan Aktual, Jakarta : Elex Media Komputindo Kompas-Gramedia. 2014

[5] Syekh Ghazali dan Zambry Abdul Kadir. Pengurusan Perniagaan Islam. 1991

[6] Martin Manser dan Megan Thomson (ed), Times Chambers Combined Dictionary Thesaurus, Singapore: Chambers Harrap Publisher Ltd. 1995.

[7] Teuku Iskandar. Kamus Dewan, Kuala Lumpur: Dewan Bahasa dan Pustaka. 1986

[8] A.S Hornby, Kamus Oxford Fajar Edvanced Learner's English: Malay Dictionary. Lihat juga Asmah Haji Omar et. Al (terj), Selangor: fajar Bakti, hlm. 128. 2001

[9] N. Karmila and Y. Suchyadi, "Supervisi Pendidikan Di Sekolah Alam Bogor," *J. Pendidik. dan Pengajaran Guru Sekol. Dasar*, vol. 03, pp. 31–33, 2020.

[10] Y. Suchyadi *et al.*, "Increasing Personality Competence Of Primary School Teachers, Through Education Supervision Activities In Bogor City," *J. COMMUNITY Engagem.*, vol. 01, no. 01, 2019.

[11] Ken Plummer. Sosiology The Basic, terj., Nanang Martono dan Sisworo, Jakarta: Rajawali Pers. , 2013

[12] Jonathan H Turner. The Structure of Sociological Theory, Illiois: The Dorsey Pers. 1975

[13] Pip Jones. Pengantar Teori-Teori Sosial dari Teori Fungsionalisme hingga Post-Modernisme, terj., Achmad Fedyani Saifuddin, Jakarta: Yayasan Obor Indonesia. 2009

[14] George Ritzer, Sosiologi Ilmu Pengetahuan Berparadigma Ganda, Jakarta : Rajawali. 1985.

[15] Kamanto Sunarto. Pengantar Sosiologi, Jakarta : Lembaga Penerbit Fakultas Ekonomi Universitas Indonesia. 2004

[16] Nanang Martono. Sosiologi Perubahan Sosial, Jakarta: Raja Grafindo Persada. 2014

[17] Munir Fuady. Sosiologi Hukum Kontemporer Interaksi Hukum, kekuasaan, dan Masyarakat Bandung : Citra Aditya Bakti. 2007

[18] Trubus Rahardiansah. Pengantar Sosiologi Hukum, Jakarta : Universitas Trisakti. 2005

[19] Organ dan Bateman. Organizational Behavior An Applied Psychological Approach, Texas: Business Publications Inc. 1986

[20] Amri Darwis. Manajemen Konflik (Pengembangan Ilmu Berparadigma Islami), Pekanbaru: Suska Pres. 2008

[21] Simon Fisher. Manajeman Konflik Keterampilan dan Strategi untuk Bertindak, Jakarta : British Council. 2000

[22] Ramlan Surbakti. Memahami Ilmu Politik, Jakarta : Grasindo. 1999

[23] Novri Susan. Pengantar Sosiologi Konflik dan Isu-isu Kontemporer, Jakarta : Kencana. 2010

[24] Baidhawy, Zakiyuddin. Pendidikan Agama Berwawasan Multikultural. Jakarta: Penerbit Erlangga. 2005

[25] Winataputra, U.S. dan Budimansyah, D.. Civic Education: Konteks, Landasan, Bahan Ajar, dan Kultur Kelas, Bandung: Program Studi Pendidikan Kewarganegaraan SPs UPI. 2007

[26] Dwi Iman Muthaqin S.H, M.H Peranan Pendidikan Kewarganegaraan Dalam Pembinaan Anak Berkonflik Dengan Hukum Di Lembaga Pemasyarakatan Anak Prossiding. 2011.