Politics of Harmony, Social Capital and Tolerant Cities

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ABSTRACT

Objective – Singkawang City, which is located in the Province of West Kalimantan-Indonesia, is a city with a significant level of ethnic heterogeneity, making it very vulnerable to various conflicts. However, in 2018, Singkawang City was named the most tolerant city in Indonesia through an assessment from the Setara Institute. For this reason, this study was conducted to analyze the political form of harmony and social capital, E-government as a Tolerant City in Singkawang City.

Methodology – The method used in this research is descriptive qualitative with literature study as a data collection method. Data analysis was carried out in stages, namely collecting data, summarizing data, and making conclusions. This study finds that the form of political harmony is the intense collaboration be-tween state actors, the Religious Harmony Forum, and the community.

Findings – Interaction and commu-nicative relationships complement and strengthen each other. As the main actor, the people of Singkawang City have also seen and understood that they have diverse perspectives to avoid discrimination and intolerance. In addition, there are also forms of social capital created from the relationship between ethnic communities in Singkawang City, namely in the form of general norms and group characteristics.Therefore, it is concluded that the success of the Singkawang City government in making its area the most tolerant city in Indonesia from the Setara Institute in 2018 cannot be separated from the social capital owned by each tribe to live side by side in harmony with high values. spirit of tolerance.

Novelty – In addition, e-government and knowledge management are also important points in the formation of a tolerant society in Singkawang City which has people from various backgrounds.

Type of Paper: Review

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Keywords: political harmony; social capital; tolerant city; e-government

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1. Introduction

Indonesia is a country that has a fairly large area consisting of thousands of island groups that make people in Indonesia have different cultures and customs. From the available data, ethnic or ethnic diversity can be a strength and opportunity, but it can also trigger conflict. Diversity or more commonly referred to as pluralism is the reality of Indonesian society. On the other hand, religious sentiment is a matter of compassion. Being one of the polem-ics for the Indonesian people today, namely about tolerance and mutual respect at this time, the thoughts that develop in society create various different views in society and cause conflicts in society.

In Indonesia itself, conflicts in the name of ethnicity, race, customs, or religion occur quite often in various regions of Indonesia which are very wide and have different ethnicities, races, customs and religions on each island or region. From the existing data, conflicts that occur in Indonesia that occur from differences in ethnicity, race, customs, and religion occur quite often every year. With several major events that left a dark history for Indone-sia and in these areas, but this can be resolved well even though sometimes the conflict is still happening in society. Based on the author's observations there have been major con-flicts in Indonesia can be seen from the following table.

The conflict incident above is a large conflict and has many victims in Indonesia, becoming a dark history that leaves a mark in the lives of Indonesian people, although this conflict cannot be avoided, the community and related parties must have a strategy and create a sense of tolerance in society.

There are many conflicts or lack of tolerance amang Indonesia people in various regions, although what is heard a lot is conflict between races and religion and lack of tolerance, but there are still many areas in Indonesia that have a high level of tolerance, this can be seen in the table below, 10 cities in Indosia have a high score for tolerance.

Table 1. Tolerant Cities in Indonesia

N o	N am e of C ity	Scor e
1	Singkawang	6.513
2	Salatiga	6.447
3	Pematang Siantar	6.280
4	Manado	6.030
5	Ambon	5.960
6	Bekasi	5.890
7	Kupang	5.857
8	Tomohon	5.833
9	Binjai	5.830
10	Surabaya	5.823

Source: Tagar.id (2019)

Being one of the areas that has a high level of ethnic conflict, namely West Kalimantan Province, there were at least 17 conflicts that occurred from 1966 to 2008. In addition, recently the conflict in West Kalimantan has not only focused on the issue of ethnicity but has shifted to disputes between religious organizations.

This is because Indonesia is a multicultural country with various religions, ethnic cultures, ethnicities, races, and various languages. One of the multicultural cities is Singkawang City, West Kalimantan Province, Indonesia. There is no exception in West Kalimantan, where every Regency City is dominated by different ethnicities and religions. For example, Pontianak City is dominated by the Malay ethnic group, with the majority embracing Is-lam, while in the Landak Regency, the Dayak tribe is dominated and the majority em-braces non-Islamic religions such as Christianity and Catholicism.

Meanwhile, Singkawang City is one of the most popular cities in West Kalimantan, be-coming one of the tourism cities with the theme of the Chinese region, in this case it can be illustrated that the people in Singkawang City are dominated by the Tioghoa tribe with the majority embracing the Kong hu chu belief. Singkawang City has a low conflict rate because it has a fairly good level of tolerance in its social environment.

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Besides being a tourist city, it also shapes the thinking of the Singkawang people to be quite open to exist-ing differences.

In the explanation above, it can be proven by several achievements obtained by the city of Singkawang, in 2018 Singkawang City, based on the results of an assessment conducted by the Setara Institute, gave an award as one of the best tolerant cities in Indonesia in the 2018 Tolerant City Index assessment. At the Setara Institute, Hendardi stated that in In-donesia's diversity, tolerance will strengthen the diversity of religions, languages, cultures, ethnicities, and other sub-social cultures, which are the common assets of the Indonesian nation (VOA, 2018).

Several indicators that serve as guidelines in determining a tolerant city as used by the Setara Institute regarding the success achieved by the Singkawang City Government are the establishment of harmonious relations between tribes in Singkawang City. The ethnic groups scattered in Singkawang are Chinese, Malay, Madurese, Dayak, and others. These ethnic groups become social capital and become the glue of inter-tribal relations in Sing-kawang City.

Managing diversity and efforts to build social harmony (Rumahuru & Gaspersz, 2021). The importance of this problem is that maintaining the spirit of tolerance in a pluralistic society in Singkawang City needs to be used as an alternative model for other regions to create a safe, peaceful, and peaceful atmosphere. Therefore, this study was conducted to analyze the form of political harmony and social capital as a Tolerant City in Singkawang City. The following is data on tolerant cities and intolerant cities in Indonesia as a comparison between existing cities.

2. Literature Review

2.1 The politics of harmony

The politics of harmony is one of the best choices for the creation of tolerance that occurs in society. In the political context, democracy, which is the system used in Indonesia, serves to inflame intra-national pluralism if democratic countries cannot find a national identity that transcends political tribes (Chua, 2018). However, the survival of democracy then faces challenges that are difficult to develop and can even be exploited to serve illiberal activities where minority rights are threatened (Lussier, 2016).

Although members of multi-religious groups, identity issues, and nationalist versus religious rivalries play important roles in harmonious conflict, friction between groups is inevitable (Ahnaf & Lussier, 2019). The government has a responsibility to create a balanced situation in society. Therefore, the government must have policies that can increase harmony and harmony in society.

How vital is the politics of harmony as the basis for the movement to embrace local diversity so that differences in ethnicity, religion, and class can build multiculturalism and contribute to building strong tolerance. The politics of harmony also has an impact on human security. It can help people to live with less conflict (Elyta, Wiko, Fahruna, Rahman & Zhan, 2021). The politics of harmony is the key to uniting society. Can handle conflicts between ethnic groups or groups in the country.

The politics of harmony achieved by coordinating various parties to behave cooperatively, with virtue, authoritative behavior, virtue, morality, and ritual propriety being the main criteria for cooperation (Rose, 2008). Harmony is basically relational. This presupposes the coexistence of several parties.

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2.2 Social Capital

Social capital is Individuals involved in social relationships can use these social resources for personal or group interests (Hauberer, 2011). However, the shared phenomena of social capital, conflict, and government cooperation create some limitations and risks for a state policy. For example, the emergence of competition at the local level as a result of efforts to achieve better internal collaboration. In addition, in the context of social learning, social capital constructively contributes to effective and fair conflict resolution (McDougall & Banjade, 2015). Especially if you look at the diversity of ethnic groups in Indonesia and political changes in Indonesia. Although Indonesia has many problems, the country must survive with the unity of many ethnic groups and groups (Jamaliah & Elyta, 2021).

However, the protective aspects of social capital can help people deal with external threats, especially in conflict and after-action (Jenningsa & Sanchez, 2017). Increasing aspects of social capital are directly correlated to harmony in society.
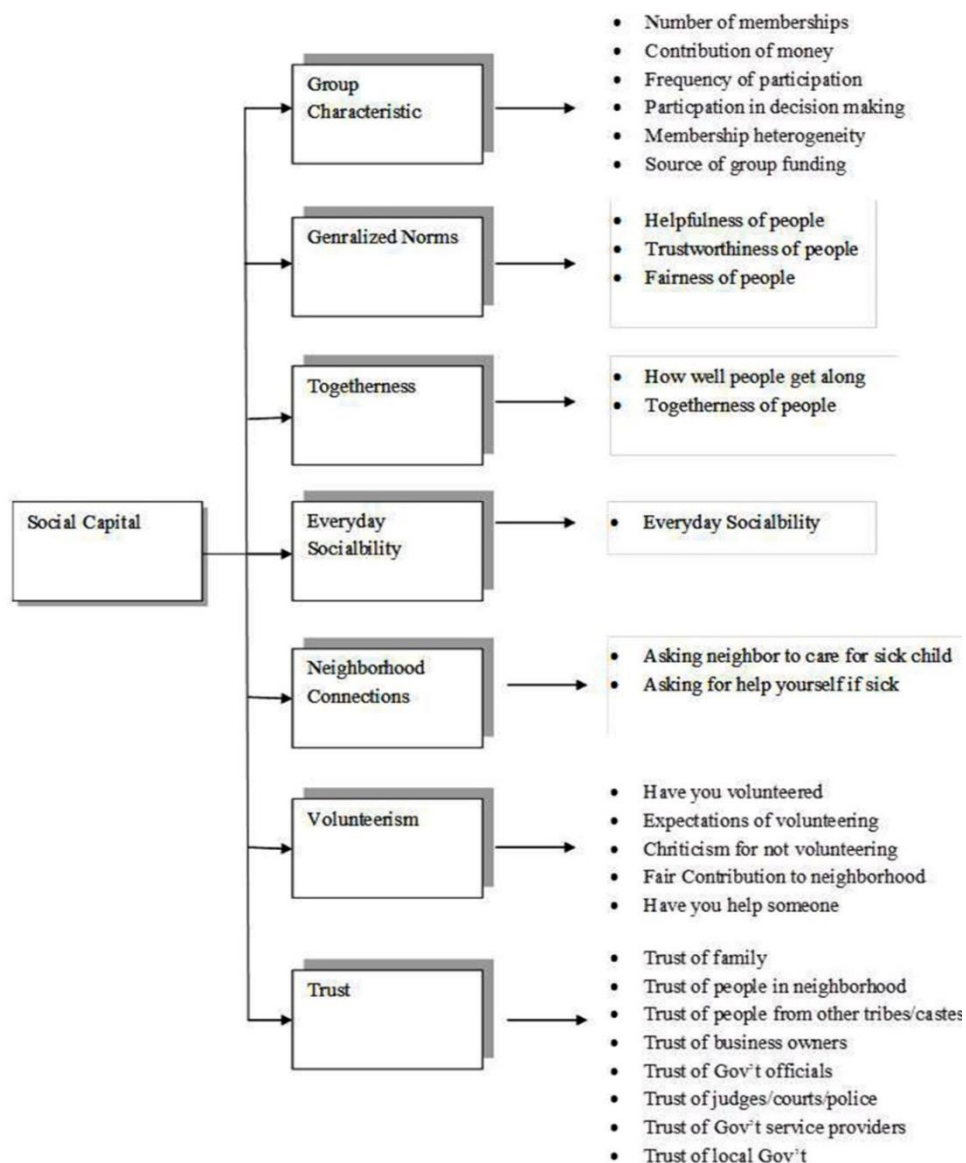

Figure 1. Dimensions Social Capital. Source: Narayan & Cassidy (2001).

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From picture image above the dimensions of the social capital can be seen that the factors that form the social capital, it is in line with the research is written, almost all the factors that there is a role in the creation of social capital in the city Singkawang of factors generalized Norms, Togetherness, everyday Sociability, Neighborhood Connections, and Trust. All these factors make a social capital strong in the community.

Management knowledge is also one of the things that can form social capital in society. With knowledge management in the community, it can increase social capital in the community itself.

3. Research Methodology

This study uses a qualitative descriptive approach to find and describe in depth the relat-ed phenomena being studied. This research was conducted in 2019, from April 2019 to October 2019. Data were collected from primary and secondary data from literature stud-ies and interviews with informants, namely the Deputy Mayor of Singkawang and com-munity leaders. Data analysis was carried out through the stages of collecting data, sum-marizing data, and making conclusions. The location that is the focus of this research is Singkawang City, West Kalimantan Province, Indonesia.

4. Results

4.1 Political Harmony in Singkawang City, Indonesia

Singkawang City is a form of municipal government in West Kalimantan. Located between Sambas Regency and Bengkayang Regency, with an area of 504 km2. With a fairly high population growth as shown in the picture below.Singkawang City residents come from various ethnic backgrounds such as Dayak, Malay, Chinese, and others What can be learned from Singkawang City is that the people in this city live with mutual trust so as to create a harmonious atmosphere.

With the regional background as above, placing Singkawang City as one of the cities that has a high tolerance for religion as well as ethnicity, race and customs, according to the Setara Institute, which has the right to research a Tolerant City, has several criteria in giving a predicate for a tolerant city, among others, first, City government regulations with development plan indicators in the form of Regional Medium Term Development Plans and other supporting legal products as well as discriminatory policies. Second, government actions with indicators of key officials' statements about intolerance and concrete actions related to events. Of these two categories, the Tolerant City Index conducted by the Setara Institute in 2018 shows the score achieved by Singkawang City, which can be seen in the following table.

Table 3. Singkawang City Tolerant City Index Score 2018

Not.	Variable	Score
1.	City government regulations with development plan indicators in the form of Regional Medium Term Development Plans and other supporting legal products as well as discriminatory policies.	0.633 and 1.330
2.	Government actions with indicators of statements of key officials on intolerance and concrete actions related to events.	0.600 and 1.050

Source: Jawa Pos, 2018

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The results of this assessment are an extraordinary achievement and can be a model or example for other regions considering that Singkawang City is a heterogeneous city. Another thing that becomes a reference for various regions in terms of increasing tolerance in political harmony, namely: joint activities in the political field in Singkawang City, have involved various ethnic groups in various political parties and organizations located in Singkawang City.

This achievement will be a good thing for the social development of Singkawang City in the future which has various tribes, religions and customs in the community who live and always socialize and interact with all existing communities. Because with this tolerance it forms a calm for the people in Singkawang City.

The politics of harmony is a force that can suppress the growth of conflict due to intolerance that usually occurs (Hagström & Nordin, 2018). In creating a politics of harmony in this era of globalization requires various indicators, one of which is e-government, the role of the government as the owner of policies and an environment that has become digital makes the city government of Singkawang have to adapt to the situation.

For example, in the government sector in Singkawang City, most government officials are Muslim and come from Malay or Javanese ethnicity. However, nowadays, the Chinese ethnic group holds high positions in the government. For example, in the 2017 Singkawang Mayor election, the Mayor and Deputy Mayor of Singkawang were elected, namely Tjhai Chui Mie and Irwan. They are a mix of ethnic Chinese and Madurese.

This shows that trust in political matters has been well established by partnering with partners from different ethnicities. This further strengthens that the tolerance rate of the people in Singkawang City is very high and mutual trust between ethnicities and other religions in running the existing government, the people in Singkawang City already have a very good education in the politics of harmony and can judge from the level of skill in carrying out politics from by looking at ethnic and religious backgrounds in carrying out politics.

In addition, another factor that makes Singkawang a tolerant city is through e-government where the government uses digital tools as a means to provide information to the Singkawang community that increases tolerance, such as reporting on traditional and religious activities every custom and religious warning in Singkawang that this increases the sense of tolerance and mutual respect between tribes and religions in Singkawang City.

4.2 Social Capital Through Norms

The harmony created between ethnic Malays, Dayaks, Madurese, and Chinese in Singkawang City is very strong and intimate. The social interaction of the four tribes has been going on since their ancestors in harmony so that present and future generations need to take good care of them. The policies made by the local government also prioritize equality and inter-ethnic harmony in this city. This multiculturalism can strengthen the nationalism of the people in Indonesia (Elyta, Razak, Rahman, Fahruna & Nailufar, 2021).

In determining a tolerant city, one can also look at the social aspect, there are two indicators in determining the selection of Singkawang City to be a tolerant city, namely, First, social regulations with indicators of tolerance events and civil society dynamics related to incidents of intolerance. Second, religious demographics with indicators of population religious heterogeneity and socio-religious inclusion. In the aspect of social capital, it can be seen through the results of the Tolerant City Index conducted by the Setara Institute in 2018 in Singkawang City with the following variable results.

Table 4. Singkawang City Tolerant City Index Score 2018

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NO.	Variable	Score
1.	Social regulation with indicators of tolerance events and civil society dynamics related to incidents of intolerance.	1.400 and 0.700
2.	Religious demographics with indicators of population religious heterogeneity and socio-religious inclusion.	0.300 and 0.500

Source: Jawa Pos, 2018

One form of social relations between neighboring communities in Singkawang City is financial support from ethnic Chinese in Singkawang who migrated to Java to build a gate at the Great Mosque of Singkawang for Rp. 1 billion. This shows that the spirit of togetherness and neighborliness is maintained and fostered, as well as helping each other to support the community members. Not only in terms of building places of worship but also in daily activities carried out by the people in Singkawang City helping and respecting each other, regardless of religious background, race and customs that they believe in and do in a day.

In a community consisting of various ethnic groups in Singkawang, especially in rural areas, gotong royong activities are still running smoothly. This shows the wider community that people from various ethnicities and religions inhabit Singkawang City without discrimination and without discrimination. Thus, the government helps maintain ethnic harmony in Singkawang City so that political interests for a moment do not damage it. This has often happened in various regions, namely politics can leave and eliminate habits and norms that exist in the community.

In addition, knowledge management is also one of the things that supports the creation of social capital in Singkawang City, this is due to the formation of a more open and more rational mind in carrying out socializing activities and forming a more harmonious society.

5. Discussion

5.1 Forms of Political Harmony

Singkawang City is one of the areas in Indonesia where the people have good harmony. It can be said that the city of Singkawang has a plurality of ethnicities and religions but has a high sense of tolerance. Thus, the people of Singkawang City can avoid pluralism which often triggers inter-religious conflicts. Communication between religious communities is usually done to create harmony, understanding multicultural insights, and cooperation between religious communities.

The pluralistic society in Singkawang City accepts diversity as a cultural wealth that must be carried out. Therefore, it is not surprising that in Singkawang we find places of worship that are located close together, such as the Church of St. Fransiskus Assisi, Singkawang Great Mosque, and Tri Dharma Bumi Raya Vihara. Furthermore, the political activities of the people of Singkawang City have shown a form of political harmony that is not only focused on certain ethnicities, but many political figures who come from other ethnicities and mingle with each other and with the citizens of Singkawang City. They are also an example and inspiration for the community to create harmony between multicultural communities in Singkawang City.

In addition, to continue to create a harmonious and tolerant city of Singkawang, the Sing-kawang City Government and the Singkawang City Religious Communication Forum have carried out intense, complementary and mutually reinforcing cooperation. Therefore, it is realized that the relationship between

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the role of the Singkawang City Government in empowering the Singkawang Religious Communication Forum runs optimally and op-timally in creating harmony between communities in Singkawang City. Indeed, most of Singkawang's population is ethnic Chinese.

Between religions and ethnic groups in Singkawang is very high, so it is only natural that Singkawang is named the most tolerant city in Indonesia. Singkawang City is relatively peaceful because there are rarely disputes between religious and ethnic groups in Sing-kawang. Nothing is dominant in Singkawang City. Thus, this thought has been pressured by the people of Singkawang City not to become individuals who feel dominant to respect each other.

Having a sense of tolerance and respect for one another is one thing that people in other areas can emulate in socializing daily in the community as well as religion and customs, with this feeling it will create a harmonious and peaceful environment. In addition, it is also one of the important points, namely the creation of e-government in Singkawang City which forms a more tolerant Singkawang City community by providing good information and mutual respect for one another.

5.2. Forms of Social Capital

The term social capital refers to those stocks of social trust, norms, and networks (Adam & Roncevic, 2003).
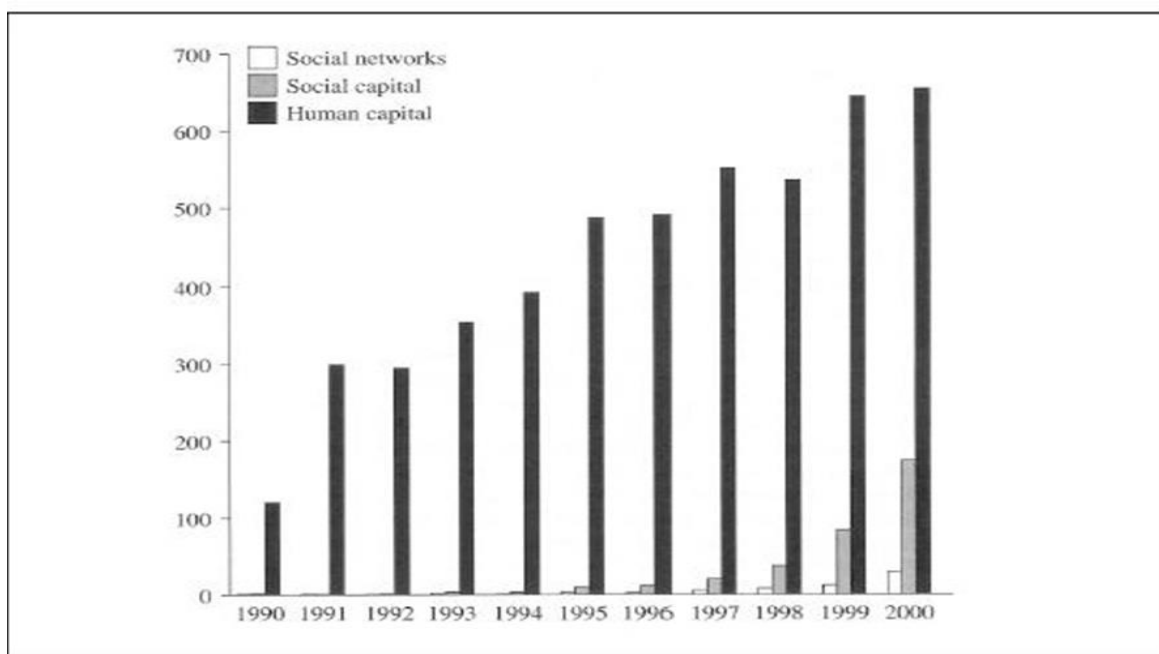

Figure 2. Social Networks, Social Capital and Human Capital
Source: Isham, Kelley & Ramaswamy (2002).

Social capital is also in line and has an impact on various factors such as social, three things are quite influential in social life, include in the formation of a tolerant society. The forms of social capital in Singkawang City that show a high level of tolerance between tribes can be seen through cooperation between these tribes. Admittedly, the four of them have long lived side by side in Singkawang City, so they are like two sides of an insepara-ble coin. The Chinese community in Singkawang City today is also of indigenous descent who blends brotherhood with the Malays. This adds to the close kinship between the two tribes. They generally share the same assimilation lineage, so they feel like one big family.

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In general, the pattern of daily interaction in social life in West Kalimantan, including Singkawang, symbolizes custom and religion. The norms that exist in society are often part of the customs that contain values and manifestations of an ethnic characteristic. Therefore, in the pluralistic society of Singkawang City, various traditions can be carried out by ethnic groups without feeling afraid or secretly. It seems that traditional media can be a medium for inter-ethnic interaction, especially intra-ethnic exchange media. Each ethnic group appears to be able to attend other ethnic conventional activities, although they do not necessarily agree on the content of the custom.

The basic norm that can be taken is dialogue between local religions. Dialogue is not just an exchange of information, ceremonial, and polite, but must have religious norms that can reconcile differences between religions. One tangible form of harmonious inter-ethnic relations is through tolerance between religious communities.

Religious tolerance is very important for the creation of a tolerant city, this is in line with various activities carried out by the Singkawang City government when commemorating the big day of Islamic religion in Singkawang City doing Takbir around and carrying out Terawih prayers and other activities openly and quietly in the Singkawang City environ-ment.

In addition, the commemoration of other religious holidays such as Tioghoa during Chi-nese New Year in Singkawang City also held very lively activities that could be said to be the Destination City when the Chinese New Year took place, Singkawang City became one of the cities that held the most festive commemoration during Chinese New Year, this ac-tivity takes place every year and followed by thousands of people and took place very smoothly and peacefully, without any sense of mutual interference between other reli-gious communities in Singkawang City, not only religious people, people who have dif-ferent tribes and customs also respect each other in this area. because there is already a sense of tolerance that exists within the people of Singkawang City.

E-government plays an important role in enhancing political harmony (Kumar & Best (2006). This is in line with the objectives of e-government, namely in general the objectives of the four are the same, namely to provide efficient access to information and services to other parties, both between local governments, with the community, with local government employees and with business people (Siau & Long, 2009). The government's aspiration to form a Smart ASN in Singkawang base that has been planned since 2019, the government hopes that the Smart ASN can improve the quality of government in Indonesia, including in Singkawang City, which is a city of tolerance in Indonesia. Smart ASN starts with the application of good e-government, which can improve a positive image among the public.

Meanwhile this regulates building relations between the government and the community which can form good relations between the community and also the government which has responsibility for the harmony of the community.

E-government also plays a good role in forming social capital in the people of Singkawang City, this is proven by the existence of better and positive thinking which will have an impact on the community environment which will be more tolerant because they have better knowledge management.

Conclusion

The city of Singkawang is considered to have several attributes that support the cor-onation as the most tolerant city in Indonesia, including the City Government having reg-ulations that are conducive to the practice

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and promotion of tolerance, both in the form of planning and implementation, as well as in Singkawang itself the incidence and acts of violations of freedom of belief are low. or none at all.

The political form of ummah harmony in Singkawang City is the existence of mutual trust between ethnic groups in cooperating in the economic, political, and government fields. Social capital as a form of tolerance between tribes in Singkawang City, such as the existence of neighborly relations consisting of various ethnic groups in Singkawang City running harmoniously, especially in rural areas, mutual cooperation activities are still running smoothly, and mutual cooperation. assistance in social affairs such as assistance to ethnic Chinese. For the construction of the gate of the Great Mosque of Singkawang; and togetherness.

Singkawang City was awarded as one of the best tolerant cities in Indonesia in 2018. However, conflicts and latent dangers remain a concern in the future, as more and more romantic elements from outside enter to destroy the foundation of national unity. and in-tegrity. Therefore, the process of increasing the spirit of tolerance and shared values in In-donesia must continue to be carried out for residents in Singkawang City.

Various social organizations in the name of ethnicity or religion need to be used as a means of solving problems when several movements and efforts lead to inter-ethnic con-flicts, instead of being provocateurs or political interests which are feared to be a tool of division. Every ethnic group has social capital as a unifier, and the spirit of tolerance is maintained. The forms of political harmony and social welfare that Singkawang City has as a Tolerant City can be a role model or reference for other regions to increase the level of tolerance in their respective regions.

Furthermore, e-government are important factors in increasing tolerance in the community in Singkawang City, this forms the mindset of the indigenous people in Sing-kawang City which gives rise to more positive thoughts and can accept differences in their environment without coercion from various parties.

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