Generation Y in Turbulence of Conflict Resolution and Peace of Religious People in Palembang

*[1]Hamidah,[2]Nawari Ismail

ABSTRACT--- *This article aimed to find strategies to develop the role of the generation Y in the peaceful conflict resolution of religious communities in Palembang. The three main focus in this research are: (1) describe religiosity of generation Y, (2) socio-cultural and psychological capital of the generation Y in the peaceful conflict resolution of religious community, (3) a strategy to develop the role of the Y generation in the peaceful conflict resolution of religious communities. The research method is mix method with questionnaire data collection techniques, in-depth interviews, documentation. Data will be analyzed statistically simple and inference, as well as thick description. The novelty from this study is alternative actors who have actually been influential in the process of peaceful conflict resolution that have not been much studied are the Y generation who are very close to information technology or social media; research related to the resolution of peaceful conflicts and community resilience in Indonesia, so far has not been much studied and linked with 'generation theory', especially from the generation Y.*

Keywords--- *Generation Y, Religiosity, Religious, Ethnocentrism, Conflict-Peace Resolution, Socio-Cultural and Psychological Capital, Generations.*

I. INTRODUCTION

The existence of Islam in Indonesia is inseparable from the culture of the local community. The struggle of Islam with ingrained culture requires continuous adaptation without losing its original idea. Islam, when dealing with historical realities, will bring up new realities that are not only caused by its internal struggle in responding to problems that arise but also its involvement in the historical process that acts as a subject that helps shape the circumstances of the times.

Pluralism which is a social phenomenon today is logical and natural if religious diversity occurs, because humans have a diversity of cultural backgrounds and philosophies that are not always the same. Whereas in the context of space and time, religion will appear as a person and an institution, of course religion must be understood that religion has a noble purpose to make the piety of individuals which then extends to the piety of institutionalized groups. Because basically, religion never aims to contain freedom and intellectual creativity.

The history and experience of nations whose communities are religiously and ethnically plural shows that the development of religious harmony and ethnicity continues to be an important issue. The same applies to the case of Indonesia. In the reform era (since 1998) this issue has become more important because of the dilemmatic

[1]*Universitas Islam Negeri Raden Fatah, Palembang, Indonesia, hamidah_uin@radenfatah.ac.id*
[2] *Universitas Islam Negeri Raden Fatah, Palembang, Indonesia.*

circumstances. On the one hand there is recognition and development of the principles of multicultural society, but on the other hand horizontal conflicts with nuances still occur frequently.

Based on the results of the 2015 Indonesian Ministry of Religion survey, initiated since 2010, and launched on February 10, 2016 in Jakarta, the national religious harmony average is 75.36 percent (in the range of 0-100). This shows that the tolerance level among religious believers. in Indonesia in general is quite good. These results corroborate the results of the 2012 Religious Harmony Survey which concluded that harmony was at a fairly harmonious level (Ministry of Religion, 2016).

Although the harmony figure is quite high, there are still many massive conflicts of religious communities in the country. For example, the cases of Tolikara (2015), Aceh Singkil (2015), and Tanjung Balai (2016). Even if we look back, almost every year there is a massive conflict. For example, in the years 2000-2010 occurred in Mataram, Pasuruan, Solo, Tasikmalaya. Likewise, the case of the Santa Clara Church in North Bekasi, the case in the Adventist Church in Jakarta, the conflict over the construction of a mosque in South Manokwari (West Papua), the case of rejection of the establishment of the As-Syuhada Mosque in Bitung-North Sulawesi (Ismail, 2010). This situation was also recognized by the Minister of Religion, Lukman Hakim Saifuddin, who asserted that although the number of religious harmony is quite high, but if you look at case by case, Indonesia still has problems in terms of tolerance and religious harmony, because of that there is still much that needs to be improved (Ministry Religion, 2016). This does not include the massive internal conflicts of religious communities, especially among Muslims which occurred in 2010-2014. For example, the Shiite-Sunni case in Sampang, Situbondo, cases between Ahmadiyah and other Islamic groups in various areas such as Kuningan, Jakarta, Bekasi, Bogor, Lombok and Central Kalimantan (Ismail, 2014).

In many conflict cases, generally do not involve generation Y (millennials) related to conflict resolution. In some regions, some have involved millennials in the resolution of peaceful conflicts, for example in the forum for the Young Generation - the Religious Harmony Forum (GM-FKUB), but it has not become a common symptom. In addition, in the case of religious conflict there are new developments related to social media which are considered to contribute to the emergence of massive conflicts among religious communities (Ismail, 2016). Through the Facebook, Instagram, and WhatsApp networks, the young generation easily obtain information about certain cases and invite and encourage others to behave and do something. If it is related to generation theory, then the people closest to information technology including social media are teenagers, millennial or generation Y. Therefore, the main question is how generation Y in responding to events of social conflict, do they have concern and are easily influenced by social conflict events or vice versa.

II.   METHODOLOGY

The research method used is mix method (qualitative and quantitative method) with theoretical approach; conflict resolution and Generation Theory. The data that has been obtained in the form of literature and in-dept interview results will be processed through several stages including: editing, classification and coding. The editing stage is carried out to re-examine the results of the notes and recorded answers from the results of the interview. Furthermore, after all the data both from the literature material and the results of interviews that have been collected are considered valid, the next process is the classification of data by arranging all data in such a way according to

the existing categories with reference to the existing problem formulation. According to theoretical approach, this study uses some theory such as; Theory Conflict and Generation Theory. Conflict is a part of human life that can never be overcome in the history of mankind. As long as someone is still alive it is almost impossible to eliminate conflicts on this earth, conflicts between individuals and between groups are part of the history of mankind. In general, conflicts are caused by differences of opinion, thoughts, words, and deeds. A basic attitude that is difficult and does not want to accept and appreciate such differences will change a conflicting character. Conflict can also be a channel from the accumulation of hidden feelings that are constantly encouraging someone to behave and do something contrary to others. As revealed by Karl Max that: The analysis of conflict has a long history, yet structural functionalism developed as an approach that placed far more emphasis on consensus and cohesion. This was one of the reasons why Mark-who saw conflict as playing a central part in social life - refused to identify himself as a sociologist. While some sociologists recognized the importance of conflict, they had little impact on the mainstream of academic sociology.

In general, according to the theory of 'conflict episodes', the conflict process from start to finish can consist of five episodes (Miall et al., 2002) namely: (1) latent conflict, the stage of the emergence of factors in a situation that can become a potential force emergence of conflict cases; (2) perceived conflict, the stage where one party views the other party as inhibiting or threatening its interests; (3) felt conflict, the stage where one or both parties feel and recognize the existence of a conflict, not just a view or opinion; (4) manifest conflict, the stage when both parties engage in an open conflict that invites the reaction of the other party; (5) aftermath conflict, the stage after the conflict is resolved, but there are still remnants of the conflict so that it becomes a potential for further conflict. In the Weberian perspective, as stated by Talcott Parsons every social action is influenced by cultural systems (norms, values), motivation, goals of each social actor, and social situation. As a social act, conflicts between religious believers cannot be separated from the influence of these various aspects. This means that in understanding the characteristics of conflict between religious believers, it must also be seen from the norms, motivations, and goals of the conflicting parties.

Viewed from the purpose of their interests, conflict can be divided into individualistic and collectivistic conflicts (in culture) (Gudykunst et al., 1988). The difference between the two can be seen from the elements that cause the conflict, the relationship of issues and actors, the conditions surrounding the conflict, and the attitude of the perpetrators. Individualistic conflict sees the cause of conflict as an instrument rather than expressive, often separating issues from the perpetrators of conflict, conflicts arise when the individual's expectations of behavior that deserves to be violated, the actor acts directly confrontational. Meanwhile, Soemardjan and Soelaiman (1964) put forward several theories regarding the source of conflict namely: (1) the theory of 'public relations' states that conflict is caused by continuing polarization and the distrust and hostility between the patterned groups; (2) the theory of 'principle negotiation' states that conflict is caused by differences in position and views in viewing conflict; (3) the 'human needs' theory asserts that conflict occurs because it is obstructed in meeting basic human needs, both physical, mental, and social. Or according to Jary and Julia (1991) because of the struggle between individuals or groups in seeking profits, and in the mastery of access to resources and opportunities; (4) the 'identity' theory states that conflict is caused by a threatened identity that is often rooted in the loss of something in the past that is unresolved; (5) the 'intercultural misunderstanding' theory states that conflict is caused by mismatches in

communication between different cultures; (6) the 'conflict transformation' theory assumes conflict is caused by the problems of inequality and injustice that arise, both in social, cultural and economic matters.

1) Causative Factors of Conflict

As a social fact, conflict can originate at the cultural and social level. At this level the factors that cause the potential for conflict and the occurrence of conflict can be in the form of values and stereotypes or social perceptions. Every religious community has values that are considered sacred as a result of his understanding of the teachings of his religion, and therefore often gives birth to claims of truth. In the history of religion has long been developing the doctrine of religious exclusivity: 'my religion is the most correct, other religions are misguided and misleading' (Rahman, 2000). All rooted in the development of religious inter religious. If it is related to ethnicity, it is rooted in ethnocentrism. (see the discussion on ethnocentrism and religious centrism).

Conflict can be sourced from the results of interaction between religious communities in various social institutions, both religious, political, economic, and life cycle ceremonies, and tribal groups. This is also supported by research conducted by many researchers. Nashir (2003) for example found a conflict between Muslims and Catholics and Christians because of the construction of a church (Catholic) in the midst of a Muslim environment and the use of houses as places of worship for Christians. While, Ismail (2006; 2011) and Retnowati (2000) also found the same thing, namely inter-religious conflicts caused by the construction of places of worship, and religious broadcasting through.

2) Conflict Resolution

There are 4 aspects of conflict resolution, namely (a) conflict prevention, intervention to stop violent conflict, peace negotiations, peace building, and peace building. The first and fourth aspects contain conflict control activities, while the second and third aspects contain conflict resolution activities

3) Generation Theory

In theory generation (Generation Theory) is known at least four generations namely the baby boomer generation, generation X, Y, and Z (each will be abbreviated with Gx, Gy, Gz). This theory was initially associated with many economic problems, especially related to the needs of human resources in the company. Each generation has its characteristics. From various sources show that besides the traditional generation (Born 1929-1945), there are currently four generations (Sitepu, 2012; Salim, 2012; Merari & Suyasa, 2015) namely Baby Boomers (born 1946-1964), Generation X (born 1965-1979), Generation Y or Millennials (born 1980-1994), and Generation Z (born 1995-2000).

There are differences regarding the birth time span of that generation, specifically Generation Y. For example, Levy et al. (2005), Solnet and Hood (2008) stated their births from 1978-1994. While, Meier et al. (2010) mentions 1980-2000. This paper refers more to the views of McCrindle (2006) who mentions 1980-1994. Of the four generations, Gy and Gz are known as the generation that is very close to information technology, especially social media (see table). Gx is still considered a generation of technology stutterers, even though they are already familiar with information technology, but are limited to being users. the way Gx mastered technology is very much different than the way Gy and Gz. For example, Gx still wants to buy a newspaper, while Gyz can simply search for news

on his smart phone. They are also not interested in the order of news presented by the media. Gyz know what they want. Meanwhile, Gx still listened to the television and sat sweet at certain hours waiting for his favorite shows to appear. In contrast, Gyz does not need television, let alone told to wait for broadcasts for shows, except live broadcasts of soccer matches or the like. All they can watch on the internet via YouTube, streaming television, etc. (Wiloto, 2016).

Differences in character between generations, especially in accessing and trends in the use of social media / information and communication technology, will certainly affect the way they respond to various events around them, especially those related to social conflict events.

III.   RESULTS AND DISCUSSION

Table 1: The generational differences

Year of Birth	Generation Name
1925 – 1946	Veteran generation
1946 – 1960	Baby boom generation
1960 – 1980	X generation
1980 – 1995	Y generation
1995 – 2010	Z generation
2010 +	Alfa generation

The six generation groups have different characteristics. The youngest generation entering the workforce is the Z generation, also called iGeneration or the internet generation. Generation Z has similarities to generation Y, but generation Z is able to apply all activities at one time (multi-tasking) such as: running social media using a cell phone, browsing using a PC, and listening to music using a headset. Whatever is done is mostly related to cyberspace. Since childhood, this generation has been familiar with technology and familiar with sophisticated gadgets that indirectly affect personality. According to the characteristic generation X, Y, and Z, they have one another different characteristic.

Generation X (L: 1965-1980)	*Generation Y (L: 1981-1994)*	*Generation Z /i-G (L:1995-2010)*
• Able to adapt • Able to accept change well, and hence is called a formidable generation • Have an independent and loyal character • Strongly emphasizes image, fame and money • Hard worker	• The characteristics of each individual are different, depending on the economic and social strata of the family • Communication patterns are very open compared to previous generations • Social media users are fanatical, and their lifestyle is greatly influenced by technological developments	Digital generation who are familiar and skilled in IT and computer applications. They access information in various fields quickly and easily • Much communication, free expression through social media • Very tolerant of cultural differences and very concerned about the environment

• Weaknesses: Always count the services provided by other parties / companies for their work	• Political and economic views are more open, so it is very reactive to changes in the surrounding environment • Have more attention on wealth • Youth depends on group cooperation; adulthood is more vibrant when working in groups, especially when it is critical; When the lung is energetic and brave to make decisions and become a strong leader; When he was old he became a parent who contributed and criticized his community	• Regular activities many things at the same time For example, read, watch and listen to music simultaneously. Because they want everything done quickly • Lack of verbal communication, egocentrism and individualism, being instantaneous and therefore not appreciating the process

Figure 1: Generation X, Y, and Z

From these generations, generation Y is known as the generation that is very close to information technology, especially social media. They are also not interested in the order of news presented by the media. This generation uses a lot of instant communication technologies such as email, SMS, instant messaging and social media such as Facebook and Twitter, in other words Generation Y is the generation that grew up in the booming internet era. Furthermore revealed the characteristics of generation Y are: the characteristics of each individual are different, depending on where he was raised, economic strata, and social family, communication patterns are very open compared to previous generations, social media users are fanatical and their lives are very much influenced by technological developments, more open to political and economic views, so they appear to be very reactive to the environmental changes that occur around them, have more attention to wealth.

Generation Y know what they want. Meanwhile, on the contrary, Generation Y does not need television, let alone told to wait for broadcasts for shows, except live broadcasts of soccer matches or the like. All they can watch on the internet both via YouTube, television streaming, and others. Differences in character between generations, especially in accessing and trends in the use of social media / information and communication technology, will certainly affect the way they respond to various events around them, especially those related to social conflict events. Related to conflict and resolution, Generation Y who always use media social all day .and get many information from media social whether hoax or no will affect them. So, generation Y need more attention, because they too close media social which will affect them.

IV. CONCLUSION

The results of this study indicate that there are significant differences in characteristics between generation Y with other generations, one of the main factors that distinguishes is the mastery of information and technology. For generation Y and Z information and technology are things that have become part of their lives, because they were born where access to information, especially the internet has become a global culture, so that it affects their

values, views and life goals. The rise of generation Y and Z will also pose new challenges for management practices in organizations, especially for human resource management practices.

V.   ACKNOWLEDGMENTS

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