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PROMOTING TOLERANCE AND INCLUSIVENESS IN INDONESIAN PLURALISTIC SOCIETY

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1922-2022

Unika SOEGIJAPRANATA
Talenta pro patria et humanitate

PROMOTING TOLERANCE AND INCLUSIVENESS IN INDONESIAN PLURALISTIC SOCIETY



EDITOR

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EDITORIAL NOTES

This book is accomplished and compiled by several lecturers from various schools at Soegijapranata Catholic University, Semarang, Indonesia. It is presented to enrich the academic and contemporary literature and discourse based on students' and society's need to understand the issues of tolerance and inclusiveness in a pluralistic society. As a pluralistic nation, the Indonesian community needs references regarding tolerance and inclusive behavior and the awareness to appreciate diversity as a blessing that must continuously be nurtured to avoid violence and social conflicts.

Various social conflicts have arisen in Indonesian history caused by 'identity issues' such as ethnic, religious, racial, and inter-group diversity, social status, wealth, and gender discrimination. Discrimination and intolerance practices based on those issues and others, such as limited access for women, children, disabled groups, and people living with HIV/AIDS, are still increasingly occurring, and the list continues to grow..

As a civilized country, discrimination and intolerance in Indonesia must be abolished, and respect for human rights needs to be continuously nurtured and implemented in Indonesia. With a conducive social climate and fair and equitable access to natural, economic and political resources for all groups of people in Indonesia, we believe that our nation will be more respected and dignified globally.

No one deserves to be marginalized or forgotten in our country. Instead, any Indonesian should enjoy our nation's natural and cultural richness. Regardless of one identity, all groups of people should participate fully in economic, social, political, and cultural life. One way to

achieve this is to develop and build a climate of peace to replace violence, intolerance, and discrimination practices that can divide and destroy our nation.

This book consists of **9 (nine) chapters** and is written in 2 (two) different languages, namely Indonesian and English. Along with these two books, **an online board game called 'Karma Gameboard'** is also designed. Therefore, students can play virtually related to all the issues raised in the book **as an alternative teaching-learning process**. In addition, along with the two books and the board games, 2 (two) books containing questions bank are also developed in both Indonesian and English Languages. The question bank books include questions put for playing this Karma Game. To play the game, every player has to roll the dice, drop into the specific 'compound or issue area,' and answer the tolerance and inclusiveness issues questions. The compound consists of 8 (eight) different issues such as religious issues, ethnicity issues, gender issues, social status issues, etc. Each answer has its karma. For example, suppose the answer is considered the most appropriate; the player will get positive karma (+2). On the other hand, if the answer is deemed to be wrong and does not reflect a positive attitude of tolerance and inclusiveness, the player will get karma (0) or negative karma (-2). The game-winner will be the player who receives the most positive karma

The contents of this book are as follows: **Chapter 1** is an introduction written by the Editorial Team and aims to guide the reader on all the issues raised in the book. This chapter describes the notion of tolerance, inclusiveness, and understanding of a pluralistic society and invites readers to respond wisely to the diversity that exists in Indonesia. **Chapter 2** is a chapter that discusses discriminatory practices and intolerance related to social

status in society. **Chapter 3** raises the issue of freedom of religion and belief in Indonesia. The issue of freedom of religion and belief is susceptible in Indonesia, and the author presents the principles of human rights law to explain the problems. **Chapter 4** contains gender issues in everyday life due to the existing culture of patriarchy. **Chapter 5** discusses anti-bullying behavior that often afflicts students due to their lack of understanding of the meaning of bullying and bullying behavior. Students are often trapped in negative bullying behavior without knowing and realizing it. **Chapter 6** addresses the issue of equality and the principle of non-discrimination based on race. Some literature says that racial differences are not natural but designed politically to deal with different races i.e., Caucasian, Asian, Hispanic, White-Black, and others. The issue is also essential in Indonesia, as discrimination and intolerance still exist in society, especially toward Chinese people. **Chapter 7** raises the issue of developing tolerant practices and an inclusive attitude towards the diversity of different ethnic groups in Indonesia. **Chapter 8** is written to pay more tolerant behavior to community groups who are often stigmatized or 'negatively labeled' by Indonesian society, namely LGBT. Mostly they are rejected and even criticized due to religious reasons. The last chapter is **Chapter 9**, which contains an invitation to understand and develop tolerant and inclusive behavior towards disadvantaged groups of people, namely people living with HIV/AIDS and the disabled.

For the book publication, the completion of Karma Gameboard, and all related activities, the Editorial Team would like to express our deepest gratitude to **Almighty God; the United Board for Christian Higher Education in Asia (UBCHEA) for providing us the grants under the theme Whole Person Education (WPE) –Digital Content–**

Gamification; **Mr. Kevin Henderson** (UB,s Director of Digital Content and Programming) and **Ms. Taeko Tsuga** (UB's Program Associate) who from the beginning assisted in the proposal selection process and the process of implementing activities as well as providing valuable inputs for the team; **the Rector** of Soegijapranata Catholic University to give a substantial foreword and fully supports the activities; **SCU's Head of Centre for Teaching Learning (LP3)** and **MKU's Head** (General Education Course) of Soegijapranata Catholic University; Representatives of some **NGOs** and **partner universities** who are willing to attend the team invitation, to give inputs and to try out the game; our intelligent and symphatetic student **Cynthia Medilda** who during of her occupied study help the team designing the board and the book cover, **Mr. Tjahyono Rahardjo** who during his valuable retirement time help the team translate the paper, **the entire writers** who amid their busy work have been trying earnestly to complete their writings; **Students from various schools** at Soegijapranata Catholic University who were very 'enthusiastic and happy' while trying out the game; the administrative staff who have set aside time and assisted the team regarding the correspondence and administration process; and all parties who unwittingly helped completing the tasks of the team.

Some of the work to complete the whole program remains and must be completed accordingly. Soon, for the additional result, the team still needs to publish the activity in national/international journals and national/ international conferences to introduce the 'Karma Gameboard' and share the new findings with a broader academic community. Finally, the team still has the task of registering all the work to obtain intellectual property rights (copyright).

Last but not least, the team hopes that this work could be used broadly as a meaningful alternative teaching-learning process to deepen and promote the understanding of tolerance and inclusiveness for students, lecturers, and a broader community.

Editorial Team,

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FOREWORD
SOEGIJAPRANATA CATHOLIC UNIVERSITY RECTOR

"Diversity is a God's gift." It is a simple-brief formulation but has a deep-profound meaning –put forward by our national Hero, first archbishop and also Soegijapranata Catholic University Patron, Mgr. Alb. Soegijapranata. The word "diversity" according to Mgr. Alb. Soegijapranata, indicates an acknowledgment of the fundamental identity of the Indonesian nation which is pluralism. This acknowledgment is the basis for the next attitude represented by the word "grace." Therefore, diversity has to be interpreted very positively as an abundant blessing received from our loving God-given for our nation. Not the other way around as a difficulty. The meaning becomes very important because it will determine how individuals in society will behave, act and build relationships by living together as human fellows.

As a pluralistic nation, apprehensivelly and recently, Indonesia still has significant challenges managing diversity. Discriminations and exclusive attitudes in ethnicity, group, religion, race, political choice, and gender still exist in our daily life. Even arranging a burial of a family member is still widely debated in Indonesia. Some religious groups express the refusal to earth-up their passed away family in the same area with those coming from different religion.

Written by Soegijapranata Catholic University (SCU) lecturers, this book brings fresh air in the middle of this current uncomfortable situation. As an academic discourse, this book offers Indonesian the opportunity to

build a peaceful life together in a case of diversity. Indeed, diversity should be considered a social capital for the sake of this nation. A dignified nation is a nation where diverse people can live together peacefully and harmoniously. Mahatma Gandhi once said that our ability to reach unity in diversity would be the beauty and test of our civilization.

At this precious moment, I would also like to express my gratitude to United Board for Christian Higher Education in Asia or UBCHEA's President and Staffs for their valuable contribution in providing opportunities for the SCU team to finish the project. I truly believe that UB's assistance in this enlightening project will significantly benefit our student teaching-learning process and eventually educate Indonesian broader community on the value of tolerance and inclusiveness.

This book is truly one of the actualizations of the spirit of Soegijapranata Catholic University, "Talenta pro-Patria et Humanitate", the genuine dedication of SCU lecturers for Indonesia and humanity. Enjoy your reading.

Rector,

Dr. Ferdinandus Hindiarto, S.Psi., M.Si

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CHAPTER 1

TOLERANCE AND INCLUSIVENESS IN PLURALISTIC SOCIETY: AN INTRODUCTION

By:
Marcella Elwina Simandjuntak, R. Setiawan Aji Nugroho, Yonathan Purbo Santosa, Y. Budi Sarwo, A. Joko Purwoko[1]

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A. INTRODUCTION

What is the meaning of tolerance and inclusiveness? Why is it important to discuss the meaning of tolerance and inclusiveness? Furthermore, what is the meaning of a phrase that is often heard in our daily lives, namely "plural society"? This paper is a brief introduction to the meaning of tolerance and inclusiveness as the foundation for peaceful coexistence in a pluralistic society.

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A pluralistic society is a society in a certain area consisting of or formed from diverse individuals and groups, who interact with one another. A person's existence in a pluralistic society can occur because of birth or migration.

A person can live in a pluralistic society if he or she is born in a community different from his or her original community. Take for example 'Ucok', a Batak boy born in Surabaya, which is mainly inhabited by Javanese people. The existence of a person in a pluralistic society can also occur due to displacement or migration. Migration is the movement of people from one place to another with the aim of settling, either temporarily or permanently. Migration can take place from one village or city to another village or city, from one island to another island, and even from one country or to another country. Such is the case of a family from Central Java who have migrated to Lampung, settle, blend and eventually intermarry with the local people.

Pluralism can occur both on a small scale as well as on a large scale. Pluralism can occur in a classroom, school, neighborhood, village, city, island, or even a country. In a school, for example, we can meet schoolmates from different ethnic groups (Batak, Javanese, Chinese, etc.), different skin colors (black, brown, olive, etc.), different religions (Islam, Christian, Hinduism, Buddhist, etc.), different social classes (poor and wealthy), and even those having different kinds of disabilities. How should we deal with these differences? Is it right to only associate with those who come from the same group or should we also associate, recognize and

work with those who come from different communities or groups?

This article will try to discuss the meaning of a pluralistic society, the meaning of tolerance and inclusiveness and the importance of developing a tolerant and inclusive attitude in a pluralistic society as a foundation for peaceful coexistence.

B. DISCUSSION

1. Plural Society

A pluralistic society is a society consisting of various groups or communities, each having different backgrounds such as religion, ethnicity, race, and language that are living together in a certain area. The concept or idea of pluralism has become an important part in various social and political sciences discussions. Terms such as pluralism, multi-culturalism, multicultural society, etc. have even become an important part of the glossary of the world of education (Grishaeva, 2012: 916). The term 'identity' or 'identity construction' or 'politics of identity' is also widely discussed in studies of plural societies (Liliweri, 2018: 122).

Rosado (1997) defines a plural society or what he calls multiculturalism as "a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society" (Rosado, 1997: 2). He underlined several important terms or phrases, namely

beliefs and behaviors, recognize and respects, acknowledges and values encourages and enables empowers which can be described as follows (Rosado, 1997: 2-4):

a. The first important terms or phrases are 'beliefs' and 'behaviors'. Beliefs and behaviors has become created order in our society and shaped the world as we live today;
b. The second and third terms are 'recognizes' and 'respects'. Recognition is an acknowledgment that we live in a diverse society and therefore the following word that must be understood is 'respect'. Respecting differences is an attitude where even though someone is different from us or our group, he or she is treated with respect, courtesy, and love in order to maintain the integrity, dignity, and social values of the person. Acknowledging and respecting are two different things, because acknowledging a person or a group does not necessarily respect the differences of that person or group;
c. The next important vocabulary is 'acknowledges' and 'values'. Living in a pluralistic society also means acknowledging the different cultural expressions and contributions of different groups. Some good cultural practices from other groups, can be used for the development of society as a whole. Rosado said that usually the cultural contribution of the minority community—which is different from the majority (dominant) group—is only recognized if it has economic value, for

example traditional dances for tourism purposes or traditional cuisine for culinary purposes (Rosado, 1997: 3). For example, 'Saman Dance' from Aceh or 'Janger Dance' from Bali, 'Rendang' a very delicious cuisine from Padang or 'Gethuk Goreng' from Purwokerto. Due to their exotic nature and taste and commercial value, these dances or cuisines are widely used for tourism promotion purposes. According to Rosado (1997), 'acknowledgments' and 'values' (appreciating) of diversity should make us respect the differences offered by other people or groups, not only for economic interests and not necessarily rejecting or belittling opinions, values, their beliefs, simply because they are different from what the majority group considers true, essential and valuable;

d. Another important term is 'encourages' and 'enables' which means to encourage activate and enable everyone from different community groups to participate and contribute fully in society. It often happens that people who come from different backgrounds from the majority are despondent because their ideas are deride. In fact, we never know where the next good idea or brilliant idea will come from. The idea may come from someone who dropped out of school, someone who is blind, a lesbian, or a simple person from a small village. A person's self-esteem, character, value and dignity are largely shaped by the support received from others. It is very important to self-reflect or group-reflects by setting

aside all negative prejudices towards different people or groups. In this sense, the word 'enables' according to Rosado (1997) is very important, because behind it there i the concept of or empowerment—a process that enables people to criticize self or group bias or prejudices—so that ultimately they can maximize their full potential (including those who are different) for a greater positive purpose.

In Indonesia, pluralism is usually described as the diversity of ethnic groups, religions, races, i.e. Batak-Javanese, Muslim-Christian, Chinese-Local People, etc. In the United States and other western countries, ethnicity or race issues are mostly dominated by differences in skin color such as Black-African-American, White, American Indian, Hispanic-Latino, and Asian etc. Differences in skin color, ethnicity, and race are permanent identities that are carried naturally from birth to death. Some identities may change such as language, religion, and gender. It can happen that someone who was born in another country then forgets his (mother) language. It can also happen that someone changes religion or belief due to the influence of the surrounding environment or changes sex by undergoing genital surgery. However, changing someone's skin color or ethnicity will probably be difficult or impossible. In history, these differences are often not realized by society, so that everywhere in the world, whether on a small, medium, or large scale, we often see friction, misunderstanding, conflict, rift, division, and conflict, even war, because of ethnicity, race, and religion.

In the last 20-30 years, the development of transportation modes (land, sea or air) has also made it easier for a person or group to move or migrate from one place to another, whether to work, to be on a holiday, to visit family or friends, or even to settle down permanently. The destination can be very far from the place or country of origin. For the middle and upper classes, traveling abroad has even become a necessity or a lifestyle. It is in these ways that a plural society is formed. In this global era, living in a pluralistic society is a necessity. Because of this plurality, even though they live in the same area or geographical space, every person, community and group will have different ideas, understandings and views on a particular value, attitude and behavior. With the movement of people from one place to another, from one region to another, even from one country to another, it is almost impossible to find a place where only one group or community of the same type lives, whether in terms of ethnicity, religion, race or ethnicity and language. Therefore, living in a pluralistic society is a challenge faced by the global community wherever they are.

Living in a pluralistic society, especially for minority groups—, is certainly not easy. Being a minority group can bring several consequences, such as political, socio-cultural, and economical exclusion, including limited access to resources. If this continues, it will create social jealousy and henceforth, it is possible that there will be violent open conflict or even war. To avoid violence, conflict or war, putting aside any negative prejudice against different people or groups is a must.

2. Tolerance or Inclusivity?

Throughout history, discrimination, injustice, systemic violence, oppression, and even war have occurred. This creates a very deep trauma for individuals and groups of people who have to deal with it. Not only in special conditions such as open conflict or war, discrimination, injustice, and systemic violence are also experienced by many minorities. With a being small in number, they generally do not have the power to change their circumstances. Social and political conditions are often not in favor of minorities which at the end will result in groups that harbor anger and frustration which in the end can lead to an open conflict.

In 2004, the importance of tolerance was expressed by Kofi Annan, while he was still serving as Secretary General of the United Nations. Regarding the currently interconnected world (globalization process), Kofi Annan stated that "Tolerance, inter-cultural dialogue and respect for diversity are more essential than ever in a world where people are becoming more and more closely interconnected" (Hjerm et.al, 2020: 898). According to UNESCO Director General Audrey Azoulay (UNESCO 1996), "Tolerance is an act of humanity, which we must nurture and enact each in our own lives every day, to rejoice in the diversity that makes us strong and the values that bring us together" (Hjerm et.al, 2020: 898) . The importance of tolerance in human life even prompted the United Nations General Assembly (1996) to set every November 16 as the commemoration of the International Day for Tolerance (International Day for Tolerance).

In the literature, there is no agreement from scholars about the meaning of tolerance. Some scholars associate the term tolerance with a necessary precondition for democracy to develop. Some other experts even question some negative things that arise related to tolerance, for example when the attitudes, values, behavior or activities carried out by others that we think are wrong, but we still, like it or not, have to accept and tolerate them. As a result, a new term, namely the concept of inclusiveness, also has been developed together with the term or concept of tolerance.

In his article 'Intergroup Toleration and Its Implications for Culturally Diverse Societies', Maykel Verkuyten et al. (Verkuyten et.al, 2019: 5) says that: in recent decades, tolerance has been proposed as a necessary response to the global rise in cultural and religious diversity. Tolerance is widely embraced in community, national, and international policies, in relation to many types of differences between people and groups. However, in both public and academic discourse, the notion of tolerance appears to have various meanings, which limits our ability to create, evaluate, and implement effective policies. To discuss various policy implications of toleration, we first have to consider the concept of toleration and its difference from prejudice. Furthermore, Verkuyten et al. (2019) points out the importance of perspective taking, talking about intergroup tolerance, looking at the asymmetry of tolerance and the limits of tolerance when discussing tolerance. What then is the difference between tolerance and prejudice?

In general, state or international community policies/initiatives regarding the need for tolerance are related to the need to eliminate prejudices, fear of 'strangers' or 'people outside the group' or 'different people' (xenophobia), discrimination based on religion, color skin, race, ethnicity, and origin of a person (racism), persecution against gay and lesbians (homophobia) and hate crimes.

Therefore, in the Declaration of Principles on Tolerance Article 1.1., tolerance is stated as: "...respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. In Indonesia, we call it **'Bhinneka Tunggal Ika,'** which means unity in diversity. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace".

In several social-psychological studies or literature, tolerance is often equated with openness, being well disposed toward cultural others, or having a generalized positive attitude toward others (them). On the other hand, in the philosophical and political literature that follows the classical notion of tolerance, tolerance is expressed as an attitude forbearance and putting up with something that one disapproves of or is negative about. In this case, being tolerant is a positive response to diversity, while intolerance is equated with dogmatism, closed-mindedness, and prejudice (Verkuyten and Kollar,

2021: 174). Thus, tolerance entails acceptance despite disagreements. The criticism of such an approach is that this condition does not change attitudes and beliefs about differences, but only means trying to accept or refrain from rejecting attitudes, behaviors, values and beliefs of other groups (Verkuyten et.al, 2019: 8).

From these insights, inclusiveness then replaced the idea of tolerance, which some scholars have criticized because of its negative attitudes. Tolerance is only considered as passive acceptance and there still is some prejudice, bias, and dogmatism in it, which Verkuyten termed the 'us-them' distinction (Verkuyten and Kollar, 2021:173).

Although in the past few decades the world has made much progress in reducing poverty, this is not felt equally by everyone. In its report on the 2016 World Social Situation, the Department of Economics and Social Affairs, the United Nations Secretariat General (UN, Department of Economic and Social Affairs, 2016) stated the importance of an inclusive attitude, and the report is entitled Leaving No One Behind: the Imperative of Inclusive Development was published. The background of the publication of this report is the global agenda which believes that development will only be sustainable if it is inclusive). In the report it is written: ...The emphasis on sustainability, equity and inclusion reminds us that pursuing development grounded in social justice will be fundamental to achieving a socially, economically and environmentally sustainable future... Underpinning the renewed focus on inclusion and social justice is the realization that the benefits of social and economic

progress have not been equitably shared. Inequalities pervade not only the economic, but also the social and environmental pillars of development. Differences in religion, ethnicity, age, gender, sexual orientation, disability and economic and migrant status are used to exclude and marginalize.

Although there is no agreement on the meaning of the word inclusive, talks about an inclusive attitude are usually juxtaposed with the opposite, namely an exclusive attitude. The lack or absence of a person's participation in society is one of the characteristics of social exclusion. In general, social-exclusion is described as a situation where individuals cannot participate fully in economic, social, political and cultural life (UN, Department of Economic and Social Affairs, 2016: 18). Popay (Popay, 2008: 7) describes an exclusive attitude as: exclusion consists of dynamic, multi-dimensional processes driven by unequal power relationships interacting across four main dimensions economic, political, social, and cultural— and at different levels including individual, household, group, community, country and global levels.

From the above understanding, Popay et al. describes social-exclusion as a multi-dimensional process caused by unequal relations in the economic, political, social and cultural sectors at various levels starting from the individual, household, group, community, country and even global scale. Furthermore, according to him, this condition can be described in a continuum which is characterized by unequal access to resources. Thus, an exclusive attitude is described as a condition of minimal participation, namely when opinions are not heard and

participation, rights and dignity are not properly respected.

The word social-exclusion itself was first coined by René Lenoir, former French Secretary of State for Social Action (1974) to describe the situation of a vulnerable group in France, which consists of physically and mentally disabled people, people who have suicidal tendencies, elderly people, abused children, narcotics and drug addicts, delinquent children, single parents, problematic families, sex workers, and other marginalized communities. At that time, this group was considered a problem and was never included in decision making and policy making (UN, Department of Economic and Social Affairs, 2016: 18). This situation makes this group live in poverty, marginalized and forgotten. This awareness of social-inclusion or inclusiveness then developed, where everyone must be invited to participate actively in every decision and policy making process and not let anyone to be marginalized and forgotten, respecting them and their human rights. In line with this, Popay said that in order to meet the basic needs of mankind, a condition or policy and/or a social system (or at least an attitude) must be created that is participatory and cohesive, respects diversity, ensures peace and human rights and maintains a good environment.

C. CLOSING

With the development of technology in the current information age, communication between individuals and society has become very important. Things that happen in one place can be known in a matter of seconds

elsewhere. The Internet and social media makes it easy for events in faraway places, from social frictions to open social conflicts arising from intolerance, to be known.

Sometimes, events that happen to or occur in a certain group can trigger the anger of the same identity group in another place regardless of the distance and the lack of information. In many cases, information from the internet or social media of events in one place can trigger new conflicts in other places, especially if they involve identity issues (ethnicity, religion, race or inter-group) which are indeed sensitive issues. Instead of creating a conducive atmosphere, this issue is often used by certain groups to make things worse.

Therefore, as individuals, national citizens and citizens of the world, we must be smart and wise in sorting out information so as not to get caught up in new conflicts that have nothing to do with us. Even if we feel related, it is only because of the 'shared identity' sentiment that we have with that group. Disagreeing with the attitude of other groups who are intolerant because of the sentiment of similarity in identity does not mean we have to respond with the same attitude. Sitting down and discussing the matter with a cool head, condemning the act and asking the authorities to act decisively against the practice of intolerance that has occurred is a more appropriate attitude, rather than retaliating with the same attitude. If we take a retaliatory attitude, then what is the difference between us and them?

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CHAPTER 2

AVOIDING DISCRIMINATION AND INTOLERANCE RELATED TO SOCIAL STATUS DIFFERENCES

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A. INTRODUCTION

Discrimination and intolerance practices still frequently happen in society and one of the reasons is because of a person's low position or social status. Someone is unable to choose what kind of family to be born into but almost everyone wants to be part of a family having a high social status, wealthy or socially established family. Besides, everyone also wants to live in a good environment providing good education and perfect health services and even is able to choose the best doctor and treatment when getting sick.

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However, what is about the reality? In 2018 the World Bank stated that around 9.2% of the world's population or about 689 million people lived in extreme poverty with an income of less than US$ 1.90 per day. Four out of five people living below the poverty line lived in rural areas. Half of the poor were children and women represented the majority of the poor in most parts of the world. Around 70 percent of the world's poor aged 15 years and over did not go to school or only completed their elementary education. At the global level more than 40 percent of the poor live in the midst of fragility, conflict and violence. Around 132 million of the poor lived in areas having high flood risk (World Bank, 2021).

What about is Indonesia? In 2021 the percentage of the number of poor people, according to Central Bureau of Statistics (BPS), was around 10.14 percent or around 27.54 million people. Viewed from poverty disparities perspective, more poor people lived in rural area than in urban areas. The poor population of the urban areas was 7.89 percent whereas in the rural areas was 13.10 percent (merdeka.com).

Before discussing social status and how to avoid discriminatory and intolerant attitudes regarding social status differences, two American public figures occupying high social status and the way they behave in leading their companies will be presented.

From 1945 to 1980, Henry Ford II - grandson of Henry Ford, founder of the Ford Motor Company - built Ford to be the second largest industrial company in the world amidst the turbulent economic situation because of World War II. Ford II was a highly successful leader. He

achieved success and was credited by reviving the Ford business legend during a turmoil and crisis period. However, he was known for his reputation as a leader having bad temper and often insulted and punished his employees. He was described as a dictator who like to terrorize, bigoted, and hypocritical. When Ford II was challenged or questioned by his subordinates he would remind them who dared to oppose him by saying: "My name is on this building" (Cheng, 2013: 103-125). This means that every decision he made could not be disputed because he was the owner and ruler of the company.

Meanwhile, a contrasting example of leadership model can be found in the personality of Warren Buffett, chairman and CEO of Berkshire Hathaway who was ranked the world's richest person in 2008 and the third richest person in 2011. Buffett was highly regarded as a leader and exemplifies verily different leadership from Ford II. In general he was considered as one of the skilled and successful investors and was called a "wise man" because he always wisely answered every question or problem. He controlled the company's decision-making processes in a subtle way and always showed trust and respect to his executives and subordinates so that he was known as the "oracle of Omaha" or a very wise god (Cheng, 2013: 103-125) .

The story about Ford II and Buffet above is a story of two successful people occupying high social status. Beside having very different traits or characters the way they lead and behave was also different from each other. One realizing that he had power and high status and these made him lead the company like a dictator while

the other led in a refined and elegant manner and full of respect for others, including his subordinates.

Human life cannot be separated from its environment and the attributes attached to it, including social status. Simply a social status is a condition of status that is relatively owned by members of a certain class that is compared to members of other social classes. Usually a person categorized into a certain social status class is based on the his or her similarity to the class. A person's social status will generally affect the person's behavior in society.

Broadly speaking social status stratification varies and it is based on three factors, namely wealth (economic assets), power (ability to influence others) and prestige (acknowledgement received) (Brand & Mesoudi, 2019: 1-13). However, there are other opinions categorizing social status by relating to demographic variables such as income, occupation and education. In fact, these three factors are interrelated so that they can be used together (Harvey & Bourhis, 2011: 21-38).

As human life and civilization develop social status has factually caused social inequality or social layers within society. There are then some binary contradictions showing the different social status, for example 'the poor' versus 'the rich', 'the rulers versus the people', 'the smart versus the brainless', 'the educated versus the uneducated', etc. Such a social gap remain happening evenly in many countries all over the world and it is always to be a hot social issue.

There are 3 (three) interesting aspects that can be studied when discussing social status in existing in a community life, namely wealth, power and prestige. The three aspects will be discussed in the next section of this paper.

B. DISCUSSION

The study of 'status' is part of the social strata or social stratification studies. Social status is about a person's place in society in general meaning, his or her prestige, as well as a number of rights and obligations (Firmiana, Rahmawati & Imawati, 2014: 282-293). Status does not only mean a summation of a person's positions in different groups but it affects his or her positions in different social groups because it includes rights, obligations and privileges. Someone at any time has a different position that depends on the place and time. For example, a man has a school principal status at work but he is a father at home and an ordinary citizen in his neighborhood where he lives and as a treasurer of PGRI organization. Social status will put a person in an upper, middle or lower position in society (Firmiana, Rahmawati & Imawati, 2014: 282-293).

There are different indicators in viewing a social status and it depends on what is considered valuable by the community. If education is considered valuable, those having high education will be put in high position or social status and *vice versa*. If people value work, matters of job or jobless, type of work and position, the job will be indicators of the person's status. If material is considered

valuable, they having a lot of material will occupy the top layer of social status and vice versa (Firmiana, Rahmawati & Imawati, 2014: 282-293).

Social status will also make someone choose the work to be done (as a labor or a white collar employee), choose the environment to live in (apartment, single-house, rent, buy), choose the malls to enter and the brand of goods to purchase. Based on social status parents will carefully choose the type of school that their children will enter (Liu, 2011: 2). Social status affects the type of food consumed, the activities carried out, choosing a doctor or referral hospital when they are sick, and even choosing a place of worship. Social status in short shapes a person's thoughts, feelings and actions (Piff, 2012: 1)

Social inequality can be caused by social status. Social inequality is a condition that arises in society (or a group of people) where there is inequality or unequal access to resources. Justice and/or equity are issues that often arises as a result of the social inequalities. They having strong financial resources generally will get benefits in almost every aspect of life (Xiaotong & Keith, 2017 and Ombanda, 2018: 474-494).

Usually the inequality issue is closely related to the issues of justice, information disclosure, and equal distribution of opportunity, and access from a process of change called development (Xiaotong & Keith, 2017, Ombanda, 2018: 474-494). Secimils Cihan mentions that problems of job opportunities and equity can occur in an organization. Justice, for example, relates to how to treat

workers equally without being influenced by social status background. However, unfair management in organizations, including power and nepotism, still often occur and affect someone in making fair decisions (Secimils & Uysal, 2016: 65- 76).

In the context of employment the worldwide economic crisis (also in Indonesia) has further reduced job opportunities for millions of candidates who meet the labor requirements. Educated unemployment continues to grow. Many job seekers fight each other for every job opportunity so that a workplace is often to be a breeding ground for nepotism (Ombanda, 2018: 474-494). Competitiveness pressure and the problem of poor corporate governance performance sometimes encourage companies to be less selective in getting workers. Social inequality can also breed discrimination and intolerance practices.

Power is defined as a level of individual control over his or her own group and other groups that are considered not dominant. Discrimination between dominant and non-dominant groups can be seen from unequal social behavior in society. There is a strong psychological relationship between wealth and power. The community groups having strong financial power tend to have power for gaining other power (Harvey & Bourhis, 2011: 21-38, Secimils & Uysal, 2016: 65-76, Ombanda, 2018: 474-494).

Several elements related to social status that often influence and foster intolerant practices include:

1. Wealth

Someone's wealth can be assessed by adding up all the assets, including the property owned. The way of calculating wealth generally varies according to geographic location, education, race as well as gender. Income is often seen as the source of wealth or prosperity meanwhile wealth and income are two substantially different measures of economic prosperity. Although there may be a close relationship between income and wealth the relationship cannot be described as a causal relationship (Brand & Mesoudi, 2019 and Cheng, 2013).

Wealth is measured by the value of all valuable assets owned by an individual, community, company, or even a country. It is determined by measuring the total market value of all physical assets and intangible assets owned after being deducted by all debts. People, organizations and countries are said to be rich when they are able to accumulate a lot of valuable resources or goods (Harvey & Bourhis, 2011: 21-38, Xiaotong & Keith, 2017).

Although individuals possibly have different behaviors related to wealth as illustrated by Ford II and Buffet above, Piff (2012) in his psychological researches (both field and laboratory) reveals some interesting findings as described below.

Rich people (upper-class) tend to more violate traffic than those who are poor (lower-class); rich people are also more likely to make unethical decision-making tendencies; in their mindset rich people have the potential to take more valued goods from others

compared with the poor; rich people are more likely to cheat in a game to increase their chances of winning; they also tend to be more endorse more unethical behavior at work than poor people. Some of these tendencies are driven, in part, by their greedy attitude (Piff, 2012: 16).

The above study certainly cannot be generalized in all places (based on geographic location, race and gender) because the conditions are different from one place to another. However, it is interesting because people occupying low social status generally have the same thought because of their perceptions and life experiences. Life tightness and difficulties of access they experienced throughout their lives would make them record and remember deeply such experiences. Most likely, those who are classified as rich rarely record their surroundings as being done by those who are poor. The illustrations of Ford II and Buffet above will possibly able to answer this.

The Piff's study unfortunately did not explain the origins of the rich people, whether they were 'new rich people' (in Indonesia often called Orang Kaya Baru/OKB) or those who had enjoyed wealthy status for a long time (inherited) because the results of the study would possibly be different.

In order not to generalize the results of his study, Piff said that there were many examples where the poor (lower class-individuals) showed the same tendency including violent behavior. Furthermore, he stated that the relationship between social status and unethicality was not categorical or essential because it could occur in

every society of various social statuses. The pursuit of self-interests, according to him, was to be more dominant motive for the elites and the desire to increase wealth and better status could lead to wrong or unethical actions (Piff, 2012: 19).

2. Power

Power is judged on the basis of one's ability to make others do their will, whether they like it or not. Power can also be assessed from the ability of a person or institution to control their environment, including the behavior of other people or institutions. In general there are 2 types of power, namely **legitimate power** that is the power voluntarily granted by others to someone and it is called **authority**; and **illegitimate power** tha tis the power taken by force or threats of violence and it is called **coercion** (Roberts et.al, 2019: 1-11).

The study of power in a society is often named **politics**. Power can be seen as evil or injustice but the exercise of power is accepted by humans as social beings. The use of power does not always necessarily involve coercion (force or threat of violence). Power can be seen as a form of action that is sometimes detrimental to humans but power can also be useful as something that encourages positive action although only in a limited scope. Power having reciprocal relationship with behavior can be observed in everyday life (Blader & Chen, 2011: 1-18).

In everyday life power can be manipulated and used to control people or groups, to gain illegal profits, and even to obtain privileges that would not be possible for

those without power. Before coming to power people often carry out 'image politics' but after coming to power their attitudes tend to change even until 180 degrees. Generally, people who 'have' or 'is' in power will try to maintain or even expand their power. Therefore, it is very important to be careful in seeing and studying the behavior of the person in power so that we do not get caught up in his manipulative game.

3. Prestige

Prestige refers to the reputation or self-esteem associated with one's position in society. Individuals can gain prestige by their own efforts, known as achieved status, or they are placed in a stratification system based on the position they inherit, known as ascribed status. In the past prestige was usually associated with one's family name (ascribed status) but for most people in developed countries prestige is now generally associated with the job and efforts (achieved status). In general, occupations or professions such as doctors and lawyers tend to be perceived as having higher prestige than bartenders and janitors. Individual prestige is closely related to social class strata. The higher an individual's prestige (judged by work, profession and sometimes even associated with family name), the higher their social class (Brand & Mesoudi, 2019: 1-13, Cheng et.al, 2013: 103-125).

Prestige is often associated with two other indicators of social class, namely wealth and power. An official, for example, is usually wealthy and enjoys many conveniences and takes pride in exercising power. However, in some cases, someone's social status can't

be measured with this indicator. A vegetable seller in the market, for example, he may not be as prestigious as a teacher but he has a higher income than the teacher (Rosenthal & Ross, 2015: 1047-1120, Roberts et.al, 2019: 1-11).

Prestige is a strong element in people's lives, including in Indonesia. On the one hand, choosing a particular job or attending a particular school can affect a person's level of prestige while such opportunities are not equally available to everyone. One's choice can, at least to some extent, increase or decrease his or her prestige. On the other hand, certain prestige elements are fixed for children born to prominent families such as surname, place of birth, and parental occupation. This is part of the prestige that cannot be changed and can lead to social stratification (Brand & Mesoudi, 2019: 1-13, Rosenthal & Ross, 2015: 1047-1120).

Although in reality wealth, power and prestige play a major role in people's lives there are certain principles that cannot be reduced which are equally applied to all human beings and groups of people, regardless of differences in race, skin color, sex, language, religion, political opinion or other, national or social origin, property, birth or other status. These principles are contained in the Universal Declaration of Human Rights (UDHR) and in the constitution, namely the 1945 Constitution of the Republic of Indonesia (UUD RI 1945). The State has legal instruments that can serve as guidelines to protect everyone against discriminatory practices including intolerant practices carried out by the

State, community groups or individuals based on differences in race, skin color, gender, religion, birth, and someone's social status. The instrument is Act umber 39 of 1999 concerning Human Rights.

In reality, however, discrimination and intolerance practices still very frequently happen in society, including those based on social status, wealth or power possessed by the doers. It is our duty as intellectuals to ensure that these kinds of practices will not happen anymore and we have to keep reminding the Government about its duties, namely to respect, to protect and to fulfill the human rights of the citizens, without exception.

C. CLOSING

Wealth, power, and prestige are categories of social status found in people's lives. The social status often has an impact on social inequality. In practice, this condition can lead to discrimination and intolerance practices.

Although wealth, power and prestige can be a person's social identity in the midst of his or her social environment this cannot be used as a tool or strategy to oppress, ignore and exclude others. The story about Ford II and Buffet above can illustrate that someone with a high social status does not need to be arrogant. Respect will be obtained by someone automatically if he or she respects or appreciates others and because of his or her humbleness beside good and commendable characters. We should respect other people regardless of race, skin color, gender, religion, birth, including the social status

because not everyone is lucky to be born in an established or prosperous family.

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