

# PROMOTING TOLERANCE AND INCLUSIVENESS

## IN INDONESIAN PLURALISTIC SOCIETY

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GAME BOARD

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Promoting Tolerance and Inclusiveness in Indonesian  
Pluralistic Society

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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, apprehensively 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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## TABLE OF CONTENT

EDITORIAL NOTES	v
FOREWORD - Soegijapranata Catholic University Rector	x
EDITOR AND CONTRIBUTOR	xii
TABLE OF CONTENT	xiv
<b>CHAPTER 1</b> <b>TOLERANCE AND INCLUSIVENESS IN PLURALISTIC SOCIETY: AN INTRODUCTION</b> <i>Marcella Elwina Simandjuntak, R. Setiawan Aji Nugroho, Yonathan Purbo Santosa, Y. Budi Sarwo, A. Joko Purwoko</i>	1
<b>CHAPTER 2</b> <b>AVOIDING DISCRIMINATION AND INTOLERANCE RELATED TO SOCIAL STATUS DIFFERENCES</b> <i>Eviana Budiartanti Sutanto &amp; Cynthia Tjitradinata</i>	17
<b>CHAPTER 3</b> <b>FREEDOM OF RELIGION AND BELIEF</b> <i>Benny Danang Setianto &amp; Gregorius Yoga Panji A</i>	32
<b>CHAPTER 4</b> <b>GENDER ISSUES IN DAILY LIFE</b> <i>Angelika Riyandari &amp; Heny Hartono</i>	46
<b>CHAPTER 5</b> <b>UNDERSTANDING AND DEVELOPING ANTI-BULLYING BEHAVIOR</b> <i>CVR. Abimanyu dan Rika Saraswati</i>	63
<b>CHAPTER 6</b> <b>UNDERSTANDING RACIAL ISSUES BASED ON EQUALITY AND NON-DISCRIMINATION PRINCIPLES</b> <i>Adrianus Bintang H.N &amp; Andhika Nanda Perdhana</i>	80



<b>CHAPTER 7</b>	<b>DEVELOPING TOLERANCE AND INCLUSIVENESS OF DIFFERENT ETHNIC GROUPS IN INDONESIA</b>	94
	<i>Hironimus Leong dan Stevanus Hardiyarso</i>	
<b>CHAPTER 8</b>	<b>ACCEPTING LGBT PERSONS AS HUMAN FELLOWS</b>	115
	<i>Donny Danardono &amp; M. Suharsono</i>	
<b>CHAPTER 9</b>	<b>UNDERSTANDING AND DEVELOPING TOLERANT BEHAVIOR TOWARDS PEOPLE LIVE WITH HIV/AIDS (PLWHA) AND PEOPLE WITH DISABILITIES</b>	130
	<i>Perigrinus Hermin Sebong &amp; Henrita Ernestia S</i>	
	<b>CONTRIBUTOR BIOGRAPHY</b>	153
	<b>TERM INDEX</b>	164

## CHAPTER 1

### TOLERANCE AND INCLUSIVENESS IN PLURALISTIC SOCIETY: AN INTRODUCTION

By:

**Marcella Elwina Simandjuntak, R. Setiawan Aji  
Nugroho, Yonathan Purbo Santosa, Y. Budi Sarwo,  
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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 is 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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## INDEX

- Anti-Bullying**, 75
- Appreciate**, 84, 125, 134
- Attitude**, 3, 5, 8, 12, 13, 14, 15, 16, 17, 29, 82, 83, 84, 122, 123, 125, 127, 128, 133, 135, 162, 165
- Awareness**, 16, 78, 91, 96, 101, 108, 121, 123, 124, 131, 134, 136, 158, 162, 165, 166
- Behavior**, 8, 10, 23, 27, 29, 30, 31, 45, 57, 59, 60, 61, 75, 77, 78, 79, 82, 84, 86, 88, 116, 132, 133, 141, 145, 155, 158, 160, 163, 166, 173
- Beliefs**, 4, 6, 13, 41, 43, 44, 47, 51, 52, 53, 86, 95, 109, 116
- Character**, 6, 64, 76, 82, 84, 115, 132, 133
- Child**, 60, 68, 76, 140, 163, 169
- Childhood**, 60
- Children**, 15, 21, 26, 33, 42, 51, 58, 60, 64, 76, 84, 140, 143, 146, 148, 163, 164, 169, 170, 171, 176
- Communal**, 114
- Communication**, 12, 16, 118, 120, 122, 125, 157, 162, 166, 167, 174
- Community**, 2, 5, 6, 8, 11, 15, 24, 25, 27, 28, 33, 40, 41, 52, 60, 70, 101, 104, 114, 115, 119, 125, 141, 148, 157, 158, 160, 161, 164, 167, 175, 176, 177
- Conflict**, 8, 9, 21, 114, 115, 118, 120, 121, 124, 126, 136
- Conflicts**, 17, 113, 114, 118, 119, 120, 121, 122, 125, 126, 135, 136
- Cooperation**, 124, 131
- Covenant**, 41, 45, 97, 103, 106
- Cultural**, 4, 5, 9, 10, 11, 12, 14, 15, 56, 84, 98, 113, 116, 117, 123, 124, 125, 135, 149, 158
- Culture**, 12, 76, 77, 104, 106, 109, 114, 115, 116, 117, 131, 141, 149
- Degrading**, 75
- Differences**, 3, 4, 5, 6, 7, 11, 13, 14, 20, 22, 33, 43, 55, 56, 61, 70, 77, 78, 80, 89, 91, 98, 99, 122, 123, 124, 128, 133, 134, 135, 136, 173
- Different**, 2, 3, 5, 6, 8, 9, 12, 15, 22, 23, 24, 25, 28, 29, 30, 39, 53, 55, 56, 59, 60, 87, 98, 112, 115, 116, 117, 122, 123, 126, 128, 129, 131, 139, 168, 172
- Dignity**, 5, 7, 15, 77, 96, 102, 107, 108, 115, 127, 139, 152, 166, 169
- Disabilities**, 3, 155, 157, 158, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178

**Disability**, 14, 157, 166, 167, 168, 172, 175, 177  
**Discrimination**, 9, 12, 20, 27, 34, 42, 45, 94, 95, 96, 97, 101, 102, 103, 104, 105, 106, 107, 108, 109, 119, 131, 138, 147, 157, 158, 159, 160, 161, 163, 166, 170, 172, 173, 175, 177  
**Discriminative**, 57  
**Diverse**, 2, 4, 5, 11, 112, 132  
**Diversity**, 6, 7, 10, 11, 12, 13, 16, 82, 115, 121, 123, 125, 135, 136, 174  
**Education**, 4, 21, 24, 25, 28, 42, 56, 76, 77, 82, 106, 115, 122, 132, 133, 134, 164, 165, 167, 170, 171, 174  
**Educational**, 76, 77, 86, 90, 134, 163, 164, 170, 171  
**Eliminate**, 11, 42, 70, 76, 105, 176  
**Elimination**, 57, 97, 105, 106, 107, 141, 170  
**Enable**, 6  
**Encourage**, 6, 27, 50, 53, 63, 80, 85, 135  
**Environment**, 7, 16, 21, 23, 25, 30, 34, 86, 90, 125, 131, 149, 157, 160, 161, 162, 163, 165, 166, 170, 171, 172, 173, 174, 175  
**Equality**, 56, 57, 65, 70, 77, 94, 102, 104, 106, 107, 109, 122, 124, 129, 169, 174  
**Equity**, 14, 26  
**Ethnic group**, 3, 7, 81, 100, 112, 113, 115, 116, 117, 120, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 133, 134, 135, 136  
**Ethnicity**, 3, 7, 8, 12, 14, 17, 80, 81, 96, 97, 98, 100, 101, 102, 104, 105, 107, 114, 115, 116, 117, 127, 128, 129, 130, 132, 133, 136  
**Exclusive**, 14, 15, 124, 130, 151, 173  
**Feminine**, 61, 62, 145  
**Freedom**, 12, 38, 40, 41, 42, 43, 44, 46, 47, 48, 49, 50, 51, 52, 53  
**Gender**, 7, 14, 28, 29, 33, 35, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 66, 67, 68, 69, 70, 80, 87, 88, 145, 146, 152, 175  
**Government**, 34, 48, 49, 51, 53, 97, 106, 107, 108, 114, 115, 119, 121, 122, 139, 140, 148, 171, 173, 174, 176, 178  
**Hate**, 12, 118, 119, 125, 126  
**Health**, 21, 41, 47, 56, 87, 100, 155, 156, 159, 160, 166, 174, 175, 176, 177  
**HIV/AIDS**, 155, 156, 160, 161, 162, 163, 164, 165, 166  
**Homophobia**, 12, 147  
**Homosexuality**, 141, 142, 145, 147, 148, 151  
**Human**, 10, 12, 16, 23, 24, 33, 34, 38, 39, 40, 42, 43, 48, 49, 50, 53, 56, 65, 77, 82, 96, 98, 99, 102, 103, 105, 106, 107, 108, 116, 123, 127, 131, 134, 138, 139, 140, 142, 146, 149, 150,

152, 156, 159, 164, 168,  
177, 178

**Human Rights**, 16, 33, 34,  
38, 39, 40, 42, 43, 48, 49,  
50, 56, 77, 96, 102, 103,  
105, 106, 107, 108, 139,  
140, 142, 149, 152, 177,  
178

**Humanity**, 10, 44, 123, 178

**ICCPR**, 41, 42, 45, 47, 97,  
103, 104, 105, 106

**Identity**, 4, 17, 34, 60, 78,  
81, 101, 114, 115, 116, 117,  
145, 152

**Inclusive**, 3, 4, 13, 14, 123,  
124, 135, 171

**Inclusiveness**, 1, 3, 11, 13, 16,  
78, 91, 112, 138

**Inclusivity**, 9

**Indigenous**, 101, 114, 120,  
127

**Indonesia**, 7, 12, 21, 27, 29,  
32, 33, 42, 48, 49, 50, 52,  
70, 80, 94, 95, 97, 101,  
106, 107, 108, 109, 112,  
113, 114, 115, 118, 121, 124,  
125, 127, 128, 130, 132,  
133, 135, 138, 139, 140,  
141, 142, 146, 149, 157,  
160, 168, 169, 170, 176

**Inequalities**, 14, 26, 56, 67

**Intolerance**, 13, 16, 17, 20,  
27, 34, 42, 53, 76, 170, 177

**Isolation**, 76, 160, 161, 162,  
167

**Labor**, 25, 27, 63, 64, 65, 70

**Language**, 3, 7, 9, 33, 46,  
103, 104, 114, 116, 117, 127,  
133

**Law**, 39, 41, 45, 46, 47, 48,  
49, 51, 52, 85, 89, 97,  
103, 105, 106, 107, 108,  
129, 139, 148, 168, 170,  
174

**Lesbian**, 6, 138, 140

**LGBT**, 138, 139, 140, 141, 142,  
147, 148, 149, 152

**Majority**, 5, 6, 21, 53, 101,  
128, 134, 135

**Man**, 22, 25, 144, 146, 148

**Masculine**, 61, 63, 87, 145

**Mental health**, 76, 83

**Minority**, 5, 9, 53, 94, 96,  
97, 104, 107, 109, 135

**Multicultural**, 4, 115, 135

**Nation**, 45, 76, 80, 84, 101,  
107, 115, 122, 124, 125, 127,  
135, 141

**Norms**, 55, 56, 60, 67, 69,  
106, 116

**Obligation**, 40, 46, 47, 48,  
53, 104, 107, 108, 109, 174

**Opportunities**, 26, 27, 32,  
47, 56, 65, 128, 159, 168,  
170, 172, 173

**Opportunity**, 26, 27, 65,  
101, 125, 126, 136, 172

**Peaceful**, 2, 3, 56, 124

**Plural**, 2, 3, 4, 8

**Pluralistic**, 1, 2, 3, 5, 8, 9,  
138

**PLWHA**, 155, 156, 157, 158,  
159, 160, 161, 162, 163,  
164, 165, 166, 177, 178

**Power**, 9, 15, 23, 24, 26, 27,  
30, 31, 32, 33, 34, 39, 67,  
68, 75, 101, 119, 145

**Prejudice**, 9, 11, 13, 100

**Prestige**, 23, 24, 31, 32, 33, 34  
**Protect**, 33, 34, 40, 41, 46, 47, 48, 49, 53, 80, 94, 107, 108, 152, 169, 178  
**Protection**, 41, 42, 48, 50, 57, 96, 102, 103, 104, 105, 107, 108, 169, 174, 175, 178  
**Race**, 3, 7, 9, 12, 17, 28, 29, 33, 35, 46, 59, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 107, 114, 128, 132, 133, 156, 177  
**Racial**, 94, 96, 97, 98, 99, 100, 102, 104, 105, 107, 108, 109, 120, 121, 132  
**Regulation**, 48, 51, 77, 140, 171, 174  
**Relation**, 11, 66, 104  
**Relationship**, 27, 28, 30, 31, 62, 83, 85, 127, 143  
**Religion**, 3, 7, 8, 12, 14, 17, 33, 35, 38, 40, 41, 42, 43, 44, 45, 46, 47, 48, 50, 51, 52, 53, 67, 95, 96, 102, 103, 104, 109, 114, 116, 128, 141, 144, 156, 177  
**Religious**, 11, 42, 44, 51, 52, 98, 101, 102, 104, 113, 120, 130, 139, 141, 143, 144, 145, 149, 162  
**Respect**, 4, 6, 10, 12, 16, 23, 34, 35, 40, 41, 47, 50, 77, 78, 82, 91, 96, 103, 107, 115, 122, 124, 125, 128, 134, 136, 152, 159, 169, 178  
**Responsibility**, 42, 48, 107, 109, 129  
**Rights**, 15, 16, 24, 34, 38, 39, 40, 41, 42, 43, 45, 46, 47, 48, 49, 50, 57, 86, 96, 97, 100, 102, 103, 104, 105, 106, 107, 108, 152, 158, 167, 168, 169, 170, 172, 175, 177, 178  
**Sex**, 7, 15, 33, 46, 55, 57, 63, 89, 103, 139, 140, 142, 144, 148, 150  
**Sexual**, 14, 57, 62, 63, 67, 68, 69, 76, 77, 88, 89, 90, 139, 140, 142, 143, 144, 146, 147, 148, 149, 150, 151, 152  
**Skin**, 3, 7, 12, 33, 35, 98, 133  
**Social Conflict**, 16, 119, 121, 125  
**Social Status**, 20, 21, 23, 24, 25, 26, 28, 29, 30, 32, 33, 34, 35, 67, 116, 156, 177  
**Society**, 1, 2, 3, 4, 5, 6, 8, 9, 14, 16, 20, 23, 24, 26, 27, 30, 31, 34, 38, 53, 56, 58, 60, 61, 62, 70, 84, 99, 100, 107, 109, 114, 115, 119, 120, 138, 145, 151, 157, 158, 160, 161, 162, 163, 167, 169, 177, 178  
**State**, 11, 15, 33, 42, 44, 45, 47, 48, 49, 50, 52, 53, 80, 86, 95, 96, 104, 106, 107, 109, 140, 146, 155, 158, 159, 169, 178  
**Stereotype**, 62, 65, 70, 131  
**Stereotypes**, 57, 58, 59, 60, 61, 63, 64, 66, 70  
**Stigma**, 69, 157, 159, 160, 161, 163, 166, 167, 177



**Technology**, 16, 76, 89, 120  
**Tolerance**, 1, 3, 9, 10, 11, 12,  
13, 53, 78, 81, 91, 105, 112,  
115, 122, 123, 125, 131, 135,  
138  
**Treat**, 26, 129, 163  
**Treatment**, 21, 56, 57, 60,  
68, 95, 103, 108, 109, 159,  
160, 161  
**Tribal**, 120, 121, 127, 129  
**Tribe**, 127, 128, 129, 130, 144  
**Value**, 5, 7, 8, 25, 28, 80,  
126, 130  
**Values**, 4, 5, 10, 13, 38, 76,  
77, 82, 86, 91, 115, 117,  
124, 127, 130, 131, 141  
**Violence**, 9, 21, 30, 31, 57,  
58, 63, 66, 67, 68, 69,  
70, 76, 77, 87, 88, 90,  
114, 115, 118, 132, 133, 138,  
144, 161  
**Violent**, 9, 30, 113, 132, 133  
**Wealth**, 23, 24, 27, 28, 30,  
32, 33, 34, 101, 113, 124  
**Woman**, 62, 69, 144, 146,  
148  
**Women**, 21, 55, 56, 57, 58,  
59, 61, 62, 63, 64, 65, 66,  
67, 68, 70, 80, 87, 88,  
140, 144, 145, 146  
**Work**, 3, 8, 25, 29, 32, 51,  
64, 65, 66, 68, 84, 90,  
131, 132, 133, 159, 164,  
165, 166, 167, 170, 172,  
173



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