

Towards the Special Region of Yogyakarta with Pancasila Character Trough the Implementation of Regional Regulation No. 1 Year 2022 of DIY Province



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ABSTRACT: The rise of violence and intolerance that occurred in Yogyakarta has been very disturbing and concerning to the community, especially the citizens of Yogyakarta. These acts of violence will certainly have a negative impact on the city of Yogyakarta as a student city, which is a destination for prospective students and students from various parts of Indonesia to pursue education in Yogyakarta. This research aims to complete models to translate the policies of the Yogyakarta Special Region Government, to counteract acts of violence and intolerance that occur in Yogyakarta. The results of the research are expected to be more effective in realizing Yogyakarta as an inclusive city and Pancasila character. This research uses a qualitative method, the approach that will be used is to combine library research with field research. The material object of the policy model that has been carried out by the Yogyakarta Regional Government, the formal object in terms of Pancasila ethics. Pancasila ethics is an effort to understand the concept of Pancasila values in a pluralistic society, so that tolerance and mutual respect between citizens can be carried out by the people of Yogyakarta.

KEYWORDS: Violence, Tolerance, Law Enforcement, Implementation of Pancasila

I. INTRODUCTION

Yogyakarta is a city of culture. The people of Yogyakarta strongly emphasize tolerance, deliberation, and care for the surrounding environment and are open to anyone who comes to Yogyakarta. The city of Yogyakarta has many good and quality schools and campuses as a student city. Yogyakarta is a destination for prospective students from various regions throughout Indonesia. In addition to many quality schools and universities, the city of Yogyakarta also has beautiful tourism spots and relatively cheap living costs. Many experiences of alumni of students who have studied in Yogyakarta feel the comfort and beautiful atmosphere of the city of Yogyakarta, so they are very impressed and feel that Yogyakarta is a city with a comfortable heart. They always long to come to Yogyakarta to reminisce. Yogyakarta is also the first region to have a PERDA on Pancasila Education, therefore people should behave in accordance with the values of Pancasila.

The comfort of Yogyakarta in recent years has been tarnished by various acts of violence and intolerance that lead to criminal acts, so that it can injure human dignity, unity, and social justice. Violence that occurred in Yogyakarta in recent years is as follows: Acts of intolerance that occurred in various events in Yogyakarta, such as the case of attack on worship in Bedog church, the case of dissolution of worship in Mangir Bantul village, the case of local government that does not give permission for the establishment of houses of worship because of the insistence of intolerance groups that occurred in Gunungkidul, the case of rejection of the prayer park in Giriwening, the case of cutting the cross in the grave of Kotagede, and so forth. Other crimes besides intolerance are the inter-ethnic brawl in Babarsari, the stabbing of ISI students in Seturan, brawl between students, juvenile delinquency expressed in several acts of street violence, and so forth. These conditions can be said as Thomas Hobbes said "Homo Homini Lupus" which means humans become wolves for others, making Yogyakarta no longer comfortable, but stop being comfortable.

The various acts of violence mentioned above are certainly very disturbing to the comfort and privileges inherent in the city of Yogyakarta. The inconvenience of Yogyakarta will also affect the future of the city, both in the fields of economy, education, security, social society, and so on. The DPRD of Yogyakarta Special Region has passed the Regional Regulation on Pancasila

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Education, but there is no synergy between internal education, non- formal education and formal education. This research aims to look more deeply into the concept and implementation of policies carried out by the Yogyakarta Regional Government in dealing with acts of violence in Yogyakarta. This condition is very different from the view based on Drijarkara's thinking: humans are "Homo Homini Socius" which means that humans are friends or friends for other humans. The effect of friendship between one human being and another is to create a sense of mutual need between fellow humans. This symptom causes the creation of social space which is the basis of human existence in living in the midst of nature (Drijarkara, 2006).

According to Drijarkara's view, Pancasila is formulated .as a philosophical premise, namely that I as a human being was created not alone, but together with love. Therefore, I must practice love in my unity with my fellow human beings, the humanity that exists in me to create social justice. which originates from God Almighty. Love of God is the basis of my existence (Drijarkara, 2006). Humans are both personal and social beings, autonomous personal beings and social beings who are inseparable from others.

The Government of Yogyakarta Special Region is obliged to organize Pancasila Education and Nationalistic Insight in order to lead the city of Yogyakarta with Pancasila character. The implementation of Pancasila education and nationalistic insight is needed in Indonesia, especially in the Special Region of Yogyakarta. Pancasila and Nationalism Education is aimed at various elements of society such as students from elementary to higher education levels, political organizations, community organizations, civil servants, teachers, religious leaders, community leaders, traditional leaders and so on. The implementation of Pancasila Education and Nationalistic Insight is organized through formal education, non- formal education and informal education (DIY Regional Regulation on Pancasila Education and Nationalistic Insight No.1 Th 2022).

II. RESEARCH PROBLEM

This research was conducted by means of qualitative methods (Bong Hendri Susanto Et all, 2022) , namely combining library and field research, this is very necessary to produce effective social transformation policies, to prevent acts of violence and intolerance that occur in Indonesia, especially in Yogyakarta. Educational and cultural approaches become the foundation of law and local wisdom when building social relations to run well, mutual respect, tolerance and dialogue (Marietta, 2022: 160). Field research obtained primary data by conducting interviews with various parties including: DIY Kesbangpol Agency, DIY Education Council, DIY DPRD, DIY POLDA, Depok East Police, Depok Kapanewon, Catur Tunggal Village, Maguwoharjo Village, Eastern Indonesian student associations, Yogyakarta Students. From Library Research, researchers collect data from related books, journals, previous research results.

III. RESULT AND DISCUSSION

Sociocultural in the Province of D.I. Yogyakarta

Geographically, Yogyakarta Special Region (hereafter referred to as DIY) is a small province located on the southern side of Java Island. It borders Central Java Province to the east and west, and Mount Merapi to the north. In the south, DIY is bordered by the Indian Ocean or often referred to as Segara Kidul (South Sea) by the local people. DIY is divided into 5 regencies and cities, namely Bantul, Sleman, Kulonprogo, Gunungkidul, and Yogyakarta City as the provincial capital.

DIY has traveled a long historical journey, rooted from the Old Mataram Kingdom to the New Mataram. The Giyanti Agreement on February 13, 1755 marked the division of the (New) Mataram Kingdom into two, namely Surakarta Sunanate led by Susuhunan Pakubuwono III and Ngayogyakarta Sultanate led by Pangeran Mangkubumi who later took the title of Sri Sultan Hamengkubuwono I. A month after the Giyanti Agreement, on March 13, 1755, the Ngayogyakarta Sultanate was officially proclaimed. After the Proclamation of Independence of the Republic of Indonesia was announced on August 17, 1945, the next day, the Ngayogyakarta Sultanate immediately declared to join the newly established republic.

DIY had a significant role in the survival of the then young republic. In 1946, the capital (Jakarta) was unsafe due to military aggression from the Netherlands, so at the offer of Sri Sultan Hamengkubuwono IX (Governor of DIY at that time), Soekarno moved the Indonesian capital from Jakarta to Yogyakarta until 1948. In 1949, the capital returned to Yogyakarta because Jakarta was again unsafe until it was returned in 1950. At the same time, Sultan Hamengkubuwono IX gave a check worth 6 million Gulden for capital to build the country. Because of its great services and loyalty to the Republic of Indonesia, DIY was rewarded, namely confirmed as a special region.

There are five pillars of Yogyakarta's privileges, namely in terms of procedures for filling positions, positions, duties and authorities of the governor and deputy governor, local government institutions, culture, land, and spatial planning. The position of governor in Yogyakarta is hereditary, unlike other provinces in Indonesia. This leadership is important to the people of Yogyakarta. The governor is not only seen as a political, but also a cultural and spiritual leader. This position is important

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considering that DIY inherited a strong Mataraman Javanese culture and still holds firm to the Javanese tradition. As the center of Mataram Javanese Culture, cultural preservation is one of the focuses in building the vision of Jogja Smart Province. Cultural preservation is not only done physically, but also conceptually. This is realized in the Philosophical Axis of Ngayogyakarta Hadiningrat Palace. This axis is an imaginary perpendicular line that stretches from the south to the north. This philosophical axis consists of:

1. South Sea (Parangkusumo and Parangtritis Beach)
2. Krapyak Stage
3. South Square
4. Yogyakarta Palace (as the seat of Sri Sultan which is also a spiritual center)
5. North Square
6. Tugu Golong Gilig (symbol of the unity of the people of Yogyakarta, as well as the unity between macrocosm and microcosm)
7. Mount Merapi

The philosophical axis is a pilgrimage of Javanese human life from beginning to end. This pilgrimage is lived in the expression "Sangkan Paraning Dumadi" which means that humans come from the Creator and will return to the Creator. In the pilgrimage, it is not only the beginning and the end that are important, but also how in life, humans are expected to contribute to beautifying life by maintaining the balance of the universe which is realized in the expression "Memayu Hayuning Bawana". If all of this is truly realized, the purpose of human life will be achieved, namely reuniting with the Creator (Manunggaling Kawula Gusti).

In terms of religion, the majority of Yogyakarta's population embraces Islam, followed by Catholicism, Christianity, Hinduism, Buddhism, Confucianism, and Kejawen beliefs. The following is data from the Yogyakarta Regional Office of the Ministry of Religious Affairs:

No.	District/City	Religious Believers						Total
		Islam	Kristen	Catholic	Hindu	Buddha	Confucian	
1	Yogyakarta	344.595	25.809	40.517	478	1.145	26	412.570
2	Bantul	919.107	12.549	24.687	783	194	2	957.322
3	Kulonprogo	420.006	5.663	17.063	35	590	0	443.357
4	Gunungkidul	747.727	12.757	12.769	981	375	2	774.611
5	Sleman	985.739	32.311	69.379	1.144	718	38	1.089.329
Total		3.417.174	89.089	164.415	3.421	3.022	68	3.677.189

Source: Office of the Ministry of Religious Affairs Kab./Kota se-DIY Pembimas KanwilDIY Ministry of Religious Affairs

Religious traditions in DIY are inculturative, combining religious spirituality with local wisdom. For example, there is still a belief in mythical things outside the religion and also respect for ancestors. This belief is manifested through the activities of larung sesaji, slametan, and the use of Javanese elements, such as language, in prayers. However, despite the strong preservation of local culture and religious diversity, it cannot be denied that Yogyakarta has become a destination area for migrants. Many migrants choose Yogyakarta as a place to work or study. Data from dataindonesia.id states that population growth through migration in Yogyakarta until 2020 reached 4.1% and is the province with the highest number of migrations. These migrants come from various regions in Indonesia with different religious and cultural backgrounds. There are several reasons that make Yogyakarta a favorite destination, including (Data from interview questionnaire results):

1. Many quality educational institutions

Yogyakarta is known as the city of students. There are many universities and schools that attract prospective students to study, such as UGM, UPN Veteran, UAJY, UNY, Sanata Dharma University, etc).

2. Affordable cost of living

Although Yogyakarta is known for having one of the lowest minimum wages in Indonesia, this is offset by the low cost of living. This includes food, housing, and other daily necessities.

3. Safety and comfort

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Yogyakarta is known to have a high level of tolerance. This can be seen from the local community's acceptance of other cultural values, as long as they do not disturb others. The crime rate is also quite low (when compared to other regions in Indonesia). In addition, the city atmosphere tends to be less polluted because it is not an industrial city and the city's layout and ease of access make Yogyakarta a city that is considered comfortable for studying or working.

4. Recommendation

Some people also choose Yogyakarta on the recommendation of relatives or seniors who have previously studied or worked in Yogyakarta. Thus, there is a hereditary pattern in the migration process. In addition, it also shows that Yogyakarta is a place that should be recommended as a comfortable place to live.

Not only that, Yogyakarta is also striving to become a tourism area. There are many natural and cultural attractions that attract tourists to visit, ranging from beaches in the south, mountains in the north, to cultural tourism such as the Yogyakarta Palace, Malioboro, Tugu Jogja, Krapyak Stage, etc. This condition requires DIY to prepare itself to be a good host to accommodate all cultures and religions without losing its identity.

Clash of Civilizations

All the sociocultural differences in Yogyakarta pose several challenges in social life. The first is the potential for the formation of exclusive groups in society with their own values. It is not uncommon for the different values lived in each group to conflict with each other, causing a second problem, namely the vulnerability of misunderstandings due to differences in perspective, leading to horizontal conflicts between community groups. Conflicts that occur can be physical, such as acts of violence and riots or brawls, or non-physical, in the form of bullying and repression of certain groups in various ways. In general, differences between groups include cultural and religious values.

Another problem that arises not only involves inter-migrant groups, but also relates to the clash between local wisdom values and the values lived by migrant groups. The culture of Yogyakarta is often poorly understood by migrants due to many factors such as language and social environment. One value that is important to the people of Yogyakarta is unggah-ungguh or norms of behavior in society that are usually unwritten. For example, Javanese people tend to behave and speak softly, so speaking loudly is seen as unkind and impolite. In addition, the Javanese language has a level of politeness that is often difficult to understand, especially by non-Javanese migrants.

Based on a report from the Setara Institute based on research in 2020, it was found that in Yogyakarta there were 7 cases of intolerance during the Pandemic (Setara Institute, 2021). Intolerance committed by several parties is not only religiously motivated, but also tribal, economic and political. Haili Hasan as the Research Director of Setara Institute also explained that during the span of five years (2015-2020), if the total number of intolerance cases that occurred in DIY was 37 cases. This is a concern because 12 years earlier, DIY was once recognized as the most tolerant region in Indonesia (Kalurahan Kulur, 2021). In 2022, cases of intolerance in DIY surfaced again after news emerged about the imposition of religious attributes on female students of SMA Negeri 1 Banguntapan, Bantul by the school teacher. In this case, according to an examination conducted by the Ombudsman RI Representative of Yogyakarta, it was found that in the incident there was no element of coercion from the school but it caused pressure on the student concerned.

In addition to religious intolerance, tribal intolerance also often occurs in Yogyakarta, for example what happened on Jalan Babarsari, Caturtunggal, Depok, Sleman in July 2022. The conflict case, if explored deeper, was actually caused by economic motives, where the perpetrator with the initials L who was a customer of one of the karaoke places refused to pay. The karaoke management then called a security guard with the initials K who immediately approached the perpetrator. The perpetrator did not accept this and then made the atmosphere hot and eventually led to a fight between the two parties. In this case, L, who is from East Nusa Tenggara, and K, who is from Maluku, have created a public perception that what happened was a conflict between tribes.

In addition to intolerance cases, Yogyakarta is also haunted by the rise of street crime cases known by the surrounding community as klitih. Based on data obtained from interviews with the Yogyakarta Special Police, in this case represented by Police Commissioner Djoko Hamitoyo, S.H., M.H., as Head of Criminal Investigation of the Yogyakarta Police, it was explained that in the span of 2017-2022 there were 72 cases of street crime in DIY. 63 cases occurred at night and 8 cases occurred during the day. The cases even involved 28 minors and 32 students.

These riots and acts of intolerance have not only resulted in criminal sanctions for the perpetrators, but also a disturbed sense of security for anyone living in Yogyakarta. Some respondents stated that security and comfort in Yogyakarta has decreased and caused concern. For example, since klitih became widespread in Yogyakarta, people do not dare to go out at night if it is not very important, especially alone. In addition, insecurity is also expressed through self-protection in various ways.

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Often, shortcuts are taken, namely through the rejection of identities that are different from the group and uniformity. The forced use of certain religious attributes in public areas such as schools and tourist areas is an example of religion-based uniformity. In addition to religion-based uniformity, racial discrimination also occurs, especially among migrants from eastern Indonesia (NTT, Maluku, Papua). This discrimination is based on observations of several riots involving these tribal groups. The negative stigma towards certain ethnic groups can be seen in the refusal to accept them in the community by refusing to rent a place to live (for boarding house owners). Passive and aggressive attitudes are also experienced by migrants from these eastern regions because they are considered not Jawani (civilized according to Javanese cultural values or understand Javanese culture).

Religious background is also a contributing factor to discrimination. The majority of migrants from Maluku, Papua and NTT are usually non-Muslims, leading to identity labelling of double minority. In general, the people of Yogyakarta have high tolerance. However, the existence of the double minority stigma makes people make the wrong conclusion that tribes from the east are the same as Christians, tribes from the east often make trouble, so Christians often make trouble.

Intercultural and religious clashes, sociologically speaking, can be said to be an unfinished assimilation process. Intercultural encounters require adaptation, both for migrants and recipients. Assimilation can be done through cultural development, whether formal, informal or non-formal. So far, cultural coaching has only touched some migrants. Meanwhile, the surrounding environment does not always support the assimilation process. Not infrequently, migrants also prefer to associate with their own group. From this point of view, there is a two-way difficulty that becomes a vicious circle. On the one hand, migrants do not socialize intensely with the local community because they are shunned, on the other hand, migrants are given a negative stigma for not mixing with the local community. In this case, mediation between the two parties is necessary.

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Seeing the diversity of society and the various conflicts that occur, stakeholders see the need for ideological political instruments for the integration process in society. Religious and cultural identities are difficult to use as unifying factors. Therefore, the local government is re- exploring Pancasila, which has become the unifier of the Indonesian Nation. The reinforcement of Pancasila values is also related to the history of Yogyakarta in the process of integration into the Republic of Indonesia and once became the capital of the country so that basically Yogyakarta is a mini Indonesia. The re-examination of Pancasila was standardized in the ratification of Regional Regulation (Perda) No. 1 Year 2022 on Pancasila Education and Nationalistic Insight on February 22, 2022, at the proposal of Commission A of the DIY Provincial DPRD. This regulation aims to integrate Pancasila values based on Yogyakarta's local wisdom.

This regulation is a form of concern from the Yogyakarta provincial government regarding the importance of instilling the value of Pancasila as the ideology and philosophy of life of the nation. The Special Region of Yogyakarta, as part of the Unitary State of the Republic of Indonesia (NKRI), feels an interest in maintaining diversity through education, both formal, non-formal and informal education. Formal education is a form of education implemented by school institutions under the coordination of the Education, Youth and Sports Agency. The implementation of formal education is supported by non-formal education in the form of structured activities in the community. Meanwhile, informal education is education carried out in the family, such as inculturation and internalization of Pancasila values through daily life.

Formally, Pancasila education in Yogyakarta follows the vision of "Merdeka Belajar" launched by the Indonesian Ministry of Education and Culture. There are four things that become the background, namely:

1. Indonesia's changing economy
2. Indonesia's sociocultural and demographic changes
3. Indonesia's labor market overview
4. Indonesia Vision 2045 From the "Merdeka Belajar" program, it is hoped that the character will be formed:
5. Believing, fearing God, and having noble character
6. Independent
7. Critical Reasoning
8. Global Diversity
9. Working together
10. Creative

The five characters can be summarized into one character, namely "Pancasila Students". The real implementation of these programs is manifested in intracurricular and curricular activities. To support these activities, the education office, in collaboration with various parties, has developed a curriculum that is differentiated, simple in its learning outcomes,

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integral, independent and interdisciplinary. Article 17 mandates mandatory materials in the curriculum based on Pancasila and local culture, namely:

1. Pancasila

(History of the birth of Pancasila, history of Indonesia, Pancasila the basis of the State, Pancasila the unifier of the nation, actualization of Pancasila)

2. Nationality Insight

(Constitution of the Republic of Indonesia, Nationalistic Insight 1945, Bhinneka Tunggal Ika, NKRI, actualization of national insight)

3. Local Content

(Specialty of DIY, national and regional songs)

Meanwhile, in non-formal education, planned activities include education, training, and seminars on Pancasila and national insight, cultural activities, and commemoration of Pancasila Birth Day. One manifestation of non-formal education is the Sinau Pancasila Program implemented by the Yogyakarta Special Region's National and Political Unity Agency (Bakesbangpol DIY) in 78 kapanewon/kemantren (sub-district-level administrative areas) throughout Yogyakarta. This program is a form of implementation of Yogyakarta Special Region Regulation No. 1 Year 2022 on Pancasila Education and Nationalistic Insight. In this program, a socialization on Pancasila values is held by speakers from the government, academics, practitioners and politicians. This program targets several groups such as students, community organizations, political party members, village governments, religious organizations, and ultimately the entire community.

Based on interviews conducted with Bakesbangpol DIY, in this case represented by Embay Baitiyah from the Division of Ideology Development and National Vigilance, the Sinau Pancasila Program also encountered several obstacles. One of the obstacles to the implementation of this program is that it has not been able to penetrate the groups that should be the main target of this program, one of which is the motorcycle gang group. In this case, Embay also explained that his party had difficulties due to the lack of human resources who could help with this. Similarly, Panewu Anom (a position equivalent to the Secretary of the sub-district) of Kapanewon Depok, Djoko Muljanto, explained that in the implementation of SINAU Pancasila in Kapanewon Depok, the participants mostly came from people who were considered "fine" and not groups that were members of the wrong solidarity such as motorcycle gangs.

In addition to Sinau Pancasila, the local government is also promoting the Pancasila Character Village Program. This program uses an exemplary approach and real action. The values of Pancasila should be practiced first by structural officials and community leaders to serve as examples for the wider community. However, the role model is not just an image, the government expects an unadulterated appreciation. The main output of exemplary practice is the realization of Pancasila values in institutional and policy aspects. The community also supports this program by following the example of the leaders so that the exemplary practice aspect can be fulfilled. Informal Pancasila education through the practice of Pancasila in daily life also involves the participation of the family as the first and main educational environment. A harmonious family shows a maximum value cultivation process. Rooted in the family, everyone builds a Pancasila and nationalistic-minded society.

Formal, non-formal and informal education are inseparable. They do not operate in isolation, but synergize with each other. For example, the Education Office works with cultural actors to create a "Teaching Practitioner" program that allows students to gain real and direct cultural experience, not just theoretically. On the other hand, the school also cooperates with parents to be involved in instilling Pancasila values in the family.

Strengthening the value of Pancasila is also applied in the field of security. In this case, the government and education stakeholders work together with various parties coordinated by the Regional Police to carry out preventive and repressive actions, especially with regard to non-crimes. One of the causes of the rampant street crime that occurs in DIY is the lack of guarding by police officers at guard posts at night. Around Kapanewon Depok itself, there are at least two guard posts located on the North Ringroad, but both guard posts only operate during the day, while at night they do not operate. According to Panewu Anom Kapanewon Depok, Djoko Muljanto, this triggers street crimes because it opens up opportunities for perpetrators to carry out their modus operandi when they are not in areas monitored by police officers. In response to this, Kapanewon Depok had conducted a mobile raid to comb every area in Kapanewon Depok and socialize about children's study hours that children should not be outside the house above 22:00. This is actually a good effort to prevent children from negative associations, because considering the data from the DIY POLDA that street crime perpetrators from among children are also quite high. Unfortunately, this preventive measure is not accompanied by sufficient funding and resources, making it difficult to implement in the long term.

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IV. CONCLUSION

The concept of preventing violence in the Special Region of Yogyakarta involves several stakeholders ranging from the Regional Government, the Police, the National Unity and Political Agency at the Provincial and Regency / City levels, the Regency and / or City Government, the Kapanewon Government, and up to the Government at the Kalurahan level in accordance with the provisions of the laws and regulations governing this matter. In its implementation, there are still gaps that cause social conflicts such as street violence and intolerance. The advantages of the Yogyakarta Special Region Government's policy through Yogyakarta Special Region Regulation No. 1 Year 2022 on Pancasila Education and Nationalistic Insight, namely that this policy is the first policy in Indonesia and is a form of breakthrough that seeks to synergize Pancasila Education and Nationalistic Insight both in the formal, non-formal and informal sectors and involves all existing stakeholders.

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