



The Role of the Center for Dialogue and Cooperation Among Civilizations (CDCC) in the Framework of Strengthening a Free Public Space

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ABSTRACT

After the fall of the authoritarian New Order and the formation of a new era, namely the era of reformation, a free public space is open to the public by providing a place for the public to express their freedom and autonomy in the form of freedom of the press, freedom of parties, freedom of common sense, freedom of belief, freedom of expression, sense, freedom to defend oneself, freedom to defend community, regional autonomy, independence, and freedom to gather for discussion and dialogue. The role played by the CDCC is to facilitate a free and independent public space for citizens with different religious or cultural backgrounds to speak, discuss and dialogue to discuss religious issues and even state problems in order to criticize and control the government in order to form good governance. In conducting dialogue, the CDCC takes elite segments of society such as religious leaders, government circles, activists and culturalists, not grassroots communities. Even though they take the elite segment, they are not elitist because the meetings (dialogues) held by the CDCC always discuss issues related to the interests of the lower classes who are always excluded from the policies produced by the government. The CDCC is also concerned with dialogues related to religion and belief by always holding meetings between followers of different religions in order to create a pluralist and tolerant society. As a form of implementing the role of the CDCC in efforts to establish a free public space in the life of society and the state, the CDCC conducts a dialogue or discussion.

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1. INTRODUCTION

According to Muhammad AS. Hikam, the concept of Civil Society is an insight that comes from Western Europe. According to him, the notion of Civil Society (by holding the concept of de' Tocquville) are areas of social life that are organized and characterized by, among others, voluntary, self-generating, and self-supporting and high independence in dealing with the state and its interrelationships. with the legal norms or values that its citizens follow (Hikam, 2000).

As a political space, civil society is an area that guarantees the ongoing behavior, action, and independent reflection, not confined by material conditions of life and not absorbed in the nets of official political institutions. Therefore, it implies the importance of a free public sphere (the free public sphere), a place where free communication transactions can be carried out by citizens (MOKLIS, n.d.) (Khoiron, 2016). In enforcement civil society in a nation, enforcement pillars are needed to make it happen. The enforcement pillars are the institutions that become part of social control that serves to criticize policies the ruler who discriminatory as well able to fight for aspirations public the oppressed. In the enforcement of Civil Society, these pillars are an absolute prerequisite for the realization of community power. These pillars include Non-Governmental Organizations (NGOs), the Press, the Supremacy of Law, Universities and Political Parties (Ibrahim, 2012).

Non-Governmental Organization (NGO) is an organization founded by individuals or groups of people who voluntarily provide services to the general public without the aim of profiting from their activities. This organization in its literal translation from English is also known as a non-governmental organization (English: Non Governmental Organization; NGO) (Stephanus Pelor, 2018) (RIKY, 2021).

Non-governmental organizations (NGOs) in a state community have the function of balancing and being able to control state policies (Policy of State) which tend to position their citizens as weak subjects. For this reason, it is necessary to strengthen the community as a prerequisite to achieve the bargaining power of intelligent people in front of the country. Therefore, with an important component in the form of non-governmental organizations that are able to stand independently before the state, there is public space in expressing opinions, strengthening the position of the middle class in the community.

The Center for Dialogue and Cooperation among Civilizations (CDCC) is an NGO that was founded in June 2007 by scholars and activists from various institutions, including non-governmental organizations, universities and the government. Center for Dialogue and Cooperation among Civilizations (CDCC) aims to promote better understanding and peaceful relations between religions, cultures, nations and civilizations at large (Karnavian & Zuhdi, n.d.).

Center for dialogue and cooperation among Civilizations (CDCC) in seeing the differences in civilization is a threat and a contradiction, therefore the CDCC seeks to unite the views that being different becomes an opportunity, perfection and unification components to grow, so as to achieve world peace.

The Center for Dialogue and Cooperation among Civilizations (CDCC) provides more space for dialogue between elites and public forums that discuss issues related to interfaith, intercultural, and international relations. The Center for Dialogue and Cooperation among Civilizations (CDCC) also bridges existing conflicts such as preventing several possible conflicts by bringing together and facilitating spaces for dialogue and discussion regarding the problems at hand.

As stated in the CDCC profile, the CDCC as a Non-Governmental Organization (NGO) is concerned with providing a free public space for dialogue and discussion regarding relevant issues to be addressed immediately. Although the CDCC in establishing a free public space according to the author's view is more elitist, it has a role, especially for religious leaders, activists and academics who are active in discussion and dialogue.

In accordance with its objectives, namely trying to achieve world peace by eliminating barriers in the form of religion, culture and civilization, the Center for Dialogue and Cooperation among Civilizations (CDCC) also seeks to create a tolerant and democratic society through dialogue and cooperation segments by opening public spaces. the widest possible way for residents who want to have a dialogue and discuss to discuss the problems they are facing to be addressed immediately.

2. RESEARCH METHOD

2.1 Research Approach

Qualitative methodology is a research procedure that produces descriptive data in the form of written and spoken words from people and behavior (Habsy, 2017). To obtain the expected research results, the authors use a qualitative approach which is carried out through a field research process. In this approach, the author uses a descriptive method. With this method, the

author will present and describe the role of the Center for Dialogue and Cooperation among Civilizations in the context of strengthening a free public space, namely by explaining how the activities carried out by the CDCC and the methods carried out by the CDCC in an effort to create a tolerant society, pluralist and critical of the government.

2.2 Unit of Analysis

In this study, the subject of the research is a Non-Governmental Organization (NGO), namely the Center for Dialogue and Cooperation among Civilizations (CDCC) as an institution that always facilitates a space for dialogue and discussion in order to form a free public space.

2.3 Data collection technique

a. Participation Observation

Participatory observation is a data collection method used to collect research data through observation and sensing in which the observer or researcher is involved in the subject to be studied (Anufia & Alhamid, 2019) (Anggito & Setiawan, 2018) (Rukajat, 2018). In this research, the author uses a participatory observation approach by following the activities carried out by the CDCC in the form of dialogue and discussion activities held by the CDCC.

b. Interview

Data collection techniques carried out by the author with interview techniques. According to Imam Suprayogo and Tabroni interviews are the most widely used data mining method, both for practical and scientific purposes, especially for qualitative research (Windarno, 2019) (Windarno, 2019).

c. Documentation

A large number of facts and data are stored in materials in the form of documentation. Most of the available data are in the form of letters, diaries, souvenirs, reports, photos, and so on. Therefore, in this study using documentation for the success and validity of the data that the author uses, namely by using existing records and looking for articles that can help in this research.

2.4 Data analysis

Data analysis is also called data processing and data interpretation. Data analysis is a series of activities of reviewing, grouping, systematizing, interpreting, and verifying data so that a phenomenon has social, academic and scientific value (Arifin & Rosdakarya, 2008) (Fitri, 2016). This research was conducted through a qualitative analysis approach with data obtained through interviews and in-depth observations to obtain the data expected in this study. The interviews that the researchers conducted were based on what we wanted and were unstructured. The observations made by the researchers were only looking for data related to the role played by the Center for Dialogue and Cooperation among Civilizations (CDCC) in the context of strengthening free public spaces and what work programs were carried out to achieve all of this, both in Indonesia and abroad. After we collected the data, we processed it in a narrative, then we analyzed it and presented it descriptively.

While the data from books, journals, articles, papers, and other scientific works are secondary data that the author uses to support and complete the primary data. In the research that the author does is data analysis starting from determining the problem, collecting data, presenting data to drawing conclusions.

3. RESULTS AND DISCUSSIONS

The Center for Dialogue and Cooperation among Civilizations (hereinafter CDCC) is part of the Civil Society that takes the segment of dialogue and cooperation between civilizations. The CDCC has the aim of strengthening the free public space by encouraging dialogue and cooperation between religious communities, between cultures as well as dialogues that are Public Education with topics related to economy, politics and especially civilization and culture.

Institutionally, Civil Society manifests in various associations made by people outside the influence of the State. For example, Non-Governmental Organizations (NGOs), social and religious organizations, associations, interest groups, political parties, to organizations that were originally formed by the state, but function as public servants and controllers of state policies. From the explanation in the paragraph above, the CDCC is one part of institutionalized civil society that

wants to open up public space in the form of dialogue. broad and open to the public and independent of state, because free public space is part of the characteristics of civil society.

In line with the statement of one of the active participants in each discussion held by the CDCC, namely Theophilus Bela, he said. "CDCC is an institution that was not formed by the government. The CDCC is an institution that was purely founded by civil society, so the CDCC is purely a part of civil society that prioritizes the creation of a free public space through dialogue and cooperation". According to Habermas, public space is an area of social life that allows people to form public opinions, so that public space allows its citizens to freely express their attitudes.

In every dialogue, the CDCC has the concept of opening public spaces as freely as possible. In line with the opinion of Piet Hezbollah Khaidir as director Program in quote interview below said this, "CDCC is trying to build a free public space by opening up dialogue. Dialogue can be interpreted in two perspectives, first, providing a public space for all elements of the community to convey ideas and thoughts on the actual issues that are being faced by the community. Second, to provide mediation for various groups to be able to dialogue, so that from this perspective the CDCC provides facilities at the micro level as a middle ground or meeting point to solve a problem of public differences that occur at the micro level in Indonesia or at the macro level at the international level". CDCC trying to create conditions that allow people of different religions, cultures, and even different countries to be able to use the power of argument in talking about things which are being met with free and respectful dialogue.

To form existence healthy public space, then CDCC strive for a dialogue room that is dialogical, open, equal between the potential of the community and stakeholders who have an interest in the public. In line with Piet's opinion Hezbollah Khaidir as director The CDCC program stated, "The concept of dialogue offered by the CDCC is no different from that of other groups. CDCC wants to create a dialogue that is dialogical, that is, an open, equal dialogue between the potential of the community and stakeholders who have an interest in politics. The CDCC wants to eliminate monologue dialogue, which means that dialogue by a stronger person or group suppresses a weaker group or person. CDCC wants to create an equal dialogue so that the public can see it and the public will decide."

The concept offered by the CDCC in conducting dialogue between different cultures, religions and cultures emphasizes respect and acceptance of existing differences. By respecting and accepting differences, a society that is tolerant of others will be realized.

In doing dialog, CDCC emphasize on dialog which related to culture, religion, economy and politics. In this discussion the author will explain about these things.

4. CONCLUSION

Based on the results of research and discussion on the role of the CDCC in the context of strengthening the public sphere, the following conclusions can be drawn: The reason behind the idea of the CDCC being formed is to refute Samuel Huntington's thesis on clash of civilisation. That this clash of civilizations can be avoided by conducting dialogue between civilizations and religions. The CDCC is part of civil society, because the CDCC is a pure institution formed by civil society with the aim of strengthening a free public space through dialogue and cooperation between religious communities, between cultures and also dialogues that are public education on topics relating to the economy, politics and especially civilization and culture. The role played by the CDCC in the context of strengthening a free public space is implemented and realized through: Religious dialogue: this dialogue the CDCC wants to create a society that is tolerant and pluralist towards different religions, so as to create a society that respects and does not suspect each other. Cultural dialogue: this dialogue CDCC wants to make people know and respect each other so that cultural clashes can be eliminated. Political and economic dialogue: this dialogue is a manifestation of the CDCC as part of civil society that wants to always be critical and provide input to the government, so that the government operates in accordance with the values of justice. The impact of all the dialogue activities carried out by the CDCC at this time has not been widely reached to the grassroots community. but at the level of elite society such as activists, religious leaders, and government. However, perhaps in the future the CDCC can contribute to the development of civil society in Indonesia at large.

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