



The Role of the Center for Dialogue and Cooperation Among Civilizations (Cdcc) in Order to Strengthen Space Free Public

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ARTICLEINFO

Article history:

Received Feb 10, 2022
Revised Feb 25, 2022
Accepted Marc 01, 2022

Keywords:

Center For Dialogue
Roformation
Free Public Space.

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. In this thesis, the author tries to explain how the role of the Center for Dialogue and Cooperation among Civilizations (CDCC) is in the context of strengthening free public spaces, especially in the dialogue segment. In this thesis the author uses a qualitative method with a descriptive approach by observing the data obtained in the field. In this script, The writer uses participatory observation, interviews and documents as data collection techniques. 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 issues in order to criticize and control the government in order to form good governance. 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 an effort to establish a free public space in the life of society and the state, the CDCC conducts a dialogue or discussion. The forms of dialogue or discussion conducted by the CDCC are inter-religious dialogue, dialogue about politics, cultural dialogue and dialogue related to the economy.

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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 linkages with legal norms or values followed by its citizens. Abidin, 2014).

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, nd).

In the enforcement of civil society in a nation, enforcement pillars are needed to make it happen. The pillars of enforcement are institutions that are part of social control that functions to criticize the policies of discriminatory rulers and are able to fighting for the aspirations of the oppressed people. 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 (Ihsan, 2012).

In this discussion, we only emphasize one of the five enforcement pillars, namely Non-Governmental Organizations (NGOs). 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) (Santoso & Harefa, 2015).

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 that, it is necessary to strengthen society as a prerequisite to achieve the bargaining power of intelligent society in front of the state. 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 (Fiqi, nd).

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 space for dialogue and discussion regarding the problems at hand (Fiqi, nd).

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 area for residents who want to have a dialogue and discuss to discuss the problems they are facing to be addressed immediately (Hamdi, Shofwan, & Muhammad, 2019).

2. RESEARCH METHOD

2.1. Study

Bogdan and Taylor suggest that qualitative methodology is a research procedure that produces descriptive data in the form of written and spoken words from people and observed behavior. To get the expected research results, the authors use a qualitative approach that is carried out by the 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 ways in which the CDCC is carried

out in an effort to create a tolerant, pluralist society. and critical of the government (Mazid & Suharno, 2019).

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 where the observer or researcher is involved in the subject to be studied (Anggito & Setiawan, 2018). In this research, the author takes a participatory observation approach by following the activities carried out by the CDCC, namely 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. discussions organized by the CDCC (Tine, 2018).

c. Documentation

d. 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. 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.

3. RESULTS AND DISCUSSIONS

3.1 Background of the Center for Dialogue and Cooperation amongs Civilization (CDCC) Building Dialogue

As part of civil society, the Center for Dialogue and Cooperation among Civilizations (hereinafter CDCC) seeks to carry out its role in society by opening a free public space for citizens by facilitating citizens to conduct discussions and dialogue to discuss issues that are considered relevant. Initially, the discussions held by him departed from Samuel Huntington's thesis on the clash of civilisations.

If we look at world history, since the early 1990s the world has entered a new phase marked by the emergence of various megatrends, including the end of the cold war, the collapse of communism, the rise of new capitalism in three regions (North America, the entire continent of Europe, and the Asia Pacific region around Japan and China), as well as the strengthening of the impact of globalization in the dimensions of human life. The emergence of a number of world phenomena after the cold war requires a paradigm of thinking that is different from the paradigm of thinking that we have held so far in explaining the phenomenon of the cold war.

As is well known, the 40 years of the cold war (1950-1991) were described as polarized in two blocs. First, the society is relatively rich, very democratic, and led by the United States. Second, the community is relatively poor, communist, and led by the Soviet Union. The existence of world

polarization in the two blocs has triggered ideological, political, economic, and even military conflicts between the two world powers.

The political pattern that contradicts ideologically between the capitalist state bloc and the communist state bloc has had an impact on developing countries. Many developing countries become satellite countries for superpowers. In fact, history records that some of these conflicts occurred in the third world, where the population is usually poor, has no political stability, has just gained independence, and claims to be a non-aligned country.

The end of the cold war has brought a change in the way we think about relations between countries. The different post-cold war situations and conditions require a new thinking map to apply it. The end of the cold war was marked by the collapse of the Soviet Union in 1991 after Moscow adopted a pro-Western foreign policy modified according to nationalist pressure in the mid-1990s.

Paradigms that think right in explaining the phenomena of the post-war world the cold war is known as the paradigm of the clash of civilizations (The Clash of Civilization). In this perspective, the world is simply divided into two groups. First, rich countries (North) or known as democratic countries. Second, poor countries (south) or non-democratic countries.

The paradigm of the clash of civilizations has shown a shift at the macro and micro levels. At the macro level, world politics seems to be involved in many conflicts and is changing the balance of power of a number of countries according to different civilizations. Meanwhile, at the micro level, the most violent, protracted and dangerous conflicts (as they are likely to escalate) are likely to occur between countries and groups from different civilizations.

Civilization within Huntington's framework is understood that civilization is a cultural entity or the highest cultural grouping, whose objective elements have in common such as language, history, religion, customs, and the subjectivity of people's identities. A civilization may include several nation-states or a single state. Among the great civilizations are Western civilization, Islam, Latin America, China and Japan.

Now the attitude of disparaging religion and culture in global politics and past international problems has been replaced by an attitude of suppressing the power of cultural equality as the foundation of economic, political power, and the ability to create trans-national unity in producing effective economic and political actors. China, Hong Kong, Singapore and Malaysia. In short, religion and ethnicity in the context of civilization have always been a primary source of identification for many people, especially for non-modern elites.

The paradigm of clash of civilizations developed by Huntington is assessed by John L. Esposito as a tendency to think that exaggerates cultural differences. Paradigm like this is distorted because it emphasizes the gaps or boundaries that divide civilizations. In fact, Esposito further says that the paradigm of the clash of civilizations is similar to that of fear that reeks of cultural racism which is the source of both anti-Semitic and anti-Asian sentiments. Departing from this perspective, Esposito firmly made Huntington conclude that the dividing line between civilizations replaced the political and ideological boundaries which during the cold war became a real point for crises and bloodshed.

In Esposito's view, although identification based on religion and ethnicity helps shape the "us" and "them" views of others, it is true, but various identifications or boundaries like this become a general tendency that is inherent in humans when they are in the process of defining themselves, their relationships with others. social and international relations. Identification with the statement that I am from this family or this village versus that family or that village, I am secular versus he is religious, believer versus infidel, capitalist versus communist, first world versus third world, America versus Europe is the difference, not the cause or the cause. reasons for confrontation and conflict.

If you observe the above, the clash between civilizations (clash of civilisation) will only bring disaster to the world. Therefore, an alliance of civilizations is needed. Alliance of civilisations This is what mankind needs now and in the future. If we hope for a life that is more based on mutual understanding and mutual respect, which in turn can create a more harmonious, secure, and peaceful world, then efforts to raise and empower civilizational alliances are non-negotiable for the sake of creating world peace.

The Alliance of Civilizations began to find momentum since the Prime Minister of Spain, Jose Luis Rodriguez Zapatero, submitted a proposal for an Alliance of Civilizations in September 2004.

As a result, sponsored by the Governments of Spain and Turkey, the Secretary General of the United Nations, Kofi Annan, declared the Alliance of Civilizations. Civilization in September 2005. Since then, various meetings, conferences and workshops on civilizational alliances, both at the international and regional levels, have been organized by various countries and parties with special concerns on this issue. The last one was the Alliance of Civilizations High Level Symposium which took place on 23-24 May in Auckland, New Zealand, sponsored by the Governments of New Zealand and Norway. New Zealand PM, Helen Clark, who directly chaired the High Level Meeting Alliance of Civilization expressed his rejection of the self-fulfilling prophecy of the clash of civilizations. For him, the experience of the multicultural New Zealand nation provides a lesson that it is possible at the international level to build a world that respects and accommodates differences. Tensions, conflicts, and even wars arise from ignorance and indifference; and lack of understanding can be overcome through dialogue, education, and a willingness to learn from one another, and being willing to accept and tolerate different people and societies. that it is possible at the international level to build a world that respects and accommodates differences. Tensions, conflicts, and even wars arise from ignorance and indifference; and lack of understanding can be overcome through dialogue, education, and a willingness to learn from one another, and being willing to accept and tolerate different people and societies. that it is possible at the international level to build a world that respects and accommodates differences. Tensions, conflicts, and even wars arise from ignorance and indifference; and lack of understanding can be overcome through dialogue, education, and a willingness to learn from one another, and being willing to accept and tolerate different people and societies.

3.2 Implementation of the Center for Dialogue and Cooperation among Civilization (CDCC) Dialogue in the Context of Strengthening a Free Public Space.

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 an institutionalized civil society that wants to open up public space in the form of a wide and open dialogue with the community and is independent of the state, because a 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 Piet Hezbollah Khaidir's opinion as Program Director in the interview excerpt below, he stated, "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".

The CDCC seeks to create conditions that allow people of different religions, cultures, and even countries to be able to use the power of argument in discussing the issues at hand in a free and respectful dialogue. To establish a healthy public space, the CDCC strives for a dialogue space that is dialogic, open, equal between the potential of the community and stakeholders who have an interest in the

public. In line with Piet Hezbollah Khaidir's opinion as the Program Director of the CDCC, "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 conducting dialogue, the CDCC emphasizes dialogue related to culture, religion, economy and politics. In this discussion the author will explain about these things.

1. Building Dialogue Between Religious People

Tolerance and pluralist attitudes are part of the characteristics of civil society.⁵⁹ NGOs are one of the pillars of civil society enforcement, therefore the CDCC as one of the enforcement pillars (NGOs) seeks to build dialogue between religious communities, in this dialogue the CDCC seeks to establish characteristics of civil society by trying to create religious people who are harmonious and have tolerant and pluralist attitudes among fellow believers. To achieve this, the CDCC seeks to bring together religious leaders in order to eliminate mutual suspicion among each other.

As stated by Theophilus Bela, one of the active participants in each discussion held by the CDCC, he said, "The dialogue held by the CDCC can foster tolerance, because the CDCC is a place for exchanging ideas about religions, for example the CDCC has invited This international Jewish figure is proof that the CDCC wants to create a tolerant society. The dialogue held by the CDCC makes people listen to each other by listening to each other, they will know each other, by getting to know each other, mutual suspicion will disappear, which can foster tolerance".

The CDCC also held a similar forum activity, namely the World Peace Forum, which was held in collaboration between the Central Leadership of Muhammadiyah and Cheng Ho Multi Culture Trust from 24 to 26 June 2008, at the Sultan Hotel. This event has the theme Addressing Facets of Violence: What Can be Done?. This forum was attended by 250 figures from 36 countries, consisting of various groups such as religious and political circles, businessmen, scholars, NGO activists and journalists.

2. Building Political Dialogue.

If the authors refer to the definition of civil society according to Zbigniew Rau, Han Sung-Joo, and Kim Sunhyuk, they essentially say that what is meant by civil society is a condition of society that relies on space, where individuals and the associations they join have a space that is free from influence. and state power. The public space that individuals or communities have is able to articulate political issues and citizen movements who are able to control themselves and are independent. CDCC is part of civil society that seeks to strengthen public space, therefore in carrying out each of its activities it is always characterized by being independent and free from government influence in controlling and supervising the running of the government.

The CDCC seeks to encourage everyone to have the opportunity and have the courage to express their thoughts or ideas openly. Every discussion held by the CDCC invites various elements of society who are organizationally and religiously different but all have the courage to express their ideas and thoughts openly and without fear and worry in expressing opinions, because in the discussions held by the CDCC sometimes "Sometimes it is full of criticism of the government or society that is not in accordance with the ideals of a society that has high morality and commitment to humanity".

In accordance with Abdul Mu'ti's statement, in conducting dialogues related to political matters, the CDCC always criticizes the government's actions that are not in accordance with the nation's goals. In critical of the government, the CDCC forms and facilitates religious leaders and activists to discuss state matters through dialogue.

As a tangible manifestation of the concept offered by the CDC, critiques and inputs to the government as a tangible manifestation of the CDCC as part of civil society. In the dialogue related to Islamic political ukhuwah, the CDCC facilitates Islamic leaders to have a dialogue about the existence of Islam in Indonesia, which is perceived as only symbolic Islam. As stated by Ilham

Munzir,"In conducting dialogue, the CDCC tries to create an Islamic political brotherhood by uniting Islamic parties."

3. Building a Cultural Dialogue.

When referring to the civilizational alliance as a form of effort to overcome the clash of civilizations thought by Samuel Huntington, intercultural dialogue must be carried out. As stated by Ali Alatas, former minister of Foreign Affairs of the Republic of Indonesia, that the Alliance of Civilizations reaffirms that all nations and peoples are interdependent and even related to each other in development, security, and welfare, as well as trying to build feelings of mutual respect and forge a will. politics, as well as planned and concerted steps at the government, institutional and civil society levels to address prejudice.

To minimize feelings of mutual suspicion and distrust between one culture and another, a place is needed to bring them together. It is a forum for intercultural dialogue. It is hoped that the dialogue forum between one culture and another can know and understand each other, so that feelings of mutual suspicion can be erased. This is in line with Abdul Mu'ti's statement that the CDCC has a struggle value that is Equality, as in the interview excerpt.

"CDCC is not in a position to state that one civilization or culture is higher than one culture and another, because to create a dialogue and cooperation there must be a principle of equality by recognizing the weaknesses and advantages of the achievements achieved by the civilized societies that exist in different parts of the world. Therefore, in the aspect of equality, it is attached to plurality or plurality because it recognizes the existence of differences in religion, civilization and culture, but in fact they have equality or even in various ways they have similarities between one another.

To realize the value of equity, the CDCC seeks to realize this through meeting different cultures with dialogue forums. CDCC is part of Indonesia. Indonesia is part of a world civilization that is quite rich and advanced since several centuries ago, since Majapahit, Sriwijaya and Mataram. Now as a large and rich nation state with natural resources and cultural capital that is relevant to progress. Indonesia has the potential to emerge as an advanced sub-civilization. Therefore, Din said, other world civilizations, such as the West, China, and Russia, can make Indonesia a strategic partner in building a new advanced and civilized world civilization.

In an effort to build intercultural dialogue, the CDCC conducts a cultural activity between Indonesia and Russia. The activity was an appreciation night for Russian poetry. As the saying goes, don't know, don't love, this Russian poetry appreciation event has become a medium to know closely about the culture and existence of Russian society. On this eve of poetry appreciation Russia was introduced through poetry. On this night of appreciation, Russian artists introduce their nation and country through the poetry of their poets, which tells about people's lives during the war against fascism and after independence.

4. Building Economic Dialogue

CDCC is a center for individuals or groups of people with different social backgrounds to hold dialogues that discuss relevant issues being faced, both religious, political, cultural and economic issues. In this discussion, the author will discuss the economic dialogue that has been carried out by the CDCC.

In the economic field, the global financial crisis in 2008 was a momentum for the Indonesian people to rethink an economic development strategy that could survive the crisis and be more prosperous. Therefore, the Center for Dialogue and Cooperation among Civilization took the initiative to hold a series of discussions or dialogues on alternative economic development that brought together economic experts and practitioners from the end of December 2008 to February 2009.

CDCC is part of civil society, therefore the discussion or dialogue about the economy above boils down to their attitudes, views and thoughts towards the government. In this discussion the CDCC does not focus on global conditions because the CDCC does not have enough access, although we can press the government. The focus of the CDCC is strengthening the national economy, economic sovereignty and national independence. Moreover, our nation has social capital, natural capital and opportunities.

4. CONCLUSION

Based on the results of research and discussion on the role of the CDCC in the context of strengthening the public sphere, several 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 that a society that respects and does not suspect each other can be realized. 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 stage 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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