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Indonesia-China relationship: The political identity and social conflict in Padang, West Sumatera - Indonesia

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Abstract. The ups and downs of relations between Indonesia and China in West Sumatra have been going on for a long time and have even given deep wounds to the victims of the conflict. Where identity politics (indigenous and non-indigenous) have also provided a separate partition in the process of acculturation and assimilation of the culture of Chinese or Chinese (non-indigenous) descendants in Padang, West Sumatra. Research objectives: (1) Describe identity politics in Padang, West Sumatra. (2) Describes social conflict between indigenous and non-indigenous people in Padang, West Sumatra. (3) Describe the influence of identity politics and social conflict in Padang, West Sumatra. Research uses a quantitative approach. The population in the study was 360 people. Methods of collecting data through psychological scales and interviews. The sampling technique used is *simple random samplin* g. Data analysis techniques use simple regression. The results of this study found no influence of identity politics on social conflict in the city of Padang,

1. Introduction

The same is true of other countries in the world; Canada, Malaysia and Australia and so on, Indonesia is a country that has a variety of ethnic groups that encompass a variety of cultures, ethnically, beliefs and customs. Indonesia is one of the largest countries in the world, after India, China and the United States. Furthermore, Indonesia has 5 large islands such as Sumatra, Java, Kalimantan, Sulawesi and Irian Jaya (Papua). Where Indonesia has a large and small island of 17,508, with a population of approximately two hundred fifty million. With the facts above, Indonesia has a myriad of economic, social, political and cultural problems in the midst of its multicultural society. The other greetings are indigenous relations (native Indonesians) and non-indigenous (immigrants, one of whom is ethnic Chinese), as ethnic groups and religions that characterize the diversity of Indonesian people. On a national scale, the harmonious relations between indigenous (Indonesian) and non-indigenous (Chinese migrants) in the homeland have been longstanding and have an impact on the lives of the people of Indonesia. Just say the events of May 1998 have caused psychological trauma for indigenous (Chinese) people, who have been victims of economic chaos which resulted in social unrest which brought non-natives as "victimizing" from the widespread disappointment of the government in power at the time (Soeharto's regime). The polarization of social relations within the community of West Sumatra, better known as the Minang community, has its own uniqueness. Where is

identity politics, Identity politics can be said to occur in every group or community, one of which occurs in the Upin and Ipin film series. Every individual who has a personal identity that is different from ethnicity, ethnicity and religion has joined a community that has a collective identity. Even though they have a collective identity as legitimate Malaysian citizens, it is undeniable that they still have an ego to fight for their personal identity. This is where competition occurs between individuals in the community in the film Upin and Ipin. This is called identity politics. According to Cressida Heyes defines identity politics as marking political activity in a broader sense and theorizing about discovering experiences of injustices experienced by members of certain social groups . (Reza Fahmi, et al., 2018). in addition to organizing independently within party ideologies or affiliations, political identity has an interest in liberation from marginalized situations that specifically include constituencies (membership) from groups in a broader context. In this case Cressida Heyes argues that identity politics is directed at the interests of marginalized individuals or groups rather than organizing. Agnes Heller took the definition of identity politics as a concept and political movement whose focus was on differences as the main political category. In each community, even though they are ideological and have a common goal, it cannot be denied that there are various kinds of individuals who have their own personalities and identities. This is because personality and individual identity are different and unique, it is possible to dominate between individuals who have the same ego and personal goals. Thus causing a shift in interest related to the struggle for power and competition to get a strategic position for each individual in the community (www.desantara.or.id/). So it can be concluded that identity politics according to researchers is political action carried out by individuals or groups of people who have similar identities in terms of ethnicity, gender, culture and religion to realize the interests of its members. Identity politics are often used to recruit the support of people who are marginalized from the majority group.Malaysia issues relating to ethnicity, race and religion) are so influential that they influence the perspective and attitude of the people. For example: the issue of communism, China and anti-religion that "seems" attached to the incumbent presidential candidate (Jokowi) was so strong during the April 2019 presidential and legislative elections. So it is not surprising that such an issue that holds the presidential candidate pair Prabowo - Sandi eroding the voters 'vote on the side of Jokowi-Ma ' ruf Amin as the presidential candidate. This has provided an absolute victory for Prabowo - Sandi, namely as many as > 80% of the people of West Sumatra choose the presidential candidate pair with the O2 (Prabowo-Sandi) serial number in the 2019 election.

The Indonesian Ministry of Research and Technology (2010) reported that the conflict that occurred in Indonesia was a conflict horizon based on religious and ethnic issues as well as unbalanced levels of welfare factors. In any experience, conflicts based on religious and ethnic issues can easily become violent conflicts and attract cross-regional involvement of actors, and are very difficult to resolve. This is because conflicts based on religious and ethnic issues tend to transcend geographical boundaries and are not easy to negotiate and are irrational. While the causes of conflict in border areas can also be mentioned as vertical conflicts, including: (1) Unbalance in development, (2) extraction of natural resources, (3) Violence against the people, (4) Strong ethnicity in local communities, (5) Far from the center of government, (6) Wrong or forced modernization, (7) Unbalanced economic distribution, position, or position, (8) Perception. However, politics identity is not only a manifestation of election contestation, but also occurs in the context of social interaction in Indonesia. Where differences in ethnicity, race and religion always color the pattern of social interaction in the midst of social life in the country. The issue of Muslims and infidels has also been one of the most interesting topics trending debated some time ago. This also shows that, social life in Indonesia always also links

the issue of identity politics. interests of its members. Identity politics are often used to recruit the support of people who are marginalized from the majority group.Malaysia which concocts ethnic, religious and racial issues as a discussion that is still warmly discussed.

The above fact is not the only justification for the issue of identity politics that is so thick in the society of West Sumatra. Another example is how Chinese people are "forced" to use Minang language as their everyday language to be socially acceptable in society. There are even some Chinese people who reluctantly carry out marriages with local residents to adapt to the Minang community. The Minang community is identical to the Muslim community which is not easy to accept the presence of migrants, especially those of different religions. Considering that the majority of Chinese migrants in West Sumatra are Kong Kong CU religion people who are not aware of different religious beliefs.Some time ago the Minang people refused the existence of a crematorium (crematorium) which had been built in the outskirts of Pondok (China Town) in the city of Padang. Chairman of the Indonesian Muslim Intellectuals Association (ICMI) Jimly Asshiddiqie stated that the phenomenon of the previous Jakarta regional elections which played identity politics to claim as many votes as possible in the regions needed to be addressed in the upcoming 2019 presidential election. "The politics of identity must be recognized and do not need to be imagined that it will disappear soon, but first we urge all parties not to get carried away," Jimly said when met at the University of Indonesia, Central Jakarta, Thursday (Reza Fahmi, et al. 2018). Even the people asked the government to close the place. The truth is that the place is a social facility that Chinese people need in carrying out their beliefs. So this is a separate socio-religious issue of Chinese society in West Sumatra in general and in the city oficular.

The mass of the GNPF MUI held a long march against the existence of a burning place in the city of Padang on Monday (10/4/2017)

The various explanations above are able to provide evidence that identity politics leads to issues of ethnicity, race and religion manifested in West Sumatra and especially in the area of Padang City. Specifically this article aims to: (1) Describe identity politics in Padang, West Sumatra. (2) Describes social conflict between indigenous and non-indigenous people in Padang, West Sumatra. (3) Describe the influence of identity politics and social conflict in Padang, West Sumatra.

2. Literature Review
There are two main theories used in this research, namely: (1) Identity politics and (2) Social conflict. These two matters will be discussed more comprehensively below.

2.1 Identity Politics

Identity politics is a political tool for a group such as ethnicity, ethnicity, culture, religion or others for specific purposes, for example as a form of resistance or as a tool to show the identity of a group. Identity is politicized through extreme interpretation, which aims to get support from people who feel 'the same', be it race, ethnicity, religion, or other adhesive elements. Puritanism or the teachings of purity or orthodoxy also have a big role in producing and distributing the idea of "goodness" towards members on the one hand, while on the other hand shutting down the resistance or critical reasoning of members of certain identity groups. According to Abdillah (2002), identity politics is a politics that is the main focus of studies and the problem is that differences are based on physical assumptions of the body, politics of ethnicity or primordialism, and conflicts of religion, belief, or language. Identity politics is present as a resistant narrative for marginalized groups due to the failure of mainstream narratives to accommodate minority interests; positively, identity politics presents a medium for voicing the aspirations of the oppressed. The features of the oppositional dichotomy form the main foundation that differentiates the feelings of our collectivity from others. But in fact, at the individual level in the era of modernization which is completely mechanized, there is a "stuttering" to understand the plural structure of society, so intolerance is increasing. In short, there is a mismatch of social imagination about the daily life of modern humans and their interactions with the general public.

Furthermore, the meaning of identity politics begins with two words, namely politics and identity. First, we see from the understanding of politics first, that is, etymologically, politics comes from the Greek language, namely Politeia, or polis which means country or city. Then according to Miriam Budiardjo (2002: 8), "politics (politics) is a variety of activities in a political system (or country) which involves the process of determining the goals of the system and carrying out those goals". Then the second is the meaning of identity, etymologically, identity comes from the word identity, which means a feature that is inherent in a person or group, for example ethnicity, race, religion and between groups that differentiate from others. Then the definition of identity politics is a political tool of a group such as ethnicity, ethnicity, culture, religion or others for certain purposes, for example as a form of resistance or as a tool to show the identity of a group. According to Sri Astuti Buchari (2014: 20). "Identity politics is a means of political struggle for an ethnicity to achieve certain goals, where its emergence is more due to the existence of certain factors that are seen by an ethnic group as a pressure in the form of political injustice that is felt by them".

The statement above can be concluded that identity politics is a means of struggle used by a group to fight for what the group wants. Identity politics basically often arises when there is injustice or usually it also arises as a result of conflicts involving one group with another. This happens because there is a feeling of similarity in the characteristics or ethnicity and ethnicity of a group. Then in the development of the direction of identity, a way is needed to form this identity, according to Castells (in Sri Astuti Buchari, 2014: 23), there are three forms in building an identity, namely legitimate identity, resistant identity, and project identity. Legitimizing identity, which is an identity introduced by an institution that dominates a society that rationalizes and continues its dominance over social actors, such as a state institution that tries to increase the national identity of members of society. This institution has indeed obtained the legitimacy to do this. Resistance identity is a process of identity formation by social actors who are under pressure from domination and stereotypes by other parties, thus forming resistance and the emergence of a different identity from the dominating party, with the aim of sustaining the group or class. A terminology mentioned when Calhoun identified the emergence of identity politics. Project Identity is an identity in which social actors form a new identity that can

determine new positions in society as well as transform the structure of society as a whole. For example, this occurs when a group of feminist activists try to form a new identity for women, negotiate the position of women in society, and finally change the structure of society as a whole in seeing the role of women. These three identity constructions form identity politics. Identity politics appears as a tool for a group to show its identity and as a process of struggle for a group. starting from the struggle for the legitimacy of a group's identity, fighting for injustice under conditions of pressure from other groups, as well as fighting tools for identity projects that aim to form a new identity.

As a very basic concept, what is called identity must be something we often hear. Moreover, this is a concept that forms the basis for the introduction of something. We will recognize something like that if we know his identity. It will also mean that if we recognize the identity of something, then we will have knowledge of that something. Identity politics is another name for biopolitics and difference politics. Biopolitics bases itself on differences arising from differences in bodies. According to Jeffrey Week, identity is related to belonging about equality with a number of people and what makes a person different from another. Jeffrey Week's opinion emphasizes the importance of identity for each individual or for a group or community (Widayanti, 2009: 14). The spread of identity politics or biopolitics in Foucault's view is the result of the collapse of the "scientifically planned society" which is a movement with the implementation of objective demographic control. These are the basics of biopolitics. A Foucault felt alienated, isolated, by being baptized. The meeting resulted in a conception of the basic practice of identity politics and made it a study in the field of political science. Agnes Haller takes the definition of identity politics as a political concept and movement whose focus is difference (difference) as a major political category. After the failure of the grand narrative, the idea of difference promised freedom, tolerance and free play, although then new threats emerged. Difference politics becomes a new name for identity politics; racism (race thinking), biofeminimism and ethnic strife occupy a place forbidden by the old big ideas. New forms of intolerance and violent practices have emerged. Heller (1995: ix). Identity is a characteristic that occurs in modern states and societies (liberal and democratic), as Foucault's investigation, to apply scientific principles to individual bodies in the political process through state power. The goal is for people to be "enlightened": to achieve optimum population growth. 1 This symposium was organized by the European Center for Social Welfare Policy and Dr. Karl Renner Institute, as well as sponsored by the Jewish Museum of Vienna, and the Department of Proportional Generational Growth, and others. In this matter, the benchmark is the state standard, never based on individuals or society. For Foucault, the results turned out to be shocking because of the scientific attitude and coverage in all aspects so that it became a form of absolute control and tyranny. Thus, the body is thrown into the mental prison. Abdillah (2002: 61). Identity politics itself is a new concept in political science studies. Identity politics is another name for biopolitics and difference politics. Biopolitics bases itself on differences arising from differences in bodies. In philosophy, this discourse has actually appeared for a long time, but its application in political science studies emerged after being disseminated at an international meeting of the International

Political Scientists Association in Vienna in 1994. The meeting resulted in a conception of the basic practice of identity politics and made it a study in the field of political science. Agnes Haller takes the definition of identity politics as a political concept and movement whose focus is difference (difference) as a major political category. After the failure of the grand narrative, the idea of difference promised freedom, tolerance and free play, although then new threats emerged. Difference politics becomes a new name for identity politics; racism (race thinking), biofeminimism and ethnic strife occupy a place forbidden by the old big ideas. New forms of

intolerance and violent practices have emerged. Heller (1995: ix). The Politics of The Body, Race and Nature, (Brookfield: Avebury, 1996); difference, difference politics and difference entities, difference politics are very fertile in a multicultural and multiethnic situation of a country or society. In this framework, interactive relations between different groups, especially different ethnic groups, must establish an ethical framework, in this case, a tolerant attitude. Political tolerance is possible only in the political atmosphere of a democratic country. Therefore, political tolerance is very much influenced by the prevailing political system, structure, and atmosphere.

John Sullivan at al. who analyzed the concept and application of political tolerance in three different countries: the United States, New Zealand, and Israel, found different levels of tolerance intensity. This is influenced by factors including the level of economic prosperity, political structure and system, and political psychology. The concept of identity politics is relevant to be applied, at least in discourse considering that the political map of the future, which develops into various political directions, looks back at the human and ethical levels. Geoff Mulgan, a political scientist, argues that the role of ethical and moral wars must be put forward. Due to the collapse of the big narratives, big ideologies, political parties have less role. Morality will also be needed more to overcome political turmoil and foster ethical and moral political behavior. In line with Mulgan, Walter Lippmann (1950) in his public philosophy encourages democratic politicians to uphold political morality. This is because in democratic countries, even though the disease from the openness of freedom will always appear, so there is a need for an ethical order and democratic morality. Robert Hafner (2007).

Klaus Von Beyme analyzes the character of the identity movement in several stages of its development, from the pre-modern to the postmodern stage. Fundamental divisions, ethnic groups and nationalities gave rise to a comprehensive socio-political movement. In this case the mobilization is ideologically initiated by the leaders. The goal is the expropriation and seizure of power from a ruler to a new ruler. At the modern stage, the movement emerged with the existence of a conditional approach, disunity needed resources to be mobilized. There is a balance of mobilization from above and participation from below, the role of the leader is no longer dominant and the ultimate goal is the distribution of power. Then in the development of the modern post, the emergence of the movement comes from its own dynamics, protests arise over various kinds of individual opportunities, no single group or division is dominant. The pattern of action and activities is based on self-awareness which is autonomous as its final goal. The emergence of ethnic politics begins with the growing awareness that identifies them as a particular group or ethnic group. This awareness then raises solidarity between groups and nationality. Ethnic politics refers to the politics of "ethnic groups" and "small minorities", while the interpretation of ethnic groups can include ethnic nations. In contemporary political discourse the nuance is narrower. In this context, usually an ethnic group or ethnic minority does not have a certain territory. Their aim was different from those of classical nationalists, they did not want the "self-determination of nationality" in a national territory (state). However, more on the acceptance of protection and progress for the group, especially for individuals in that group, in an existing country. Kellas, (1988: 119).

2.2 Social Conflicts

Basically, the existence of the Chinese in Indonesia has been a long time. According to Kwartanada (1996), the presence of Chinese in Indonesia is thought to have existed since the 5th century with the arrival of a priest named Fa-Hsein. This means that the Chinese have been in Indonesia for 15 centuries, long before the Dutch colonized Indonesia. However, the next wave of arrival of the Chinese was during the Dutch colonization through the Malaysian plains.

They were brought in because their labor was needed in the tobacco plantations opened by the Dutch (Erika Revida, 2006). Fitri Sri Rizki distinguishes the Chinese in Indonesia who are divided into two parts, namely totok China and paranakan China. Totok Chinese are Chinese who have only settled in Indonesia for one or two generations, while paranakan Chinese are Chinese who have lived in Indonesia for three or more generations and many of them have even had mixed marriages or amalgamations that produce offspring. Totok Chinese people hold stronger traditions from their ancestors so that all their behavior is unique compared to peranakan Chinese. The value of the Chinese peranakan tradition that originated from their ancestors has faded to the point where the distinctiveness of being Chinese is less prominent, sometimes even creating new peculiarities. Although there are differences, they both have the same cultural roots which can be distinguished from other ethnic cultures, especially from the Malay ethnic culture. Although the Chinese in Indonesia have lived in Indonesia for a long time, their existence who is claimed to be non-indigenous continues to live in isolation from the indigenous population. This situation has something in common with life in Malaysia, where the life of the Chinese living in isolation from the natives was caused by the British colonial police through "splits and orders that called for separation between the three major ethnic groups in Malaysia so as not to unite. The existence of China in Indonesia, which lived in isolation from the indigenous population, was due to economic factors where the Dutch employed Chinese in tobacco plantations, which in turn became successful tobacco entrepreneurs. with the presence of other foreigners such as Arabs, Indians and Europeans. There have been many incidents of conflict between the Chinese and local residents in Indonesia. The cause of the conflict was mainly economic problems which showed that non-indigenous groups were dissatisfied with the distribution of income and business activities. Factors that hinder integration in Indonesia are differences in orientation, customs, language, religion, economic structure and participation in politics.

Nurul Endi Rahman (2013) said that political and economic factors had long been the cause of conflict between local residents and peranakan Chinese. Since the Dutch handed over areas such as Besuki, Panurukang, Lumajang, Jember, and Bondowoso. Under Chinese rule many of the local Javanese leaders declined and were replaced by the Chinese. The climax of this situation resulted in the death of Chinese landlord Han Tik Ko in the 1813 conflict. Basically, Indonesian people with their Eastern customs are open to other ethnic groups and may live side by side. But ethnic Chinese experience ups and downs of conflict everywhere. In Situbondo there have been two conflicts between the local population and the ethnic Chinese, namely in 1967 and 1998. This situation has something in common with the presence of the Chinese in Malaysia on the basis of splits and orders from the British suggest that ethnic groups in Malaysia cannot be united. The placement of Chinese ethnicity in Bandar and in the territory of the entourage caused the Chinese to get privileges, especially proficiency in trading so that they controlled the economy compared to other ethnicities, namely Malay and Indian. The climax of the conflict in Malaysia was the May 13, 1969 riots. However, this incident has become a valuable lesson for the kingdom and society so that this incident does not happen again. The kingdom introduced the New Economic Foundation (DEB) with the aim of reducing the gap between ethnic groups in Malaysia (Ismail Yusuf et.al., 2000).

The kingdom of Malaysia / Indonesian government does not have a concept like DEB to reduce economic disparities between people in Malaysia. The New Order government tried to improve the people's economic level through Economic Development which was considered successful in the 1980s, but this success was not accompanied by an adequate increase in the quality of human resources (education), so that the concept of economic development was porous which resulted in the Indonesian State experiencing the most severe crisis in Southeast Asia in 1997.

The peak of the crisis led to riots in Indonesia on May 13 - May 15 with the target of the mass rampage being the Chinese. The biggest concentration of the rioting of this incident was in the areas of Jakarta, Medan and Surakarta. Many shops and companies owned by ethnic Chinese were destroyed. (http://id.wikipwdia.org/wiki/ker riot_mei_1998). John T. Sidel (1998) explains that Suharto's political control during the New Order government on the economy can be said to depend on a group of middle-class businessmen, most of whom are ethnic Chinese. Two big businessmen who had become Suharto's colleagues, namely Liem Siou Liong and Bob Hasan who became conglomerates during the New Order era. The two conglomerates were able to build their companies through the support provided by the New Order regime in the form of loans and monopolies. The pattern of economic development in society at that time was dominated by the emergence of "local conglomerates" who had connections with military officers and certain figures. Likewise, Chinese entrepreneurs in the regions get priority because they are more trusted in loans than banks compared to local local entrepreneurs. This is what causes frequent conflicts between ethnic Chinese and local communities. Religion is very important in terms of ethnic relations. Clifford Geertz (1998) states that religion is an adhesive element that can lead to unity, but can also lead to disintegration. In a case study in Indonesia, Sofian Munawar Asgart (2003) states that most conflict incidents in Indonesia are related to religious issues which then have an impact on destruction of places of worship. Most of the houses of worship damaged were churches, although there were several damages to mosques, temples and monasteries. Since the New Order government, around 358 churches have been damaged, burned and destroyed.

3. Methodology

Research uses a quantitative approach. The population in the study as many as 360 people with details are 178 non-indigenous people and 182 indigenous people. Methods of collecting data through a psychological scale and interviews. The sampling technique used is simple random sampling. Data analysis techniques use simple regression.

4. Results and Discussion

There are two types of findings carried out in this study: (1) Descriptive analysis of respondents and data distribution and variable mean. (2) Quantitative analysis and hypothesis testing. The Descriptive Analysis of Respondents describe below:

Figure 1: Descriptive Analysis of Respondents

	Category	Frequency	Percentage
1.	*Gender* Male	183	50.83
	Female	177	49.17
	total Students	360	**100.00**
2.	*Education Level* Postgraduate	109	30.28
	Bachelor Degree	243	67.50
	Senior High School	8	2.22
	total	360	100.00

Source: 201 8 research report

According to Figure 1, based on the table above, it can be seen that the majority of respondents are male (male), which is as many as 183 people or equivalent to fifty points eighty three percent (50.83%). While respondents who were female (female) were as many as 177 people or equivalent to forty-nine points seventeen percent (49.17%). This means that the involvement of male respondents is greater compared to female respondents.

Furthermore, based on the level of education, it is obtained an illustration that generally the respondents have undergraduate education, namely as many as 243 people or equivalent to sixty-seven points fifty percent (67.50%). While the respondents who had graduate education were 109 people, equivalent to thirty points twenty eight percent (30.28%). When respondents who are educated in senior high school are as many as 8 people or the equivalent of two points twenty-two percent (2.22%). This means that respondents have good reasoning ability, are able to analyze problems rationally and are not easily provoked by various issues that develop in society. This is because they generally have a relatively high level of education. The distribution of e-mail and frequency and the percentage of identity politics among the community are outlined below:

Figure 2
Distribution of average, frequency and percentage
of identity politics among the community

Ethnicity and Category	Frequency	Percentage
us High	251	69.72
Low	109	30.28
total	360	100.00
Non Indigenous High	187	51.94
Low	173	48.06
total	360	100.00

Source: Research report,   2018

According Table 2.1 above, obtained a description that, in general respondents have a high level of identity politics. Where in the native respondents the level of identity politics is high as many as 251 people or equivalent to sixty nine points seventy-two percent (69.72%). While respondents who have a low level of identity politics are 109 people or equivalent to thirty points twenty delpan percent (30.38%).

When non-indigenous respondents generally also have a high level of identity politics. This is evidenced by the description of the data. 187 people classified as having a high level of identity politics or equivalent to fifty one points ninety-four percent (51.49%). While respondents who have a low level of identity politics are 173 people, equivalent to forty eight points zero six percent (48.06%). This means that the politics of politics (ethnicity, race and religion) dominates the behavior shown by these two groups of people, both indigenous and non-indigenous. However, the main dominance occurs in indigenous groups.

This means that even though both groups have a tendency to think and behave based on identity politics (related to ethnicity, race and religion). But indigenous groups dominate more. This means that identity politics has become a practice and general thought among indigenous groups. So if there are issues related to ethnicity, religion and race, then it has the potential to become a center of attention and community assessment of this. The question then is whether

the issue of ethnicity, religion and race which is the identity politics of the community has been the source of the high level of social conflict in the midst of society? To answer the question, in the next section, the results of the analysis of the distribution of frequency and average and the percentage of social conflicts in the community related to identity politics are described as follows:

Figure 3 Average spread, frequency and percentage

Category	Frequency	Percentage
High	18	5.00
Low	342	95.00
total	360	100:00

Source: Research Report, 2018

According to Figure 3 above, an illustration shows that social conflict in Padang City is classified as low or as much as five percent (5%). This means that social conflicts that carry identity politics are very rare. Thus, the social conflict in the city of Padang is still relatively small. But it still needs to be watched out, because as a matter of fact this still exists in the midst of society. Furthermore, the correlation analysis between the two variables (identity politics and social conflict) was informed that $r_{count} = 0.21$. Then $r_{table} = 0.096$ and $p = 0,000 > 0.05$. This means H $_o$ *be accepted* or rejected H $_1$. So, there is No. significant correlation between identity politics and social conflict in the city of Padang, West Sumatra. This means that both variables (identity politics and social conflict) stand alone. Where identity politics are in the high category, they are not necessarily related or correlated with social conflicts that exist in the community. Thus, even though people have a tendency to practice identity politics, it is not directly related to existing social conflicts. Because the value of $t_{count} < t_{table}$ $(0.983 < 2,110)$ then Ho is accepted, meaning that there is no significant influence between identity politics and social conflict. So, in this case it can be concluded that identity politics does not affect social conflict in the midst of the people of Padang City.

5. Conclusion

The politics of identity that exist in each tribe have different styles and backgrounds, starting from the emergence of identity politics caused by injustice, forms of resistance, inherited noble values, and tools to show the identity of a certain ethnic group with other tribes. The Indonesian government must pay attention to the diverse identity politics that exist in Indonesia so that the existence of ethnic identity politics does not interfere with the spirit of nationalism. However, the existence of identity politics can strengthen the nationalism that exists in Indonesia with a form of national identity politics that upholds the value of unity and integrity in diversity. Then the attitude of nationalism and identity politics must be accompanied by a strong attitude of national solidarity. A strong attitude of national solidarity will give birth to a stable and respectful community structure and a feeling of belonging to one another, in this case, is a citizen. country.

However, today it is not uncommon for solidarity to experience various kinds problem, because many people are trapped in solidarity in the narrow sense, namely groups. The number of clashes between tribes, groups, religions and even football supporters shows that there is something wrong in interpreting the attitude of solidarity in society. Solidarity should be interpreted as an attitude of mutual affection between individuals, an attitude of upholding the

norms that exist in society, and an attitude of mutual feeling of the same fate and ideals within the framework of the Unitary State of

the Republic of Indonesia (NKRI). With an attitude of high national solidarity, every citizen will become a joint movement to create a just and prosperous country, in accordance with the mandate of Pancasila as a common view of life for the Indonesian people. The seeds of conflict in the regions as a result of class disparities and injustice have become increasingly sharp, and various horizontal conflicts have erupted, such as the East Timor conflict which finally became independent, the Sambas conflict, the destroying of China, the Ambon and Papua conflicts. All of them result from integration which only promotes one ethnicity. Broadly speaking, conflicts in Indonesia are caused by non-indigenous issues, religious issues, and ethnic issues related to the political economy gaps that arise from these issues. The life of the Chinese who control the economic sector causes their life to be separated from the indigenous groups. There have been many conflicts between you Chinese and the indigenous people in Indonesia. The cause of the conflict was mainly economic problems which showed that non-indigenous groups were dissatisfied with the distribution of income and business activities. This also applies to religious issues, particularly the relationship between Islam and Christianity. Religious conflicts often occur in Indonesia, not necessarily due to purely religious issues, but economic factors. Although Christians are much smaller in number than the Muslim population, from an economic aspect the Christian population is more established than the Muslim population. Likewise with ethnic conflicts, namely the domination of Javanese tribes under political and economic power, which led to conflict cases on the stage of history in Indonesia. Likewise, the economic dominance of the Makassar Bugis in Ambon and the economic domination of the Madurese tribe in Sambas was the trigger for the conflict in the two regions.

Identity politics that smells of SARA (Tribe, Race and Religion) still dominates many thoughts and behaviors among the people of Padang City. Both those belonging to the natives and non-natives. But what should be grateful is that, it does not necessarily increase the potential for social conflict among the people of Padang City. This is possible because people are generally rational-minded, not easily provoked and subject to misleading issues, especially related to ethnic, racial and religious issues. Then the people of Padang City prioritize deliberation and consensus as the foundation to stand if there is a social conflict. That is to find out and take wise steps to be able to resolve conflicts. Even though all the findings above have given a picture that is not too worrying about social relations between indigenous people (Indonesia) and non-indigenous (Chinese). But in fact the terms native and non-native themselves have "fortified" their social relations, meaning that there has been *a social dichotomy* in the community, namely: between *ingroups* and *out-groups* which, if maintained, will become a gap in the midst of society. So it is strongly recommended that the term "native-non-native" be abolished. But the term Indonesian society should be used which includes indigenous people and immigrant communities.

Negative steritipe between immigrant communities (Chinese) and *Peruvian* (Indonesian) indigenous peoples is abolished in the mindset and behavior of the community. The example of the *stereotype* needs to be abolished is that the indigenous people of Indonesia are lazy and do not want to work hard and are easily satisfied quickly. Whereas negative stereotypes in immigrant communities (China) are deceitful, justifying all means and always involved in corruption, nepotism and collusion. Given the negative stereotype is also the forerunner to the occurrence of social conflict in the midst of society. Furthermore, what needs to be underlined is that AS-SBK (*Customary jointed with Shari'a and Shari'a jointed Kitabullah*) needs to be respected and valued by migrants (Chinese). So that they need to understand and realize that, indigenous people (Indonesia), the people of Minang highly uphold Islamic values and

therefore never underestimate and undermine Islamic values as intehral related to the pattern of life of the Minang community in general.

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