

## **Efforts to Resolve Social Conflict in Facing Social Conflict Emergencies in Indonesia**

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### **Abstract**

*The diversity of religions, ethnic identities and cultures in Indonesia has unwittingly created building blocks that disrupt the harmony of social cohesion and interrelationships. Conflicts with ethnic nuances are often associated with a spirit of ethnocentrism and narrow nationalism. Ethnocentrism is a way of thinking that makes one's own group the center of everything and becomes the benchmark for assessing and measuring other groups. Each group is assumed to cultivate its own pride and self-esteem, feel superior, glorify the sanctity of its own group and look down on other groups. Each group thinks that its group's tradition of thinking and acting is the most correct while the traditions of other groups are always viewed with disdain. Misperceptions of subjective culture in responding to the diversity of ethnic, cultural and religious identities in social life can lead to large-scale conflicts that require government intervention in efforts to resolve emergency conflicts in Indonesia.*

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## **1. INTRODUCTION**

As an archipelagic country consisting of various tribes, religions and races, Indonesia is very rich in diverse cultures. National and state life in Indonesia, which was previously known as the archipelago, is inhabited by hundreds of ethnic groups that have grown and developed in an atmosphere full of bloody social conflict since Indonesia's independence. The diverse conditions in society trigger friction between ethnic groups. In fact, several historians and socio-humanities observers say that the SARA conflict in the Malay nation occurred before the pre-colonial era. SARA conflicts are part of the life of multi-ethnic, multi-ethnic communities religious, And multicultural like Indonesia.

When compared with countries with a uniform social structure, countries with a higher level of social diversity are more likely to give rise to disputes. Heterogeneity within a country often causes clashes between clans, religions and races, which in many cases are referred to in Indonesia as clashes of clans, religions, races and beliefs (SARA).

The nation's potential to progress based on the principles of solidarity and respect for differences is greatly enhanced by the diversity of socio-cultural values, including customs. Considering that socio-cultural values from an ethnic perspective are something that must be respected and even sacred, there are events that are considered less appreciated or violating these values clearly easily invites a backlash that leads to hostility.

The diversity of religions, ethnic identities and cultures in Indonesia has unknowingly created a building *block* which disrupts harmony and cohesion integration socially. The cause of the cracking of this mosaic was later discovered to be the New Order's

authoritarian system. The New Order did not design harmony and peace between ethnicities and religions on the basis of diversity (*plurality*), but rather uniformity (*uniformity*). Triandis said that most of the conflicts between groups that had occurred were caused by different subjective cultures. The elements of subjective culture are: categorization (concept), evaluation, association, elementary cognitive structure, belief or belief, attitude, *stereotype*, expectations, norms, ideals, roles, tasks, and values.

This diversity is colored by the quantity of heterogeneous Indonesian people, who live spread across all corners of the region from rural to urban areas. Several of these factors all have the potential to cause social conflict. Apart from the decreasing sense of nationalism, currently Indonesian society is faced with social inequalities such as social stratification. This social stratification is not only focused on fulfilling economic needs, but is usually also political.

The increasing difficulty of obtaining employment, the absence of equal treatment in the legal field, and a number of violations of pro-people's rights, are increasingly widening the social gap that occurs. Various social movements emerged to respond to these conditions, in various forms, for example: nuances of SARA, the desire to separate from Indonesia, and so on. These social movements cause problems regarding overlapping ideology, politics, economics, socio-culture and security.

This condition triggers conflict both between community members and with other community groups. Conflict is generally motivated by differences in characteristics that individuals bring to an interaction. These differences include physical characteristics, intelligence, knowledge, customs, beliefs, and so on. Conflict is very contradictory to integration, because integration runs as a cycle in society. Controlled conflict generally results in integration, but conversely imperfect integration can create conflict.

Conflict as a failure of integration is a mechanism that society in a nation must go through to perfect the integration process of its members. The conflicts that occur in Indonesia, whether they raise issues of ethnicity, religion, economics, etc., are a means of learning for the parties in conflict, including the government and other peace actors. If conflict can be handled well, efforts will re-weave a frame of diversity that is beautiful and comfortable.

The ongoing conflict is not just to maintain life and existence. However, it also aims at the level of destroying the opponent's existence. Because conflict is a part that always exists in society. Conflict will only disappear with the end of the existence of a society. Conflict is also often seen as a form of struggle to obtain scarce things such as value, status, power, authority, and so on. Where the goal of those in conflict is not only to gain profit but also to subdue their rivals. Conflict is often seen as something negative, because people see the impact of conflict that uses violent methods such as clashes between groups, war, and so on. These impacts also generally take the form of material and non-material damage and loss. Conflict has a traumatic impact. And it is considered to disturb the stability or balance expected by society in general.

With the views mentioned above, many people think that conflict should actually be avoided because it is considered something that is not good. Because usually the trigger factor for this conflict could be triggered by ordinary problems and can be resolved by road peace and its shortcomings. Conflict usually originates from several aspects such as social change, differences in authority, differences in interests and cultural differences. So, it can be said that conflict is actually not a necessary problem to worry about. So, as long as we understand the causes and how to control them.

The phases in which a conflict occurs can basically be recognized, but the sequence does not follow certain rules, so it is difficult to predict. This relates to a very strong, even

unpredictable (moving sporadically) discordant personality. The escalation of violent conflict, whether it spreads or not, is what matters. Transitions from one phase to another do not always have the same effects, and sometimes they are even unexpected. For example, many ethnic conflicts end without the other party acting as a mediator. The interaction of various pre-existing factors produces all phase shifts and their consequences.

Indonesia has quite latent potential for conflict, if it is not managed wisely it can lead to disintegration, namely the potential for conflict between ethnicities, religions, races, groups, central-regional, civil-military, government or state institutions, authorities-society, etc. Apart from that, there is the potential for conflict that colors the implementation of regional autonomy, such as conflict between locals (bordering each other), conflict between local-based people fighting against government officials, conflicts between regional government and central government, and so on.

Conflict resolution patterns in one area may not be applied in other areas. Therefore, in determining steps to resolve various conflict incidents, it is necessary to observe and analyze them, not only based on universal conflict theory, but also using local paradigms so that objectivity remains within the framework of local conditions, values and order of life. Important factors that form the basis of conflict analysis and resolution include: stakeholders involved, phase level of conflict, issues and causal factors, type of conflict, direction or regional policy, potential resources, nature of violence, territory, capacity and equipment. (*tools*), and communication and relations between the conflicting parties. Responding to conflict requires more precise resolution by implementing a resolution model that is adapted to regional conditions and local culture. Based on the background above, the problem formulation of this research is how to determine the status of conflict situations both on a national and regional scale, as well as efforts to resolve conflicts that occur in Indonesia based on Law Number 7 of 2012 concerning Handling Social Conflicts.

This research is doctrinal research that is analytical in nature. This research uses a qualitative method, a method that emphasizes dynamics and processes with an emphasis on efforts to resolve conflicts that occur in Indonesia. Apart from that, this research also uses a comparative method. The comparative method will be carried out by comparing the efforts made to resolve social conflicts that occur in Indonesia based on Law Number 7 of 2012 concerning Handling Social Conflicts.

## 2. DISCUSSION

### A. The Concept of Dangerous Conditions in Indonesia

#### 1. Use of the term Dangerous Conditions in Indonesia

In Indonesia, regarding situations of danger and matters of urgent urgency as the basis for government action to form a Perppu in the context of saving the interests of the nation and state, the legal basis can be found in Article 12 and Article 22 of the 1945 Constitution. Article 12 confirms that "the President declares a situation of danger, the conditions and consequences of the state of danger are determined by law." Article 22 states that "in the event of an emergency that compels the President to enact government regulations in lieu of law".

Based on the provisions above, it can be seen that there are 2 (two) categories of unusual (extraordinary) conditions in the country or state emergencies. (*state of emergency*) namely First, the situation of danger, and second, the situation of compelling urgency. Both categories have the same meaning as a state emergency (*state of emergency*), However, the two have differences in emphasis, namely that the term danger situation places more emphasis on its structure (external factors)

whereas in the case of a compelling emergency, it places more emphasis on its content (internal factors).

The use of these two articles is very different, namely that Article 12 of the 1945 Constitution focuses more on the authority of the President as head of state to save the nation and state from interference from outside the country, while the use of Article 22 of the 1945 Constitution is in the regulatory realm, namely regarding the President's authority to determine Perppu. Thus, there is more emphasis on the internal aspects of the country in the form of urgent legal needs. That is why, if you look closely at the provisions of the 1945 Constitution, there are 3 (three) important elements together (cumulatively) which form the definition of a state of emergency for the country (state of emergency) which creates a compelling urgency, namely: first, the element of a dangerous threat (*dangerous threat*); second, the element of necessity that requires it (*reasonable necessity*), and third, the element of time constraints (*limited time*) which are available.

In practice in Indonesia, various variants of the formation of Perppu do not fulfill the elements of a state emergency (*state of emergency*) cumulatively as stated above, so it is questionable what the essence is of formation Perppu which do not fulfill these three elements simultaneously in accordance with the mandate of the 1945 Constitution or in the interests of the nation and state or only in the interests of the President and his cronies or only in the interests of a group of people.

To anticipate this situation, in Indonesia constitutional provisions have been laid down in Article 22 of the 1945 Constitution, as follows: (1) in the event of a compelling emergency, the President has the right to stipulate a Government Regulation in Lieu of Law; (2) Government regulations must be approved by the House of Representatives in the following session; (3) if approval is not obtained, the Government Regulation must be revoked. The provisions as intended in paragraph (1) above are very necessary so that the safety of the country can be guaranteed by the government, which forces the government to act quickly and appropriately. However, the government is not free to form Government Regulations in Lieu of Law (Perppu) because the government remains inseparable from the supervision of the House of Representatives.

In Perppu no. 23 of 1959 concerning Dangerous Conditions, regulates various matters relating to the implementation and termination as well as the conditions and legal consequences of implementing dangerous conditions. If previously a dangerous situation was differentiated between an emergency (*martial law*) and the state of war (*state of war*), In this law, the state of danger is differentiated according to its level, namely a state of war emergency, a military emergency and a civil emergency. The words emergency is considered identical or simply a synonym for the word's danger.

Iwa Kusuma Sumantri in his book Science of Law and Justice defines *state emergency law* or emergency law as a law that is deliberately held in and for emergency situations, that is, narrow and critical situations, very situations endanger. He continued, emergency law is contained in the emergency law made by the Government with the following conditions: 1). Urgent circumstances; 2). Security endangers and threatens the existence of the state; 3). To overcome the circumstances and difficulties arising from the dangerous situation; 4). There was no opportunity to discuss it with parliament (and the Senate); and 5). The law only applies during times of danger. If these conditions are not met, then the emergency law made by the Government is contrary to democratic and popular principles and has the potential to violate human rights.

Emergency law is made useful to 'overcome emergencies', or at least it is implemented only when an emergency occurs. Thus, the Dutch colonial law which is still in effect/allowed to apply to this day means that this law is still needed and/or has not yet been abolished because there is no replacement.

Based on these characteristics, the nature of emergency law itself has privileges/privileges in its use, meaning that it is necessary to resolve state of affairs emergencies. In this sense, emergency law often conflicts with positive law and general principles of justice. Protection of the principles of general justice in emergency law is very dependent on the government and its tools of power in the process of drafting the law.

A state of emergency can be imposed at any time necessary in accordance with doctrine *necessity*, that is, if the need arises for it. Doctrine *necessity* This is actually what is contained in what is formulated in article 12 of the 1945 Constitution as a state of danger and the nature of the substance of compelling interests as formulated in article 22 paragraph (1) of the 1945 Constitution. (*necessity*) what is meant is indeed caused by extraordinary events or potential events, the head of state as *the Sovereign* which in this case, according to the provisions of the 1945 Constitution, is that the President can and indeed must act to prevent and overcome abnormal conditions so that the condition of the country and government remains or returns to normal conditions.

Jimly provides the conditions for a country to be able to implement a state of emergency, namely that it must first ensure that it exists: 1). *necessity of self-defenses* for the state to act to address a danger Which threaten (*dangerous thread*); 2) the threat itself is sudden or sudden so that there is no longer time available to hold consultations or discussions and determine joint policies between the executive and legislative parties; and 3) there really is no alternative solution that is better and more effective to overcome the dangerous threat in question unless the method or action taken is carried out. (*extra-ordinary measured*). No matter how serious the emergency problem that occurs, it should be able to be resolved with existing legal instruments to ensure the functioning of power functions that protect the interests of all the people. If there is no other possible way, then apply a state of emergency. According to Jimly, the law that applies in an emergency country is an emergency law (*martial law, age of siege*).

## 2. The Nature of Emergency in the Law on Handling Social Conflict

In Law Number 7 of 2012 concerning Handling Social Conflict, no *regularly* directly declare an emergency or dangerous situation. However, the characteristics used in this law are closely related to social emergencies. Through this law, the authority is given to the central government and regional governments to determine the status of conflict situations in order to resolve conflicts that cannot be resolved by normal means. Articles 14 to 31 of this Law indicate the characteristics of an emergency or danger by determining the status of a conflict situation which is adjusted to the location and scope of the conflict area to determine the scale of social conflict. Determination of the status of a conflict situation is valid for a maximum of 90 days and must be reported to the Governor or President.

Determining the status of social conflict can be done according to the scale of the conflict. State Status *Conflict* determines if the conflict cannot be controlled by the National Police and disrupts government functions. Determination of Regional Social Conflict Status can be carried out by the Governor, or Regent/Mayor.

Meanwhile, the President determines the status of National Social Conflict. In determining the status of a national scale conflict situation, the President can appoint a minister who is in charge of coordinating political, legal and security affairs to carry out various restrictions, including temporarily limiting and closing conflict areas, temporarily restricting people from leaving the home, and placing people outside the area. conflict for a while, and prohibit people from entering conflict areas or leave conflict areas temporarily.

Meanwhile, the regional government determines the status of social conflicts in Article 16 of Law no. 7 of 2012 was tested at the Constitutional Court with case number 8/PUU-XII/2014. Regional heads in determining the status of a conflict situation must ask the DPRD for consideration first. This is because the DPRD is representative of the public so it must be in line with the concept of democracy. The Constitutional Court then decided that determining the status of Social Conflict as intended in the Law on Handling Social Conflict was different from the concept of the Law on Dangerous Conditions and Article 12 of the 1945 Constitution. In its considerations, the Panel of Judges assessed that understanding Article 16 of Law no. 7 of 2012 must also be linked to Article 14 of Law no. 7 of 2012 which focuses on determining the status of a conflict situation is only determined if a conflict cannot be controlled by the National Police and disrupts government functions. So regional heads cannot immediately unilaterally designate their region as a conflict area, because it requires deepening the process started due to an incident involving parties in conflict and if the Police do not quickly control it, the situation could escalate to involve the masses of both parties to the conflict, thus threatening the physical and mental safety of the community, loss and destruction of community property, and disruption of the environment.

## **B. Conflict Theory**

Etymologically, conflict comes from Latin *with* which means together and *fly* which means impact or collision. Meanwhile, Soerjono Soekanto defines conflict as a process of achieving goals and interests by weakening the opposing party, without paying attention to applicable norms and values.

Social conflict can be understood as a conflict between members of society in nature comprehensive in every line of life. Conflict is a process of achieving goals by weakening the opposing party without considering the prevailing norms and values. Conflict can also be understood as a social process that takes place involving people or groups who challenge each other with threats of violence. Social conflict is a form of interaction between one party and another in society which is characterized by mutual criticism, pressure, and even destruction. It can occur when two or more parties meet and have relatively the same interest in something that is limited in nature.

According to Dahrendorf, a society will not experience conflict if there is no prior consensus. For example, group A and group B will not be involved in conflict because they have never lived together and do not know each other. Vice versa, conflict can lead us to consensus. According to Ralf Dahrendorf, conflict will arise through social relations in the system. Therefore, conflict is unlikely to involve individuals or groups that are not connected in the system. Dahrendorf's theory explains that relationships in social structures are determined by power. The power in question is the power of control and sanctions which allows the owner of power to give orders and gain benefits from those who are not in power.

In Dahrendorf's view, conflicts of interest are something that cannot be avoided in the relationship between those who have power and those who are not in power. Initially, Dahrendorf formulated conflict theory as a partial theory applied to analyze social phenomena. Then, he saw that society had two different sides, namely cooperation and conflict. Therefore, Dahrendorf analyzed social conflict with the perspective of structural functionalism sociology to perfect his theory. He also adopted the Marxian theory of class struggle to construct a theory of class and class conflict in society and industry. He connects functional thinking regarding the structure and function of society with the theory of conflict between social classes. Not only that, Dahrendorf also does not see society as static, but can change due to social conflicts that occur.

### C. Ethnic Social Conflict in Indonesia

Indonesia is a multicultural, multiethnic, multi-religious, and multi group. As a result, Indonesia is known as a nation with a diverse society. With the diversity of identities, nationalities, races and religions that exist within it, this multicultural society then tends to become congested. Besides different language and customs, there are also differences in customs that alone. The grid will thus lead to inevitable clashes, both local and national, which then attract the attention of the general public.

Society is a social creature that continues to work together. Humans often face conflict (disputes) in their interactions. Social conflict does not arise spontaneously and is not as easy as we hope. On the surface, there are many reasons why conflict arises. Conflict is usually a social phenomenon that often manifests in social interactions. Throughout Indonesia's existence, most of the time sheltered by different disputes, two struggles that occurred between the Indonesian state and colonizer, as well as the clashes that occurred between these countries. According to Simon Fisher, the following theories contribute to conflict in society: Human needs theory causes conflict because basic human needs, both physical and mental, are not met or hindered. Public relations theory allows conflicting groups to exist, leading to hostility. As a result, differences of opinion are a natural part of living together. To prevent social disintegration in people's lives, it is necessary to control conflicts and find wise and peaceful solutions.

### D. Peace Concept

Peace in Galtung's perspective is classified into two categories, namely *negative peace* (negative peace) and *positive peace* (positive peace). Negative peace is defined as a state of peace without any organized collective violence (*absence of organized collective violence*). Meanwhile, positive peace refers to a condition where there are values (*value*) which is generally agreed upon by every community entity in a certain area, such as being free from fear (*free of fears*), economic growth and social welfare, cooperation, freedom from exploitation, equality of rights and opportunities, justice, pluralism, participation, freedom of action and other forms of social justice.

### E. Conflict Resolution in Indonesia

Conflict ethnicity in Indonesia can be resolved and there must be a concrete solution. In his book entitled *Theories of conflict*, Galtung explains how inter-ethnic conflicts in a country can be resolved. First, through third party intervention where the third party's intervention decision is final and binding. An example is the court. Second, mediation. This mediation is a way of resolving disputes through a third party who is also called a mediator. Third, mutual socialization.

The process of resolving conflict with transformation before the conflict occurs where people live peacefully at that time. There is another way to resolve existing conflicts, namely legal protection. Apart from that, instead of resolving intercultural and ethnic conflicts in Indonesia, we also need a deeper understanding of the function and role of law in the life of a multicultural and multiethnic society. Therefore, the question of the national legislative paradigm implemented by the government must be part of a holistic view.

In Article 1 paragraph (2) of Law Number 7 of 2012 concerning Social Conflict Management, it is emphasized that conflict management is a series of activities carried out systematically and planned in situations and events both before, during and after a conflict occurs which includes conflict prevention, conflict termination, and recovery post conflict. The peaceful dispute resolution system is regulated in Article 8 paragraph (1). Settlement of disputes in society is carried out peacefully; paragraph (2) Peaceful settlement as intended in paragraph (1) prioritizes deliberation to reach consensus; paragraph (3) The results of consensus deliberation as referred to in paragraph (2) are binding on the parties.

There are four stages of conflict handling. The first stage, searching for the Deccans conflict. At this stage, the situation is still characterized by violent disputes. A situation like this may result in loss of life. In conditions like this, the role of the Police beside carrying out maintenance and arrangements, must try to find the right time to start (*entry point*) help the solution process.

The second stage, humanitarian intervention and political negotiations. At this stage, the expected role of the National Police is to intervene to ease the burden of suffering of victims resulting from conflict or war through help treatment and the like. At this stage too. The National Police must begin to initiate dialogue, negotiation or mediation with key figures involved in the conflict as well as other parties involved in finding a resolution.

The third stage, problem solving (*problem solving approach*). At this stage, the role of the National Police is directed at: creating a conducive condition for conflicting parties to transform the problems they face towards peace.

Fourth stage, Creating Peace (*Peace-building*). At this stage, the role of the National Police is expected to be able to spearhead reconciliation and consolidation efforts with all elements related to conflict resolution intensively and seriously, considering that this stage is the hardest stage and will take the longest because it is related to structural aspects or horizontal.

It needs to be reiterated that in helping to resolve conflicts, the main role and function of the National Police is apart from being a mediator, negotiator, *peacekeeping officer* Which professional and proportional, is the ability of the National Police to help resolve it quickly, comprehensively and completely according to the root of the problem, so that it does not drag on, developing to a higher stage giving rise to subsequent conflicts, being exploited by certain groups to fight for their vision and mission or turning the conflict into a commodity politics to attract sympathy, attention and support in various regions so that it develops into a national or even international issue.

## 1. Resolving Ethnic Conflict in Lampung Province

The conflict that occurred between the Balinese Ethnic (Balinuraga) and the Lampung Ethnic (Agom) from 27 to 29 October 2012 was caused by one main root cause, namely the behavior of the Balinese Ethnic (Balinuraga) in social life which was considered offensive and not in accordance with ethnic customs. indigenous



(Ethnic Lampung). Apart from that, the factor that strengthens the occurrence of conflict is resentment from previous conflicts involving the Balinese (Balinuraga) ethnic group and the Lampung ethnic majority villages around Balinuraga Village.

The Regional Government of South Lampung Regency, in this case, has made good efforts to resolve the conflict by acting as a mediator between the Balinese and Lampung ethnic groups. Efforts to resolve the conflict are as follows: (1). The two villages tried to carry out a compromise process by bringing together representatives from each ethnic group to resolve the triggers of the conflict amicably, but this process was unsuccessful and instead gave rise to a greater conflict. (2). The regional government of South Lampung Regency resolved the violent conflict between the Balinese and Lampung ethnic groups by acting as a mediator between the two ethnic groups and succeeded in reconciling the two parties through the stages of mediation. (3). The Regional Government, in an effort to make peace after the inter-ethnic conflict, created an organization that aims to strengthen relations between the two ethnic groups through MPAL (Lampung Customary Balancing Council) and FKDM (Community Early Awareness Forum) which regularly hold meetings up to once a week.

## **2. Tolikara riots on Eid al-Fitr 2015**

This conflict is thought to be related to religion, because it targets certain religious groups and also places of worship. In this incident, it was not only the buildings that were the targets of the mob's rampage, but it also caused one resident to die, and several other people to be seriously injured. This conflict in the name of religion is an old grudge that has been rekindled, whether it is a grudge from the indigenous Papuan community or a grudge in other areas that was exploited during the implementation of activities in Papua. This conflict is considered sThe setting of certain individuals, in this case the actions of the Free Papua Organization (OPM) or foreign elements who do not like peace and tranquility in Papua with the aim of causing the people in Papua to become agitated again.

Basically, the conflict in Tolikora was caused by the negligence of stakeholders and community leaders because they had not succeeded in providing a sense of security, comfort and tranquility. for Indonesian people in Papua. Apart from all this, it seems that the conflict that occurred in Tolikora Papua needs to be a lesson for all of us that conflict in the name of ethnicity, religion, race and intergroup (SARA) is still a strategic issue that is very susceptible to being controlled by the interests of certain individuals. Maybe now in Tolikora Papua, but if it is not followed up quickly by various parties, especially the government, it is possible that the same conflict could happen again, even in a different area.

Since this case occurred, the Government has tried to make efforts to resolve the Tolikora conflict by immediately carrying out rehabilitation, not only providing repairs to damaged physical buildings, burned buildings, but also treating a number of injured victims so that rehabilitation can be carried out immediately. The second effort is to carry out processes and enforce the law. All parties involved in the Tolikara case are being processed legally. The government is carrying out inquiries and investigations, so that they know who the intellectual actors behind this incident are, in the hope that it will not happen elsewhere. The third effort is to build more intensive dialogues between religious leaders, community leaders, central and regional government officials, so that they can have a unified view in responding to diversity. This dialogue was carried out in order to strengthen the role of the Religious Harmony

Forum (FKUB) in facilitating dialogue processes between religious communities in Papua like this, according to the Minister of Religion, which is an important part of efforts to continue to discuss community issues, strengthen brotherhood, and share views in responding to diversity.

### **3. Inter-Religious Conflict in Aceh Singkil**

The Aceh Singkil conflict began in 1979, namely the plan to build the Indonesian Church of God (GTI) and the issue of Christianization in Aceh Singkil. According to Andi Tambunan, in 1979 an evangelist from the Indonesian Church of God (GTI) North Sumatra came to establish a church on Mount Meriah. This incident sparked protests from Muslims in Aceh Singkil, resulting in clashes between Muslims and Christians. The conflict was resolved through deliberation involving religious and community leaders signing negotiations by eight clerics and eight church administrators and ended with the holding of the Joint Harmony Pledge on October 13, 1979.

In 1995 there was an arson at the GKPPD church but thanks to the help of residents the church was saved, then in 1998 the church was burned again by unknown people. In 2001 there was another turmoil because Christians asked for additional construction even though Muslims had tolerated building a place of worship in accordance with what had been previously agreed. The church burning occurred again in 2006 because residents did not agree with the house being used as a place of worship.

On April 30 2012, ripples of conflict emerged again, namely demonstrations by Muslims who forced the government to regulate the construction of church places of worship because of the rampant illegal construction in seven sub-districts in Aceh Singkil. A total of 27 churches are spread across the seven sub-districts. At that time, based on a government decision, permits to build churches were only issued for five units located in Simpang Kanan, Suro, Danau Paris and Gunung Meriah sub-districts. So, churches other than those in the designated places were ordered to be demolished.

In June 2012, conditions in Aceh Singkil heated up again due to the circulation of books without a publisher which were considered insulting to Islam. Muslims who question this problem are actually considered to be disrupting tolerance in the life of religious communities in Aceh Singkil. This continued to harbor and gave rise to new conflicts in 2015. On October 13 2015, the condition of the religious community in Aceh Singkil heated up, causing another conflict to occur with the burning of a church unit in SukaMakmur Village, Gunung Meriah District. This incident was triggered by Muslim dissatisfaction with the regency government's scheduling of church demolition which is planned to take place next week. As a result of this incident, many victims fled to North Sumatra. The newspapers also reported that the tense conditions in Aceh Singkil lasted until midnight and one of the journalists was even the target of a mob attack.

Efforts to resolve the Aceh Singkil conflict were carried out by holding consultation meetings with the hope that there would be a common understanding regarding the rules for establishing places of worship in accordance with the Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9 and Number 8 of 2006 concerning Guidelines for Regional Heads/Deputy Regional Heads for Internal Affairs. Maintaining Religious Harmony, Forum for Religious Harmony, and Establishing Houses of Worship. That the requirement for supporting residents to be local residents in one sub-district, can be extended to one sub-district. It is not required that residents come from different religions, but it must not overlap

with user data. After going through the consultation process, a commitment emerged from the Aceh Singkil Regency Government as follows:

1. The Regent of Aceh Singkil appointed 11 churches that had received recommendations from the FKUB and the District Ministry of Religion Office. Aceh Singkil to immediately issue permits;
2. The Aceh Singkil District Government will build a temporary place of worship in a location not far from the 5 churches that have been demolished/demolished;
3. After completing the licensing process for 11 churches as in point 1 (one) above, the Aceh Singkil Regency Government will immediately process the re-establishment of 10 churches that have been demolished/demolished, in accordance with applicable regulations;
4. The Aceh Singkil Regency Government will continue to communicate and consult with Komnas HAM in every effort to resolve problems, especially before creating temporary places of worship;
5. That in order to rebuild cultural relations between residents in Aceh Singkil Regency which were disrupted after the events of 13 October 2015, Komnas HAM asked the Regent of Aceh Singkil to immediately initiate cultural activities that could be a means of reconciliation for residents in Aceh Singkil Regency.

### 3. CONCLUSION

Based on the discussion above, it is concluded that determining the status of social conflict can be done according to the scale of the conflict. Conflict Status is determined if the conflict cannot be controlled by the National Police and causes disruption to government functions. Determination of Regional Social Conflict Status can be carried out by the Governor, or Regent/Mayor. Meanwhile, the President determines the status of National Social Conflict. Determining the status of a national scale conflict situation is carried out by the President by appointing a minister in charge of coordinating political, legal and security affairs to carry out various restrictions, including temporarily limiting and closing conflict areas, temporarily restricting people from leaving the home, placing people outside conflict areas for a while, and prohibition people to enter conflict areas or leave conflict areas temporarily.

Meanwhile, regional heads in determining the status of a conflict situation must ask the DPRD for consideration first. Determining the status of a conflict situation is only determined if a conflict cannot be controlled by the National Police and causes disruption to government functions. So that the regional head cannot immediately unilaterally designate his area as a conflict area, because it requires deepening the process which was initiated by an incident involving the parties to the conflict and if the Police are not quick to control it, the situation could spread to involve the masses of both parties to the conflict, thus threatening safety of people's bodies and souls, loss and destruction of people's property, and disruption of the environment.

Efforts to resolve conflict can be carried out with a series of systematic and planned activities in situations and events both before, during and after a conflict occurs which includes conflict prevention, conflict termination and recovery. post conflict. In an effort to resolve the inter-ethnic conflict in Lampung, the government acted as a mediator between the two ethnic groups and succeeded in reconciling the two parties through the stages of mediation. In resolving the SARA conflict that occurred in Tolikora, the government took legal steps to investigate the actors involved in the conflict. The government is making efforts to resolve it by way of compromise by building more intensive dialogues between religious leaders, community leaders, central and regional

government officials, so that they can have a unified view in responding to diversity. Meanwhile, efforts to resolve the Aceh Singkil conflict were carried out by holding consultation meetings with the hope that there would be a common understanding regarding the rules for establishing places of worship in accordance with the Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9 and Number 8 of 2006 concerning Head Guidelines. Area/Deputy Regional Head in Maintaining Religious Harmony, Religious Harmony Forum, and Establishing Houses of Worship.

#### 4. SUGGESTION

Conflicts that occur in Indonesia sometimes occur because of small problems that are considered serious by a group of people because of the high level of ethnocentrism within an ethnicity. Community tolerance is very necessary for prevent large-scale conflict from occurring. For this reason, the role of the Government is also very much needed to facilitate moderation in FKUB.

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