Positive Impact of Conflict (Study of Management Conflict in Sukodadi Village, Wagir, Malang Regency, East Java)

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ABSTRACT

Conflicts between religious communities often pose a threat to diverse communities. Consciously or not, diversity can easily be turned into conflict and bring harm to society. But it becomes interesting when the conflict turns out to have a positive impact and influence on the community itself. Society becomes more tolerant and inclusive, when it is able to manage and deal with conflicts that occur. Either directly or indirectly, conflicts between religious communities affect people's mindsets so that they are able to create a more positive living space and avoid conflicts that come again. This study seeks to reveal the positive impact and impact of inter-religious conflict in Sukodadi Village, Wagir, Malang, East Java. using the phenomenological method, with methodical steps of data collection, data analysis and making conclusions. Data collection is done by observation and interviews, and is equipped with a search for library sources. The results found in this study, namely (1) Conflict in the name of religion (Bali Bombing Case) is the trigger for the Sukodadi community to practice active tolerance and (2) public awareness of different groups has increased, as evidenced by the activities carried out in collaboration between religious adherents.

Keywords: conflict, religious conflict, conflict management, tolerance, active tolerance.

INTRODUCTION

Religious conflicts in Poso and Ambon in 2001 were the cause of the Bali bombings in 2002. The bombers said that what they were doing was a form of revenge for the many Muslims who died during these conflicts (Purwanti, 2018); (Retno, 2019); (Solihin, 2022). Religious conflicts that are not handled properly and optimally can trigger bigger conflicts, even terrorism. It is proven that the largest terrorism (Hasanah, 2016) was caused by a conflict that was resolved but did not have a significant and equitable impact on peace. Conflict resolution is important, because conflict cannot be removed from the social life of the community, and so that the impacts are not detrimental. This is corroborated by the fact that conflict is a part of social interaction. Conflicts present in the community become part of social interaction, between cooperative and competition. These three forms of interaction (cooperative, competition, and conflict) will be found in every community or community group. There is no single group that is always cooperative, their life is colored by three forms of networking (Mulyadi, 2002).

In the study of conflict mapping in Indonesia, there are at least two major categories of conflict, namely chronic conflict and latent conflict. Chronic conflict is a conflict based on self-determination and communal conflict or "civil war" between groups or communities. Chronic conflicts often occur in a protracted manner with great escalation. In addition, there is also a latent conflict. This conflict often does not appear in the form of an open and violent escalation, but has the potential to escalate and have a large negative impact if triggers arise. These types of conflicts include public policy conflicts between the state and civil society, fundamentalist conflicts, or social conflicts between community groups (Trijoyo, 2004). The United Nations Support Facility for Indonesian Recovery (UNSFIR) noted that most victims were caused by latent conflict in the form of communal violence (76.9%), compared to separatist violence (22.1%), state and community violence (1%), or violence. industrial (0.1%) ((Azca, 2004).

However, if we return to the sociological approach, there are several major theories about conflict formulated by the figures, including Karl Marx, George Simel, Ralf Dahrendorf and Lewis A. Coser. Based on the chronology of its development, the study of conflict in sociology is divided into two periods, namely traditional and contemporary. Contemporary perspective states that conflict often appears to have a positive impact rather

than a negative one. This is due to the increasing ability of the community to adapt and grow collectively (Susan, 2014). Among contemporary figures, some see conflict as something positive for society (Abdalla & Sender, 2019) (Coser, 1957) (Susan, 2014). One of them is Lewis A. Coser. Coser said that conflict became part of the construction of social structures, which resulted in the consensus or order needed by society (Coser, 1957).

Consensus, according to Coser will strengthen the existing social structure or even form a new social structure (Coser, 1957). The social structures affected by this conflict can be classified into two major groups, namely "in-group" and "out-group".

LITERATURE REVIEW

Mulyadi (Mulyadi, 2002) in "Social Conflict in terms of Structure and Function" reinforces Lewis A Coser's opinion, that conflict is not always negative. Using an anthropological approach, Mulyadi sees conflict as an important component in every social interaction. Viewed from the social structure, society can be classified into structures based on nominal and gradual. The categorization of society based on nominal produces groups, while the categorization of society based on social rank or gradual will produce social class. Between groups or between layers can cause friction, which in turn creates conflict.

With the expansion of the community's social space, social conflicts also occur not only in physical space, but also digitally. Dony Arung Triantoro, in an article entitled "Social Conflict in Virtual Communities Among Youth", found that conflict does not occur in face-to-face form, but also in cyberspace. Triantoro found, forms of digital conflict, such as cyberbullying, hate speech, hoaxes, sensitive statements related to certain groups such as religion, ethnicity, and race. With the communication science approach, it is found that there are groups in virtual communities that can trigger social-digital conflicts (Triantoro, 2019).

One of the groups most suspected of being the cause of the conflict is religion. The Bali Bombing incident is also one of the proofs of how religion that should lead to goodness has actually become the cause of major conflicts. According to Muhamad Hisham in "Religion and Social Conflict", the claim that conflict is caused by religion needs to be handled carefully. Religion is often the element that creates social groups, but cannot be avoided. So its existence needs to be managed properly so as not to cause conflict. Tracing the conflict by mapping is the right step to reach the root of the conflict and find the right way to resolve it.

At its peak, Hisham emphasized that tolerance and inclusiveness are the goals of religious conflict (Hisyam, 2006).

Although religion is often suspected as the cause of conflict, religious leaders can be actors who resolve conflicts. This reality is described in a study entitled "The Role of Religious Leaders Amid Conflict of Public Resistance to Industrial Activities in Gresik". After mapping the conflict between the community and industry, it was found that conflict resolution achieved peace on the role of religious leaders. Religious leaders negotiate and act as social cohesion, so that peace is achieved (Anas, Wulandari, Saraswati, & Utami, 2020).

Religious leaders also play a role in managing diversity in Sukodadi, Malang. The Sukodadi community, Malang, is one of the people who are able to manage religious diversity in the form of local genius. Sukodadi, Malang, consists of people from different religions, namely Islam, Hinduism, Christianity, Catholicism, and Believers in God, but they can create forms of active tolerance. The forms are worship and celebration of holidays carried out jointly between religious communities (anjangsana), inclusive graves, and village clean celebrations. In a study conducted by Muhamad Anas, et al, this describes the forms of active tolerance, in a report entitled "Tolerance between Religious People based on Local Genius in the Social Practices of the Sukodadi Community, Malang" (Anas & Saraswati, 2021).

METHOD

This study uses a phenomenological method, with research procedures in accordance with the sequence of data collection, data analysis, data interpretation, and conclusions, in line with the research model described by Miles and Huberman. Data were obtained through participant observation and interviews (Huberman & Milles, 2009). Observations were carried out directly by researchers in the field, namely Sukodadi Village, Wagir District, Malang Regency. The results of the interviews are primary data, with an in-dept interview pattern.
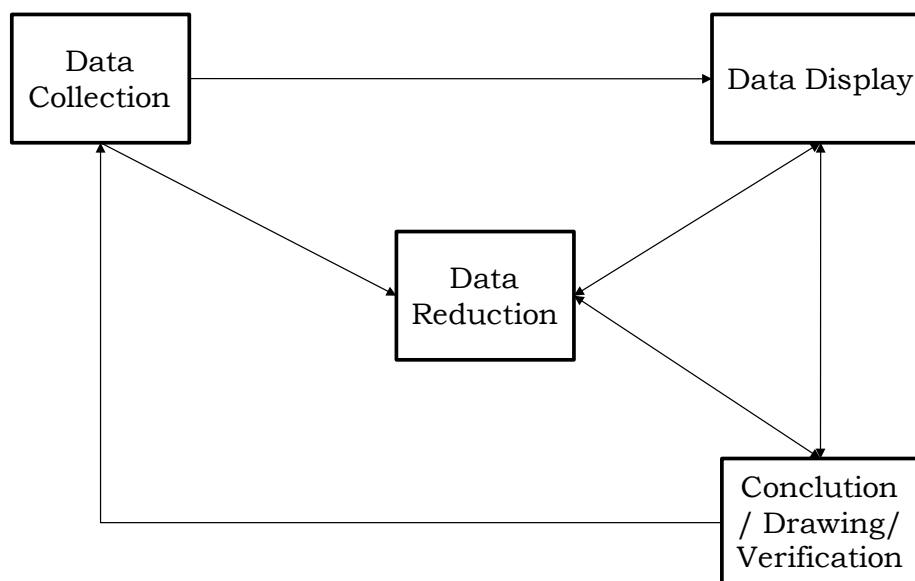
Gambar 1. Metode Penelitian (Huberman & Milles, 2009)

Community leaders from social groups and village government, religious leaders, as well as representatives of youth and women, were the targets of interviews. Data analysis and interpretation were carried out simultaneously during data collection and after (Creswell, 2008).

RESULTS AND DISCUSSION

Sukodadi Community, Malang, as a Non-Group

Sukodadi Village is one of the villages with strong religious diversity which is formed organically. The composition of each religion is as follows: about 60% Islam, 30% Hinduism, 10% Christian, 5% Catholic, and 5% Believer in God (Sulistyo, 2020). The religious diversity in Sukodadi Village is very visible even when entering the territory or village area. Rows of places of worship, both privately and collectively owned, can be seen along the village roads. The more you enter the village area, the easier it will be to find various places of worship (mosques and temples), and they are beautiful. Administratively, Sukodadi Village consists of 6 (six) hamlets with strong religious diversity characters. The six hamlets are Mushroom, Ampelantuk, Kebon Kuto, Genderan, Jengglong, and Petung Papak.

The conditions of this diverse society are often considered easy to cause conflict. However, the Sukodadi people are able to prove that they are a tolerant society. Their form of tolerance was triggered by events in the form of major conflicts, namely the Bali bombings. As the

village with the most Hindus in Malang, this event is considered to be dangerous. However, it turns out that the Sukodadi people can handle the conflict well, with the principle of tolerance. Magnis Suseno views that tolerance is a willingness to acknowledge, even appreciate, the existence or other groups in their different (Magnis-Suseno, 2015). The form of tolerance can be divided into two, namely active tolerance and passive tolerance. Active tolerance is when individuals accept differences and welcome others who are different. Meanwhile, tolerance is when we accept differences only by silencing those differences without specifying (Mandung, 2017).

From the chronological point of view of time and social conditions, the practice of tolerance into Sukodadi can be mapped in two ways, namely the practice of tolerance before the Bali Bombings and the practice of tolerance after the Bali bombing. In general, people's lives in terms of tolerance before the Bali Bombings went normally like most people, there were no differences or interactions between religious residents. They apply tolerance passively. If there is in the name of religion, it will be resolved by compromise and discussion. After the Bali Bombing incident, the Sukodadi community practiced active tolerance, namely not only accepting the existence of others, but also playing a role and supporting other religions. Evidence-based active tolerance activities:

a. *Anjangsana* and Maintenance of Places of Worship

Prior to the Bali Bombings, the people of Sukodadi made visits to the homes of residents celebrating their religious holidays. They don't care what their religion is, all religious holiday celebrations, they visit each other. They call this activity *anjangsana.* This activity continues to be carried out at every religious event, to this day.

After the Bali Bombings, they not only performed anjangsana, but also guarded places of worship of other religions when they performed their rituals. What's interesting is that the guards are followers of other religions, other than those who worship. For example, on Eid al-Fitr, the Christians, Catholics and Hindus are the ones who guard. Or Nyepi day, then the ones who keep it are Islam, Christianity and Catholicism.

b. Inclusive Cemetery

Graves that are inclusive are rather difficult to find in Malang. Generally, graves will be classified according to their respective religions. However, in Sukodadi all religious adherents are buried in the same area. The burial areas between religions are not separated, only arranged according to their respective beliefs. Arrangements are not made for

differences, but respect each human belief and for the purpose of efficient use of land. When Muslims die, they go west, while Hindus go east. Therefore, the placement arrangement becomes an important part to ensure that the rights of each religious adherent are fulfilled. These positions are separated by road boundaries. As for Christians and Catholics are allowed to choose the desired location, either on the west or east side of the road. This is because there are no rules for the burial of Christians and Catholics, so as long as the land is still possible to be dug into a tomb, then anywhere is allowed.

c. *Bersih Desa*

Prior to the Bali Bombing, the *Bersih Desa* event was held once according to Javanese and Islamic rules. However, after the Bali Bombings, they held the *Bersih Desa* event by accommodating all religions to be involved in praying together for their village. Initially prayers for the village were done by Islam, but after that they provided opportunities for other religions to pray in their own way in turn.

This active tolerance activity was also triggered by preventive actions taken by the local government who invited Hindu religious leaders in the Malang Regency area to discuss ways to ensure peace in their area. The religious leaders were gathered by the Malang Regency Government, with the aim of preparing for the bad potentials that occurred and finding a way out so that the conflict did not occur in Malang (Anas & Saraswati, Tolerance between Religious People Based on Local Genius in Social Practices of the Sukodadi Community, Malang ", 2021).

Non-Group Management Conflict

Conflict is seen differently by Lowis A. Coser. Conflict does not describe the condition of a stable and good society, but conflict is part of an effort to strengthen the social structure. Conflict is a natural and normal event. Conflict is an indicator of a healthy relationship in a society. Conflict becomes part of forming the boundaries of the structure of society. For groups that are "outside", conflict is a means for the balance of power and a means for pursuing interests (Kasim & Nurdin, 2015).

Coser uses the term safety-valve value (a development of safety-valve theory – George Simmel) to refer to the mechanism by which people are able to defend their groups from potential conflicts. This serves as a way to defuse any hostility that may arise or grow. This mechanism is applied to conflicting parties (Coser L. A., 2001). Interestingly, Coser does not

see "other groups" outside the conflicting group, which may be affected by the conflict. Coser and other sociologists focus only on groups in conflict. In the concept of conflict, Coser reveals the possibility of a "scapegoating mechanism", which is a means to release frustrations or expressions from the conflicting parties. They present other parties who may be used as new objects for conflict. This new object may take the form of a new conflict that appears with a similar pattern but is carried out by the new subject involved. "Scapegoating mechanism" is an opportunity to express aggressiveness or anger which is a source of satisfaction for the conflict parties.

Conflict is seen as capable of forming a social structure which is divided into in-group and out-group. In Coser's thought, conflict will affect the social cohesion of the conflicting groups, whether the conflict comes from within their group or from outside their group. In-groups are social groups that experience conflict from within their group. Examples include apostasy, betrayal, or disagreements. This in-group conflict will result in stronger social cohesion within the group. So the group becomes more stable. While out-groups are groups outside the community that become strong because of the effects of conflicts that occur between them and their rivals. Out-group is a group that captures external conflict as a process of group reflection, thus making them more anticipating the emergence of conflict in their group. This out-group is referred to as a "negative reference group". Namely groups that provide negative references to other groups (Susan, 2014).

The conflict analysis process needs to be carried out in several stages, namely conflict mapping and conflict analysis. Conflict mapping patterns also vary depending on the details of the elements found. In Paul Wehr's conflict mapping model, conflict is mapped based on its basic elements, namely the context or situation, the parties involved, the issue being the object, the dynamics of the conflict, and alternative solutions (Santoso & Susdinarjati, 2004). In contrast to Amr Abdalla mapping conflicts based on eight main elements of conflict, namely source; interest; positions; parties; attitudes or feelings; behaviour; intervention; and outcomes. In the intervention aspect, it describes the forms of efforts towards conflict resolution. It contains conflict management, conflict transformation, and conflict resolution. First, conflict management is a process used to contain the negative manifestations of conflict without necessarily addressing the underlying conflict over interests, needs or goals. Conflict management goals are peacekeeping, in the form of security, military disengagement, reduction of violence, and humanitarian assistance. Second, Conflict Transformation – a

process that seeks to transform the individual parties from within, their relationship, and the structural factors influencing the conflict in order to establish sustainable and durable peace. While the third is conflict resolution, which is a process which requires collaborative efforts of various parties to reach a reasonable resolution or satisfactory outcome that suits the conflicting parties who are disputing over a particular issue (Abdalla & Sender, 2019). Conflict resolution follows conflict management. After being able to map conflicts, conflicts are managed properly, then in the end conflicts can be resolved with the right approach and achieve the expected results.

In the Sukodadi community, Malang, what happens is the ability to manage conflicts that do not even occur in their environment. Their awareness of potential conflicts that can come from anywhere, becomes a positive value for them. Although the problems that occur do not affect them, they see the potential that may arise and cause the same conflict in their environment. Therefore, they are able to manage conflict well. The prevention capability carried out by the Sukodadi community is different from the concept of conflict prevention found in conflict theories or studies. Amr Abdalla (Abdalla & Sender, 2019) categorizes conflict prevention as the ability to prevent conflict from becoming a violent negative conflict. However, in the Sukodadi community, conflict prevention is carried out on groups that are not in conflict. They are only suspected of being provoked into conflict.

CONCLUSION

Conflict studies mostly focus on the parties involved in the conflict cycle. In fact, the impact of conflict that needs to be considered is not only within the scope of those in conflict. Community awareness building is the main key to all forms of conflict intervention, whether conflict transformation, conflict management, or conflict resolution. This is in line with the condition of the people of Sukodadi, Malang. They have a high awareness of the fact that Diversity in their environment cannot be eliminated, and have an awareness that conflicts that occur in other areas may affect their lives in the form of new conflicts. Therefore, they do prevention by looking for active forms that come from their culture, which contains the value of tolerance. They understand that tolerance is the right step to maintain this diversity. What they do is the positive impact of conflict in the form of conflict management with a peace maintenance pattern. The Sukodadi community is a non-group if it is seen from the Bali

Bombing incident. So it can be concluded that conflict can have a positive impact not only within the group or outside the group, but even for non-groups.

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