Conference Paper

Conflict Management in Indonesia Through Religious Moderation

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Abstract.

Humans are social beings, so it is in their nature to need other people, but in their interactions disputes often occur which leads to conflict. Indonesian society various tribes, customs, religions and cultures side by side which has the potential to cause conflict. An awareness and understanding of cultural diversity, especially religion, is increasingly needed by the community. In this case, the religious moderation movement needs to be increased. The purpose of this paper is to discuss conflict management in Indonesia through religious moderation. The method used in this research is a descriptive and qualitative one, using library research to obtain data. The theoretical approach used in this study uses Thomas and Kilmann's theory of conflict management styles.

Keywords: Conflict, Religious Moderation, Conflict Management.

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1. INTRODUCTION

The diversity of ethnicities, races, and religions, as well as differences in language and life values that occur in Indonesia often lead to the emergence of various conflicts. Conflicts in society that stem from inter-group violence that explodes sporadically in various regions in Indonesia show how vulnerable the sense of togetherness that is built within the Indonesian Nation-State is, how thick prejudice between groups is and how low mutual understanding between groups is. Groups that are not vulnerable to this conflict are religious groups.

The tendency of religious people to try to justify the teachings of their respective religions, although some do not understand the noble values contained in the religion they defend. The governing spirit can sometimes belittle other people who don't agree with it even though they come from the same religion. Confidence about the truth is based on God as the only source of truth. However, this belief will turn into an imposition

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of the concepts of the movement on other people who have different beliefs and have the same understanding as them.

To minimize inter-religious conflict, it is necessary to do conflict management. Conflict management does not mean eliminating differences, but managing differences into positive energy. Conflict management is a process-oriented approach that directs forms of communication, including behavior, from actors and outsiders.

According to Susan in Lutfi, conflict management is seen as a term of conflict management, which conceptually management and conflict management have the same meaning and perspective, namely managing, managing, organizing and controlling with the aim of reducing conflict productively. This understanding explains how to keep conflict away from all forms of violence, and at the same time creates a balance in conflict.

Conflict management is a process of identifying and dealing with conflict wisely, fairly and efficiently with three forms of conflict management methods namely conflict stimulation, conflict reduction/emphasis and conflict resolution. Conflict management requires skills such as effective communication, problem-solving, and negotiating with a focus on the interests of the organization. Conflict can actually be a good (functional) potential that can boost productivity if the conflict is managed properly, but conflict is usually perceived as something negative (functional) and can disrupt and reduce productivity.

Contemporary conflict and peace studies on conflict aim to prevent conflict in the form of violence, whether direct, structural or indirect. Rubenstein stated that conflict management aims to moderate or "civilize" the consequences of conflict without providing root-cause solutions. Hugh Miall states that conflict management is an appropriate intervention to achieve a stable political settlement, especially by influential actors who have great power and resources as a basis for creating pressure on conflicting parties with the aim of being able to persuade them to resolve their conflicts.

In the context of religious fundamentalism, to avoid disharmony, it is necessary to cultivate a moderate way of religion, an inclusive way of practising Islam or an open religious attitude, which is called religious moderation. Moderation means being moderate, the opposite of extreme, or exaggerating in addressing differences and diversity. The word moderate in Arabic is known as al-wasathiyah as recorded from QS.al-Baqarah [2]: 143. The word al-Wasath means the best and most perfect. In the hadith, it is also stated that the best problem is the one in the middle.

In viewing and resolving a problem, moderate Islam tries to take a compromise approach and is in the middle in addressing a difference, both religious or sect differences, moderate Islam promotes tolerance, and mutual respect, while still believing in the truth of the beliefs of each religion and sect, so that all can accept decisions with a cool head, without having to get involved in anarchic actions.

Thus religious moderation is a middle way in the midst of religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not negate each other between religion and local wisdom. Not contradicting each other but seeking solutions tolerantly.

Religious conflicts that are rife in Indonesia are a side effect of the diversity of Indonesian society, accompanied by an attitude of exclusivity and fanaticism that is not balanced with an attitude of tolerance. This paper will explain conflict management in Indonesia with the theory of Thomasn and Kilmann along with religious moderation as a religious perspective that must be owned by religious people living in a plural society.

2. METHODS

The research method is a scientific way to obtain data with the aim of particular use. The term scientific method shows the meaning that research activities are based on scientific characteristics, namely rational, empirical, and systematic. The rationale in research is that research is done in ways that make sense, not the result of mediation. Empirical is that research activities can be observed by the human senses so that other people can observe and know the methods used. The systematic is that process used in research uses certain steps that are logical.

The method used in this research is qualitative research, which is used to explore, understand, and analyze ethnic conflict. This qualitative research uses a phenomenological approach with multiple cases to explain the concept of phenomena based on individual experiences in natural situations. In addition, multiple cases is a study to discuss certain case studies in understanding the problem well.

This research is a type of library research, namely research whose object of study uses library data in the form of books as a data source. This research was conducted by reading, studying, and analyzing various existing literature, in the form of the Qur'an, hadith, books, and research results.

Qualitative research is also referred to as systematic research which is used to examine or research an object in a natural setting without any manipulation in it and

without any hypothesis testing. This qualitative research method is often called the "naturalistic research method" because the research is carried out in natural conditions (natural setting); Also known as the ethnographic method because initially, this method was used more for research in the field of cultural anthropology; and is also called a qualitative method because the data collected and the analysis is more qualitative in nature.

3. RESULTS

Conflict in Indonesia

When viewed from the socio-cultural and geographical aspects, Indonesia's pluralism can be divided into two major dimensions. First, vertical pluralism is reflected in the structure of society which has different layers and social strata between the upper and lower layers. Second, horizontal pluralism is reflected in the existence of social units based on differences in ethnicity, religion, customs and regionalism (geographical location).

The reality of this pluralism is a great potential for the Indonesian nation as well as a potential for conflict in social fragility because it is very prone to conflicts of various interests between different groups. Several events arose and arose because of conflicts that brought the issue of SARA (Ethnicity, Religion, Race and Inter-group) so that it quickly spread into tense and disturbing social conflicts, and religion is often a very sensitive issue in a pluralistic society. In a study by the Research and Development Agency of the Ministry of Religion of the Republic of Indonesia, it was stated that various social conflict events that occurred at first were not religious conflicts, but many social factors that were often related and then religion were brought in as a factor of legitimacy as well as to cover up the true roots of the conflict. Therefore, Religious issues become sensitive to self-defence from other groups. In various incidents when there was an attack on a particular religion or religious group, the people who attacked usually argued that they carried out the attack in order to defend their religion.

The sensitivity of a pluralistic society to the label of religion can be a causal factor and the root of conflict in society occurs because of the following things. First, there are absolute truth claims; claims of absolute truth must be addressed within themselves or internally to the adherents of the religion itself, not to be used in judging other religions. Second, there is blind obedience, namely by setting aside common sense and a critical attitude in understanding religious teachings. Third, the existence of an end goal justifies anything in achieving the goal (the end justifies the means). Usually, this is

inflamed when dealing with conflicts between religious adherents. These factors make the social conflicts that occur seem more permanent and difficult to resolve because they hold deep grudges.

Research results from the Research and Development Center of the Ministry of Religion of the Republic of Indonesia view that the root cause of social conflict in Indonesia is motivated by three things. (1) There was a crisis in various fields that occurred several years ago. In addition to creating a loss of trust in the government apparatus, the bureaucracy and the military, which for years have shown a lack of sympathy from some members of the public, it has also created a high degree of mutual suspicion between various groups in society. (2) As a result of the flow of information globalization, religious understanding is also developing which increasingly creates exclusivity and sensitivity of group interests. (3) There are socio-economic and political disparities. This gap makes it easier for followers of these religions to experience competition, conflict, and even hostility between groups.

Whatever the root of the problem, in a social conflict, in essence, it still harms all parties, especially the grassroots, so what is needed is revitalization and a process of transforming values by prioritizing the following matters. (1) Understanding the functional religion and changing the approach from a mystery approach to a rational and functional approach so that the nuances of religion are integrated with life, including the transformation of religious values, interpretation, and actualization in accordance with the development of society so that religion continues to benefit and function in life. (2) The noble values of the nation, awareness of pluralism, and the need for an inclusive attitude in religion are basic values that must be developed systematically through educating humanist education and learning.

Conflict Management Thomas and Kilmann

Conflict management is carried out so that conflicts do not recur. According to Hugh Miall, conflict management is an appropriate intervention to achieve a stable political settlement.

Rahma and Lestari in Salim stated that management requires the parties involved in the conflict to be able to develop a conflict strategy and implement it with the aim of getting the desired resolution.[1]

Conflict management theory explains that conflict does not have to be resolved by solving problems, but can be a lesson on how to manage conflict to reduce escalation of violence, meaning that conflict management is a strategic practice for each party, both parties to the conflict and parties to the conflict. parties and mediators[2]. Conflict management aims to control and manage, organize, and regulate in reducing conflict

productively. This understanding explains how to keep conflict away from all forms of violence to create balance in conflict[3]. Conflict management is defined as protecting conflict areas from conflicts and disputes in the form of violence, which means efforts to resolve conflicts through a process of conflict resolution with power and authority.[4]

Conflict management developed by Kenneth W. Thomas and Ralph H. Kilmann looks at how a person takes an attitude/behavior towards conflicts that occur that involve him. Because no two individuals are exactly the same either in terms of desires or otherwise, conflict is a natural thing that can happen when we interact with other people.[5]

The Thomas-Kilmann model is designed to look at people's behavior from two sides when a conflict occurs. the first is assertiveness (Vertical): measuring how much a person puts his own interests first when a conflict occurs. The second is cooperativeness (Horizontal): measuring how much a person prioritizes the interests of others in conflict situations that occur[6].
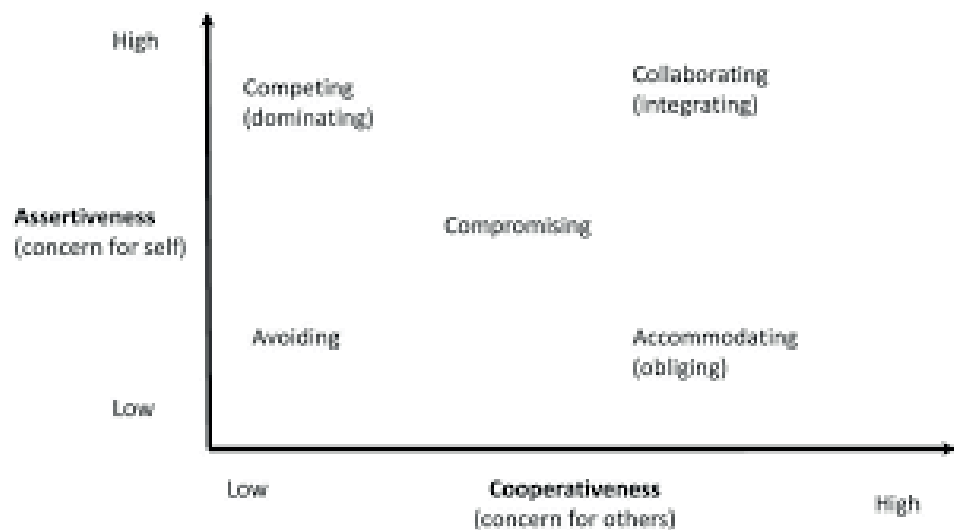

Figure 1

There are 5 components in the Thomas-Kilmann conflict management style, namely[7]:

1. Competition (Competition), which is a style of dispute characterized by aggressive actions, self-interested, suppressing other parties, and uncooperative behavior. This style is effective when a decision must be made quickly.

2. Accommodation occurs when one party sacrifices his/her own interests and puts the interests of the other party first. This style is effective in situations when a party realizes that it does not have many opportunities to achieve its interests, or when there is a belief that satisfying its self/group interests will result in damaging its relationships with other groups. An accommodative approach is obtained from conflicting parties because one party has released or put aside the interests of

its group and prioritized the interests of other parties. This is a win-lose approach because one party has given his will to the other party or has submitted his will to the other party to get the full will[8].

3. Avoiding style occurs when one party denies the existence of a dispute, changes the topic that causes the dispute to another topic that is not the cause of the dispute, and avoids discussion of the dispute. This style is very effective in situations where there is a danger of physical violence, there is no opportunity to achieve a goal, or the situation is so complicated that it is impossible to solve it.

4. The collaborative style is characterized by active listening to the interests of the parties, focused concern, mutually satisfying communication and empathy. This style is effective in situations where there is a balance of power (power balance) and sufficient time and energy are available to create integrated dispute resolution.

5. The style of compromise (compromising), occurs when each party acts together to take a middle ground, for example by giving each other, and in this action, it is not clear who wins and who loses. This style is effective in situations when the parties refuse to cooperate while at the same time a way out is needed, and when the ultimate goal is not an important part. In this style is usually not achieved true satisfaction.

Religious Moderation

In a multicultural Indonesian society, an exclusive religious attitude that only recognizes truth and safety unilaterally can certainly cause friction between religious groups. Religious conflicts that occur a lot in Indonesia are generally triggered by exclusive religious attitudes, as well as contestation between religious groups in gaining the support of the people which is not based on tolerance, because each uses its power to win, thus triggering conflict.

Social conflicts and triggers for social disharmony that have occurred in the past came from the extreme left (communism) and the extreme right (Islamism). But nowadays the threat of disharmony and the threat to the state sometimes comes from globalization and Islamism, which Yudi calls two fundamentalisms: the market and religion.

In the context of religious fundamentalism, to avoid disharmony, it is necessary to cultivate a moderate way of religion, an inclusive way of practising Islam or an open religious attitude, which is called religious moderation. Moderation means being moderate, the opposite of extreme, or exaggerating in addressing differences and diversity.

Moderate is an adjective derived from the word moderation which means not exaggerating or being. The word moderation itself comes from the Latin *moderetio* which means moderation is not excessive and is not lacking alias balanced, in the Big Indonesian Dictionary (KBBI) the word moderation is defined as reducing violence or avoiding extremes. So when the word moderation is juxtaposed with the word religion, it becomes moderation in religion, the term means to refer to an attitude of reducing violence or avoiding extremes in breakfast and religious attitudes and practices.

The word moderate in Arabic is known as *al-wasathiyah* as recorded from QS.al-Baqarah [2]: 143. The word *al-Wasath* means the best and most perfect. In the hadith, it is also stated that the best problem is the one in the middle. This word contains the meaning of *i'tidal* (fair) and *tawazun* (balanced). People who apply the principles of *wasathiyah* can be called referees, the word referee has even been absorbed into Indonesian with three meanings, namely first, referee means intermediary or intermediary, for example in trade business and others. Another meaning, the second is the referee means a peacemaker between the disputing parties and the third meaning is the referee means the leader in a match such as a football referee, a badminton referee or an umpire in other sports.

So if formulated, religious moderation is the perspective of religious attitudes and practices in public life by embodying the essence of religious teachings that protect human dignity and build the public good based on the principle of fairness, balance and obedience to the constitution as a national agreement.

In viewing and resolving a problem, moderate Islam tries to take a compromise approach and is in the middle, in addressing a difference, both religious or sect differences, moderate Islam promotes tolerance, and mutual respect, while still believing in the truth of the beliefs of each religion and sect. , so that all can accept decisions with a cool head, without having to get involved in anarchic actions.

Thus religious moderation is a middle way in the midst of religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not negate each other between religion and local wisdom. Not contradicting each other but looking for solutions tolerantly.

In the context of religion, understanding religious texts currently has a tendency to polarize religious adherents into two extreme poles. One pole deifies the text too much without paying any attention to the ability of reason. The text of the Scriptures is understood and then practised without understanding the context. Some people call this pole a conservative group. The other extreme pole, on the other hand, which is often called the liberal group, deifies reason too much so that it ignores the text itself.

So being too liberal in understanding the values of religious teachings is just as extreme. Moderate in Islamic thought is prioritizing tolerance in differences. Openness to accept diversity (inclusivism). Both are diverse in sects and diverse in religions. Differences do not prevent cooperation, with humanitarian principles. Believing in the truest religion of Islam does not mean that you have to insult other people's religions. So there will be interfaith brotherhood and unity, as happened in Medina under the command of Rasulullah SAW.

Moderation must be understood and developed as a shared commitment to maintaining a perfect balance, in which every member of society, regardless of ethnicity, ethnicity, culture, religion, and political preferences, listens to one another and learns from each other to practice the ability to manage and overcome differences between them.

In order to achieve moderation, inclusiveness must be avoided. According to Shihab, the concept of inclusive Islam is not only limited to recognizing the plurality of society but also must be actualized in the form of active involvement in this fact. The attitude of inclusivism understood in Islamic thought is to provide space for a diversity of Islamic thoughts, understandings and perceptions.

In this understanding, truth is not only found in one group but also in other groups, including even religious groups. This understanding departs from a belief that basically, all religions carry safety teachings. The difference between one religion under a prophet from generation to generation is only the Shari'a.

So it is clear that religious moderation is closely related to maintaining togetherness by having an attitude of 'tolerant', an ancestral heritage that teaches us to understand each other who are different from us.

The call to always promote moderation, and take the middle way, through words and actions is not only the concern of public servants such as religious counsellors, or members of the Ministry of Religion but all Indonesian citizens and all of humanity so that it does not lead to events such as the shooting at the New Zealand mosque which killed 50 worshipers for Friday prayers. 'at.

Various conflicts and tensions between human beings in the diversity of religions, ethnicities, ideologies and so on have given rise to international resolutions through the United Nations which designated 2019 as "The International Year of Moderation". This stipulation is clearly very relevant to the commitment of the Ministry of Religion to continue to promote religious moderation.

Religion is a way of life and a middle path solution that is just in dealing with life and social problems, religion is a way of view and a balanced guide between world affairs

and the hereafter, reason and heart, ratios and norms, ideals and facts, individuals and society. In accordance with the purpose of religion being revealed to this world so that it becomes a guide for life, religion is sent down to earth to answer various world problems, both on a micro and macro scale, family (private) and state (public).

Analysis of Religious Conflict in Indonesia (FPI-Ahok)

At present, riots that occur between religious communities still occur, but all of this is not because it is purely a religious issue, but rather social, economic, and political issues in the name of religion. Our own country, Indonesia has also recorded many riots between religious communities. Let's say the worst was the riot that occurred in Ambon a few years ago.

The problem is that in recorded history various events of tension between religious communities have become part of the history of the journey of religion and people. Because it often happens or because of the habit of defining himself. Each considers himself as the possessor of absolute truth.

Recently there has been a lot of violence in the name of religion, ranging from sweepings, bomb terror incidents, destruction of places of worship, the expulsion of *Ahmadiyah* members and other Islamic splinter groups and other actions in the name of religion, one of which was the Action to Defend Islam which had happened in late 2016. Usually, the perpetrators of acts of fanaticism, radicalism and terrorism include texts of religious discourse as a basis for their actions, such as texts on da'wah orders, religious jihad, purification of Islamic law, and so on.[9] The civilization of Muslim society is indeed a civilization of texts. This has been shown in their life in the world from all sides which are sourced from the text, both in worshipping Allah, in politics, socializing, and so on. As the primary texts are the Al-Qur'an and Hadith, while the secondary texts are texts of religious discourse resulting from the study of authoritative scholars on the primary text which is currently often called the Yellow Book.

This reality began to be carried out by Muslim communities because of the desire and hope to achieve a degree of piety, and safety, and to improve the quality of religiosity. While the majority of them do not feel able to understand primary texts directly, so in practice, they delegate their trust to authoritative scholars, can be *mufassir, muhaddits, ustadz*, and so on, and then they follow the fatwas that have been contained in the discourse texts. diverse religions[10]. They believe the contents of the secondary texts as the truth, even unconsciously they are often identified with the truth of God. It is at times like these that there is an overlap in placement between primary texts and secondary texts. The secondary texts which were actually composed by the scholars as human beings with inherent human nature in them were placed equal and equal

to God's texts which are divine in nature. They make secondary texts, namely texts of religious discourse, as a measure of truth in religious practices, both for themselves and for other parties.

At the end of 2016, Indonesia was marked by major religious actions, namely the Islamic Defense Action (ABI) movement on October 14, 2016, November 4, and December 2, the second of which was known as the "411" and "212" movements. This action was triggered by a statement by the Governor of DKI Jakarta, Basuki Tjahaya Purnama (Ahok), on Seribu Island on September 27, 2016, which was considered a "desecration of the Koran".'an","insult to the clergy"and even"humiliation of the world's Muslims". This movement demanded that Ahok be tried and imprisoned immediately.

Since the beginning, even since the election that won Joko Widodo-Ahok, the Islamic Defenders Front (FPI) has been in the opposition and carried out a resistance movement. When Ahok became Governor, FPI appointed a shadow governor, KH. Fakhrurrozi Ishaq. Ahok is known for his uncompromising leadership style and frank speaking style. His policies are widely considered controversial. One of his remarks was that he planned to disband the FPI, which inflamed the movement which claims to be the "nahi munkar" movement. Anti-non-Muslim and anti-Chinese sentiment play out in various forums and media. Ahok fired a bullet when this Chinese non-Muslim figure commented about "being lied to by using al-Maidah 51".

From there all the commotion of the ABI movement began. The Islamist movements then mobilized themselves, maximizing their networks and using social media and the "cyber army" with the framing "desecration of the Qur'an"'and humiliation of the clergy and Muslims"[11]. Anti-non-Muslim and anti-Chinese sentiments united with the political agenda of the DKI Jakarta Pilkada. In such conditions, "religious opinions and attitudes" emerged, which were later popularized as "fatwas", issued by the MUI which stated that Ahok had committed "desecration of the Koran".'and humiliation of the clergy and Muslims".

The Ahok-Rizieq feud then found its momentum to be universalized as the Ahok-Muslim enmity, and even the Christian (religious mission) and Chinese (business, even in certain cases Chinese communism) versus Muslim enmity. All of this was then able to convince many Muslims to participate in the ABI 1, 2 and 3 movements (Action to Defend Islam).

Religion has extraordinary power, in the name of religion humans are united and brothers and for the sake of religion people fight and fight. It is possible to find common ground between religious communities. In Southeast Asia, especially in Indonesia, we can finally live together and go hand in hand according to our respective beliefs.

Why have recent acts of violence both in the domestic and public spheres occurred and been carried out by perpetrators in the name of or more accurately called bringing religion as the identity of the perpetrators? This is where the difficulty lies. When the noble teachings of religion (doctrinal-normative aspect) enter the area of behavior (historical-empirical struggle aspect), then many things can happen. One thing to note. Religious behavior (religious behavior) is actually shrouded in a thick fog of the level of quality of understanding of a person or group of religious doctrines and dogmas they believe in, the views of a person or group on the existence of people or groups of adherents of other religions, models of religious education and teaching methods (literalist, spiritualist, dogmatic , hermeneutical, historical, sociological,[12]

It is not pleasant to associate religion, especially Islam with violent acts or behavior committed by some of its adherents. There is no religion in this world that encourages its adherents to commit acts of violence (violence). However, the reality on the ground in everyday life, especially in international relations, speaks differently. Behaviors and acts of violence committed in various countries often involve religion. Hinduism in India, Buddhism in Thailand, Catholicism and Protestantism in Ireland, Judaism in Israel, Islam in Palestine, Afghanistan, the Philippines, Indonesia and several other areas.

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