

Research Article

Interactive Governance and Actor Diversity in Religious Conflict Prevention: A Case Study of Makassar City, Indonesia

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Abstract.

This study examines the diversity dimension of interactive governance in religious conflict prevention in Makassar City, Indonesia, which experiences 70.2% of all conflicts in South Sulawesi. The research analyzes four critical variables: actors and interest groups, values and interests, levels of engagement, and resources in governance systems. Through qualitative methodology involving interviews with key stakeholders from law enforcement, religious institutions, and government agencies, this study identifies how actor diversity influences governance effectiveness. Findings reveal a complex ecosystem where the Forum for Religious Harmony (FKUB) functions as the primary institution facilitating dialogue, complemented by government agencies, religious organizations, law enforcement, and grassroots initiatives. The integration of local wisdom principles, such as “Makassar Sikatutui” with formal governance mechanisms provides cultural foundations for religious harmony. The governance system demonstrates multi-layered engagement extending from city-level institutions to neighborhood communities, with decision-making bodies balancing proportional representation with inclusive participation. While innovative programs have mobilized significant human resources with 1340 “Agents for Strengthening Community Harmony,” financial resources remain limited despite government’s allocation of 500 million rupiah for harmony programs. The research demonstrates that effective governance of religious diversity depends on accommodating diverse actors and interests, integrating cultural values with formal mechanisms, establishing multilevel engagement structures, and mobilizing varied resource types. This contributes to understanding how diversity management within governance systems can enhance religious conflict prevention in complex urban environments.

Keywords: diversity, governance, religious harmony, stakeholder engagement, resource mobilization

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1. Introduction

Interactive governance represents a fundamental paradigm for addressing complex societal challenges that require coordination among multiple actors across different sector [1][2]. The contemporary governance landscape increasingly recognizes that traditional, hierarchical approaches are insufficient for managing issues that transcend organizational and jurisdictional boundaries [3][4]. This study examines the implementation of interactive governance mechanisms in religious conflict prevention in Makassar City, Indonesia, analyzing how diverse stakeholders establish collaborative arrangements to address tensions in a multi-faith urban environment. With particular attention to actor diversity, values integration, engagement structures, and resource mobilization, the research explores how effective governance emerges from the interaction between government institutions, religious organizations, and civil society groups operating within a complex institutional framework.

Data from the National Unity and Politics Agency (Kesbangpol) of South Sulawesi reveals a concerning concentration of conflicts in Makassar City. Between 2021 and 2025, South Sulawesi province recorded 47 conflict incidents, with a highly disproportionate distribution across districts as shown in Table 1.

TABLE 1: Distribution of Conflicts in South Sulawesi by District/City (2021-2025).

No.	District/City	Total Conflicts
1	Makassar City	33 incidents
2	Enrekang	2 incidents
3	Wajo	1 incident
4	Pinrang	1 incident
5	Bulukumba	1 incident
6	Bone	1 incident
7	East Luwu	1 incident
8	Luwu	1 incident
9	Jeneponto	1 incident
10	Maros	1 incident
11	Sinjai	1 incident
12	Pangkep	1 incident
13	Soppeng	1 incident
14	Pare-pare	1 incident
	Total	47 incidents

Source: Kesbangpol South Sulawesi, 2025

With Makassar accounting for 70.2% of all conflicts in the province, this data underscores the city’s unique position as the epicenter of regional conflict dynamics and highlights its particular vulnerability to social tensions. The religious landscape of Makassar presents particular governance challenges [5][6]. According to the Central Bureau of Statistics (2024), the city’s religious composition consists of diverse faiths as detailed in Table 2 [7].

TABLE 2: Religious Composition of Makassar City (2024).

Religion	Percentage
Islam	87.4%
Protestant Christianity	7.3%
Catholicism	3.2%
Buddhism	1.5%
Hinduism	0.6%
Total	100%

Source: Central Bureau of Statistics, 2024

This diversity, while enriching the socio-cultural fabric of the city, has occasionally served as a flashpoint for tensions. Recent incidents include the 2022 rejection of church construction in Tamalanrea district and the 2021 suicide bombing at Makassar Cathedral—events that demonstrate how religious differences can generate serious conflict despite the city’s generally peaceful religious coexistence [8]. The conflict typology in Makassar reveals patterns that demand sector-specific governance approaches. Between 2019 and 2024, Kesbangpol recorded religious conflicts as presented in Table 3.

The governance architecture for conflict prevention in Makassar has evolved into a complex multi-stakeholder network [9]. The key forums and institutions formally participating in conflict prevention activities are presented in Table 4.

Each operates under specific legal mandates and consists of diverse membership ranging from government officials to religious leaders and civil society representatives. However, preliminary research by the Conflict and Peace Research Center at Hasanudin University (2023) indicates institutional challenges including overlapping authorities, program fragmentation, and weak inter-agency communication mechanisms [10].

The evolution of religious conflicts in Makassar demonstrates a dynamic pattern requiring adaptive governance responses. Between 2019 and 2024, conflict manifestations have transformed from predominantly physical expressions (such as the

TABLE 3: Religious Conflicts in Makassar City (2021-2024).

Year	Conflict	Location	Primary Trigger
2021	Suicide Bombing at Makassar Cathedral	Makassar Cathedral	Jamaah Ansharut Daulah (JAD) terrorist group claimed responsibility
2021	Controversy over mosque loudspeaker usage	Rappocini District	Differing perceptions about intensity and duration of loudspeaker use for worship activities
2021	Rejection of minority religious activities	Manggala District	Misinterpretation of teachings and lack of communication
2022	Rejection of Church Construction	Tamalanrea District	Community concerns about disruption of religious harmony
2022	Vandalism of worship facilities	Tallo District	Unidentified parties damaged exterior of a place of worship
2022	Conflict regarding religious rituals in public spaces	Panakkukang District	Differing views on use of public spaces for certain religious activities
2023	Rejection of non-local preacher	Biringkanaya District	Resistance to religious views perceived as different from local majority
2023	Internal conflict over place of worship management	Bontoala District	Disagreements about management and use of place of worship funds
2024	Conflict from religion-based hate speech in electoral context	Multiple districts	Political polarization based on religious identity
2024	Controversy over new place of worship permits	Manggala District	Different interpretations of requirements for establishing places of worship

Source: Press releases from Kesbangpol Makassar City and South Sulawesi Province, 2025

2021 Cathedral bombing) to increasingly digital forms of hate speech and political manipulation of religious sentiments. This shift has been accompanied by changes in conflict actors, with formal religious organizations now joined by informal groups, online communities, and religious influencers as significant stakeholders. These emerging dynamics highlight the need for governance mechanisms that can adapt to rapidly evolving conflict landscapes.

The spatial dimension of religious conflict in Makassar presents additional governance challenges. Research indicates tendencies toward religious segregation in certain districts, with Tamalanrea hosting higher concentrations of Christian communities around university areas, while districts like Bontoala maintain predominantly Muslim populations. This spatial segregation reinforces in-group religious identities while potentially limiting cross-community interactions, creating conditions that may increase the risk of misunderstandings and religiously-based conflicts. Governance

TABLE 4: Forums and Institutions for Conflict Prevention in Makassar City.

No.	Institution	Main Function	Membership	Legal Basis
1	Community Early Warning Forum (FKDM)	Monitoring and early detection of conflict potential, developing early warning systems	City government, community leaders, religious leaders, academics, NGOs	Ministry of Home Affairs Regulation No. 12/2006
2	Forum for Religious Harmony (FKUB)	Maintaining interfaith harmony, mediating religious conflicts	Religious leaders from various faiths in Makassar	Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs No. 9 and 8/2006
3	National Integration Forum (FPK)	Strengthening social integration, managing ethnic diversity	City government, community leaders from various ethnicities	Ministry of Home Affairs Regulation No. 34/2006
4	National Unity and Politics Agency (Kesbangpol)	Coordinating national resilience policies and handling social conflicts	City government officials	Makassar City Regional Regulation on Regional Government Organizations
5	Regional Leadership Communication Forum (Forkopimda)	Coordination between government institutions in handling security and conflict issues	Mayor, City Police Chief, Military Commander, District Attorney, District Court Chief	Law No. 23/2014 on Regional Government
6	Terrorism Prevention Coordination Forum (FKPT) at Provincial Level	Prevention of radicalism and violent extremism	BNPT, Provincial Government, academics, community leaders	Presidential Regulation No. 46/2010
7	Environmental Care Community Forum (FMPL) at District Level	Handling resource and environment-based conflicts	Community leaders, environmental activists, district government	Makassar Mayor Regulation
8	RT/RW Forum at Village Level	Resolution of territory-based conflicts at grassroots level	RT/RW heads, local community leaders	Makassar City Regional Regulation
9	Integrated Team for Social Conflict Management	Comprehensive and integrated handling of social conflicts	Cross-SKPD, Police, Military	Law No. 7/2012 on Social Conflict Management
10	Community Empowerment Institution (LPM) at Village Level	Community empowerment and prevention of community-based conflicts	Community leaders, village representatives	Makassar Mayor Regulation

Source: National Unity and Politics Agency (Kesbangpol) of Makassar City, 2025

responses must therefore address not only specific conflict incidents but also their underlying spatial and social determinants [11].

The urgency of this research lies in addressing the gap between conventional conflict management approaches and the complex realities of urban religious conflict in Indonesia. Traditional hierarchical governance models have proven inadequate for managing the diversity of metropolitan areas like Makassar. By applying Kooiman et al.'s (2003)

interactive governance framework, this study aims to develop a more nuanced understanding of how multiple stakeholders navigate institutional complexities to prevent religious conflicts [12]. The findings will contribute to both theoretical advancements in governance studies and practical applications for policymakers and practitioners working to foster religious harmony in diverse urban contexts. Given Makassar's position as an economic hub for eastern Indonesia and its disproportionate conflict intensity, developing effective interactive governance mechanisms here could provide valuable lessons for similar urban centers throughout the archipelago and broader Southeast Asian region.

2. Material and Methods

This study employed a qualitative research approach using a case study design to examine interactive governance mechanisms in religious conflict prevention in Makassar City. Primary data were collected through in-depth interviews with key informants representing three critical stakeholder categories: law enforcement (Intelligence Division of Makassar City Police), religious institutions (Secretary of the Forum for Religious Harmony/Chair of Nahdlatul Ulama), and government agencies (Head of the National Unity and Politics Agency). These informants were selected based on their significant roles in the governance network and direct involvement in conflict prevention activities. The interviews were conducted between January and March 2025 using a semi-structured protocol developed from Kooiman's theoretical framework, focusing on diversity dimensions. All interviews were recorded with consent and transcribed verbatim for analysis.

The analysis followed a systematic qualitative content analysis process, organizing findings according to Kooiman's interactive governance theory. Documentary evidence, including official reports, meeting minutes, policy documents, and press statements from the Makassar City government and relevant institutions for the period 2019-2025, supplemented the interview data to ensure triangulation. The interactive governance framework guided both data collection and analysis, with particular attention to actor diversity, institutional complexity, and governance dynamics. This methodological approach allowed for a comprehensive examination of the multi-dimensional interactions between government institutions, religious organizations, and civil society in preventing and managing religious conflicts in Makassar's complex urban environment.

Validity and reliability were enhanced through member checking, where preliminary findings were shared with key informants for verification.

3. Result and Discussion

3.1. Actors and Interest Groups in Conflict Prevention

The governance of religious conflict prevention in Makassar demonstrates a complex ecosystem of actors working within defined relational structures. The analysis reveals that the Forum for Religious Harmony (FKUB) functions as the primary institution in facilitating dialogue and preventing religious conflicts. FKUB operates as an institutionalized mechanism with formal authority to review and recommend approval of religious building permits, constituting a critical component of the interactive governance system. This aligns with Kooiman et al.'s (2003) conceptualization of interactive governance as involving multiple stakeholders in a structured system of relationships [12].

The governance network further includes the Kesbangpol (National Unity and Politics Agency), which serves as the government's coordinating body for conflict management. Kesbangpol has established the Early Warning System Team, which includes diverse security and intelligence elements such as the Special Detachment 88 (counter-terrorism unit), the Strategic Intelligence Agency (BAIS), and the State Intelligence Agency (BIN). This multi-agency approach to early detection of potential conflicts exemplifies Kooiman's emphasis on "co-governance," where institutional arrangements facilitate interaction between different actors in a coordinated manner. For more effective preventive measures, the governance structure should expand beyond security-oriented approaches to include more civil society participation and transparency in early warning mechanisms.

Religious organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and the Indonesian Ulema Council (MUI) constitute a critical layer of governance actors. Previously active religious mass organizations like the Islamic Defenders Front (FPI) have diminished in influence following organizational restructuring, demonstrating the dynamic nature of actor landscapes in governance systems. This evolution illustrates what Ansell and Gash (2008) describe as the temporal dimension of collaborative governance, where actor configurations evolve in response to changing socio-political contexts [13]. Future governance mechanisms should create formal channels for these

organizations to contribute to conflict prevention while maintaining accountability for their actions.

Law enforcement agencies, particularly the Makassar City Police, represent another key governance actor, providing security enforcement when conflicts escalate beyond preventive measures. The intelligence division of the police maintains surveillance of potential religious extremism while coordinating with other agencies. This arrangement reflects Kooiman's concept of hierarchical governance, where state institutions maintain authority in security matters. However, as Ayres (2022), suggest, hard governance approaches must be balanced with softer, more participatory approaches to avoid alienating communities and to build legitimacy [14].

The governance architecture has evolved to incorporate grassroots participation through innovative community engagement programs. Notable initiatives include the "Harmony Movement Cadres" program, a collaboration between NU and the Indonesian Chinese Association, and the "Agents for Strengthening Community Harmony" program, which has recruited 1,340 agents from various neighborhoods. These initiatives represent what Kooiman describes as governance innovations that emerge from the interaction between state and societal actors. To maximize effectiveness, these grassroots initiatives should receive institutional support without compromising their community-embedded character [15].

The governance system also encompasses interfaith youth organizations, specifically the "Formula" (Interfaith Youth Forum), which aims to cultivate religious harmony among younger generations. This intergenerational approach to governance reflects an understanding that sustainable conflict prevention requires long-term investment in social capital across age groups. As Rölfer. Et al, (2022) argue, governance arrangements that address different temporal scales (short-term management and long-term transformation) are more likely to create resilient social systems [16]. Future governance innovations should systematically incorporate youth perspectives in decision-making processes while providing resources for youth-led initiatives in conflict prevention [17].

3.2. Values and Interests in Governance Arrangements

The governance of religious conflict prevention in Makassar demonstrates a successful integration of local wisdom with formal governance mechanisms. The "Makassar Sikatu-tui" approach, derived from local principles of "Si Pakatau, Si Pakaladi, Si Pakaingerang"

(mutual respect, mutual appreciation, and mutual reminding), serves as a cultural foundation for religious harmony. This integration of cultural values into governance practices aligns with Kooiman's emphasis on "images" as a crucial element of governance, where shared understandings and values guide interactions between actors. For enhanced effectiveness, governance systems should systematically document these local wisdom approaches and integrate them into formal training curricula for officials involved in conflict prevention.

The governance landscape has undergone a significant normative shift from conceptualizing religious harmony as merely conflict prevention to positioning it as a fundamental societal need. This conceptual evolution represents what Kooiman describes as a change in the "meta" level of governance, where the underlying principles that guide governance are themselves transformed. This shift has facilitated a more proactive approach to building harmony rather than simply reacting to conflicts. As Ledi et al (2024) suggest, such normative innovations can increase the legitimacy and effectiveness of governance arrangements by aligning them more closely with societal values [18]. Future governance approaches should continue to emphasize the positive value of religious harmony while developing concrete metrics to evaluate progress [19].

The governance system operates within a context where religious diversity is valued but where concerns about religious propagation through places of worship remain sensitive. The research reveals tensions regarding the establishment of religious buildings, particularly when perceived as vehicles for religious conversion rather than serving existing congregations. This tension reflects what Kooiman describes as the challenge of managing diverse interests within governance systems. Addressing this challenge requires governance arrangements that balance religious freedom with community concerns through transparent processes. As Che et al (2022), argues, local governance mechanisms need legitimacy from both majority and minority communities to effectively mediate such tensions [20].

The governance approach has evolved to address not only inter-religious conflicts but also intra-religious tensions. The research indicates growing recognition that conflicts within religious traditions (such as disputes over theological interpretations or religious practices) require governance attention alongside inter-religious issues. This multi-dimensional understanding of religious conflict aligns with Kooiman's concept of complexity in governance systems, where problems manifest across different social dimensions simultaneously. Developing specialized governance mechanisms for managing

intra-religious conflicts while maintaining the principle of state neutrality in theological matters will be crucial for comprehensive conflict prevention.

Political considerations influence the governance of religious harmony, with religious symbols and issues sometimes instrumentalized for political gain. The case of a non-Muslim sub-district head appointment that created community tensions illustrates how political and administrative decisions can have religious dimensions. This demonstrates what Kooiman describes as the interconnection between different governance orders, where day-to-day decisions (first-order governance) interact with institutional arrangements (second-order governance) and fundamental principles (meta-governance). Future governance approaches should establish clear protocols for politically sensitive appointments in religiously diverse areas and create mechanisms for community consultation before such decisions.

The governance system increasingly emphasizes educational initiatives to cultivate values of religious tolerance and mutual understanding. Programs that bring together young people from different religious backgrounds aim to build personal relationships across religious boundaries, creating experiential learning rather than merely theoretical understanding. This approach reflects what Kooiman describes as “learning governance,” where governance systems evolve through experiential knowledge. As Suitner et al (2024), argues, governance innovations that create spaces for meaningful interaction across social differences can transform entrenched patterns of conflict [21]. Future governance arrangements should systematically evaluate the impact of these educational initiatives and scale successful models through institutional support [22].

3.3. Levels of Engagement in Interactive Governance

The governance system for religious conflict prevention in Makassar demonstrates a multi-layered structure of engagement that extends from city-level institutions to neighborhood communities. The FKUB operates at the city level as the primary coordination mechanism, but the research indicates increasing efforts to extend governance networks to sub-district, village, and neighborhood levels through programs like the “Agents for Strengthening Community Harmony.” This vertical integration of governance reflects Kooiman’s emphasis on multi-level governance arrangements that connect different scales of social organization. As Morgan (2019) suggests, effective governance requires institutional arrangements that match the scale of the problems

being addressed [23]. Future governance innovations should formalize these cross-scale connections while maintaining flexibility to adapt to local contexts.

The governance process for religious building permits illustrates a structured mechanism for stakeholder engagement. The research reveals a deliberate procedure involving verification of administrative requirements, site visits, consultation with local officials from neighborhood to sub-district levels, public notification through banners, and finally, plenary meetings with representatives from all religious communities. This procedural approach to stakeholder engagement demonstrates what Kooiman describes as the “instruments” of governance that structure interactions between actors. As Haesevoets et al (2024) argue, such procedural clarity can enhance the legitimacy of governance decisions, particularly in contentious matters [24]. Governance innovations should maintain procedural rigor while incorporating digital tools to enhance transparency and accessibility.

The composition of decision-making bodies reflects an intentional balance between proportional representation and inclusive participation. The research reveals that while Muslim representatives constitute a majority in the FKUB (12 of 17 members), reflecting the city’s religious demographics, decisions require the presence of representatives from multiple religious communities and consensus-based decision-making rather than majority voting. This arrangement demonstrates what Kooiman describes as the challenge of balancing diversity and coherence in governance systems. As Mohammed (2024) suggests, deliberative governance arrangements must balance demographic representation with the protection of minority voices [25]. Future governance structures should maintain this balance while expanding the diversity of participants beyond formal religious leaders.

The governance system shows increasing efforts to engage youth in religious harmony initiatives through the “Interfaith Youth Forum” (Formula). This approach recognizes the importance of cultivating religious harmony across generations and the particular vulnerability of youth to radicalization. The engagement of youth represents what Kooiman describes as governance innovation that responds to dynamic social challenges. As Boswell et al (2023) argue, governance arrangements that fail to engage with changing demographics risk losing legitimacy and effectiveness over time [26]. Future governance approaches should create formal mechanisms for youth representation in decision-making bodies while supporting youth-led initiatives in conflict prevention.

The governance system demonstrates variation in engagement intensity from formal coordination to deeply transformative interaction. The research reveals programs like the “Harmony Movement Cadres,” where young people from different religious backgrounds share intense experiences including rooming together, creating opportunities for deep mutual understanding beyond formal dialogue. This spectrum of engagement intensity reflects what Kooiman describes as the need for diverse “modes” of governance interaction. As Ezzatian & AminZade (2024) suggest, governance innovations that create conditions for authentic dialogue can transform adversarial relationships into collaborative ones [27]. Future governance arrangements should systematically incorporate both formal and informal engagement mechanisms while evaluating their respective contributions to conflict prevention.

The governance approach increasingly conceptualizes engagement as capacity building rather than merely consultation. The research indicates a shift toward equipping community members with knowledge and skills to prevent conflicts and promote harmony in their local contexts. This approach reflects what Kooiman describes as “governance capacity building,” where governance systems enhance the ability of societal actors to participate effectively in governance processes. As Seetharam et al, (2020) argue, effective governance requires not only structures for participation but also investment in the capacities needed for meaningful engagement [28]. Future governance innovations should include systematic capacity assessment and development programs while creating incentives for applying new skills in community contexts.

3.4. Resources in Governance Systems

Financial resources for religious conflict prevention demonstrate both government commitment and limitations. The research indicates that while the Makassar City Government has allocated approximately 500 million rupiah for harmony programs, stakeholders consider this insufficient given the importance of religious harmony for social and economic development. This resource constraint reflects what Kooiman describes as the challenge of matching governance ambitions with resource availability. As Kårtvedt (2024) argue, governance innovations must be accompanied by appropriate resource allocations to move beyond symbolic policy [29]. Future governance approaches should establish dedicated budget lines for conflict prevention across government departments while developing public-private partnerships to leverage additional resources.

Human resource mobilization represents a significant governance innovation in Makassar's approach to conflict prevention. The research reveals extensive recruitment and training of community members as "Agents for Strengthening Community Harmony," with 1,340 agents operating across neighborhoods. This approach reflects what Kooiman describes as the activation of societal resources for governance purposes. As Osborne (2010) suggests, governance systems that mobilize community assets can achieve outcomes beyond what government resources alone could accomplish [30]. Future governance approaches should develop systematic training curricula for these community agents while creating mechanisms for continuous professional development and knowledge exchange.

Knowledge resources within the governance system demonstrate both traditional intelligence gathering and emerging community-based information networks. The research indicates that while formal intelligence agencies maintain surveillance systems, there is increasing recognition of the value of community-level early warning systems through networks of religious leaders and community agents. This hybrid approach to knowledge resources reflects what Kooiman describes as the integration of different types of knowledge in governance systems. As Denton (2017) argue, effective governance requires the integration of technical expertise with contextual community knowledge [31]. Future governance innovations should develop protocols for integrating these knowledge sources while respecting privacy and civil liberties.

Cultural resources, particularly local wisdom traditions like "Sipakatau" (mutual respect), constitute important governance assets in Makassar's approach to conflict prevention. The research reveals intentional efforts to revitalize these cultural traditions as foundations for contemporary approaches to religious harmony. This approach reflects what Kooiman describes as the activation of cultural resources for governance purposes. As Benford & Hunt (2024) suggests, governance innovations that resonate with cultural traditions are more likely to gain legitimacy and sustainability [32]. Future governance approaches should systematically document and codify these cultural resources while adapting them to contemporary challenges through participatory processes.

Technological resources for conflict prevention remain underdeveloped in the governance system. The research indicates limited use of digital technologies for monitoring potential conflicts or facilitating communication between governance actors. The police describe their approach as primarily "reactive" rather than employing proactive technological monitoring. This gap reflects what Kooiman describes as the challenge of

governance innovation in response to technological change. As Meijer and Bolívar (2016) argue, digital governance tools can enhance the efficiency and effectiveness of public services, including conflict prevention [33]. Future governance approaches should develop appropriate technological tools for early warning systems while maintaining safeguards against surveillance overreach.

Network resources represent a crucial but unevenly developed aspect of the governance system. The research indicates strong network connections between government agencies and formal religious organizations but weaker connections to grassroots faith communities and marginalized groups. This pattern reflects what Kooiman describes as the challenge of creating inclusive governance networks. As Wang et al (2025) suggests, governance networks that exclude marginalized actors risk reinforcing existing power imbalances rather than addressing them [34]. Future governance innovations should map stakeholder networks to identify inclusion gaps while creating specific mechanisms to engage underrepresented groups in governance processes.

4. Conclusion

This study demonstrates that the effectiveness of religious conflict prevention in Makassar City is significantly influenced by the diversity dimension of interactive governance. The research reveals that successful governance requires a careful orchestration of diverse actors, values, engagement levels, and resources within an integrated system. The Forum for Religious Harmony (FKUB) serves as the central coordinating institution, but its effectiveness depends on collaborative relationships with government agencies, religious organizations, law enforcement, and grassroots initiatives. This actor diversity creates a comprehensive network capable of addressing different aspects of conflict prevention, from formal policy implementation to community-level early warning systems. The integration of local wisdom principles like “Makassar Sikatutui” with formal governance mechanisms has proven particularly effective, demonstrating that cultural resources are essential complements to institutional arrangements. The governance system has successfully balanced proportional representation with inclusive participation, ensuring that while decision-making bodies reflect demographic realities, consensus-building rather than majority voting prevents marginalization of minority perspectives. This balance has created legitimate governance processes for addressing sensitive issues like religious building permits. The multi-layered engagement structure extending from city-level institutions to neighborhoods through programs like “Agents

for Strengthening Community Harmony” has enabled governance to operate at appropriate scales for different types of religious tensions. However, the research also identifies resource constraints that limit governance effectiveness, particularly inadequate financial resources despite significant human resource mobilization through volunteer networks. To enhance this governance system, Makassar should formalize vertical coordination mechanisms between governance levels, develop systematic documentation of local wisdom approaches, expand youth engagement beyond the “Formula” program, and establish dedicated budget lines for religious harmony initiatives across government departments. Future research should examine the transferability of Makassar’s diversity management approaches to regions with different religious compositions, focusing particularly on how cultural resources can be effectively integrated with formal governance mechanisms in diverse contexts.

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