

Strategy Of The Local Government Of Mamasa Regency In Preventing Religious Conflicts To Realize National Security

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Abstract

Managing diversity based on local democracy is a preventive step to prevent prolonged conflicts toward social reintegration. Religious segmentation is used as a way to unravel the political conflicts that previously echoed in this area. Efforts to carry out the representation of religious identity (Islamic-Christian) in each Regional Election event are used as a new political format to minimize the tension of identity politics that can erode the spirit of community togetherness. Representation politics is then manifested in the form of pairs of candidates to occupy the position of regional head until the last twenty years have been institutions that have the ability to maintain unity and unity. This research uses a qualitative approach. For data collection techniques, researchers conduct interviews, observation, and documentation procedures. The theories and concepts used in this study include strategy theory, peace theory, conflict theory, conflict prevention concept, Conflict early Warning and Early Response System (CEWERS) concept, and state defense concept. Based on the results of the study, it can be understood that overall, conflict management carried out by the government, both the central government and local governments, is very poor. Efforts to resolve conflicts only occur at the elite level and do not include people who suffer more and lose more due to conflict. An elitist resolution will only meet the interests and demands of the elite. The demands of the masses that should also be accommodated are ignored. As a form of strategic steps of the local government of Mamasa Regency in preventing conflicts in the administration of government and its relationship with the roots of religious conflicts in Mamasa Regency, some of the descriptions of the steps taken include the Education and Socialization Approach, Increasing the Role of the Religious Harmony Forum (FKUB), Strengthening the Economy and Social Welfare, Fair and Transparent Law Enforcement, and Inclusive Infrastructure and Public Facilities Development.

Keywords: Government Strategy, Conflict, Religion, Mamasa Regency.

INTRODUCTION

National security is also an inherent element in the purpose of state administration. The realization of a safe and peaceful country is an effort to create a condition that is free from danger and all forms of threats, challenges, obstacles, and disturbances both from within and outside the country. In addition, the creation of national security is also very important to maintain the sovereignty, and territorial integrity of the Unitary State of the Republic of Indonesia and national interests in various aspects, both ideological, political, social, economic, and cultural as well as defense and security.

National security threats are more sourced from the military realm such as wars, military invasions, aggression by other countries, sabotage, armed rebellion, and espionage. Now, the threats faced by a country are more in the form of non-military and hybrid threats. The urgency of security has shifted to contemporary issues such as the threat of globalization, the trade and abuse of narcotics or illegal drugs, human rights (HAM), cybercrime, and communal conflicts .

Threats that disrupt national stability and integration now come more from within the country. Indonesia is one of the countries that often faces various security dilemmas that come from within the country. One of the real threats faced by Indonesia is the SARA (Ethnic, Religious, Racial, and Inter-Group conflict). The SARA conflict is one of the factual threats that

has, is, and will continue to overshadow the Indonesian nation. Indonesia is a country known for its plurality. Indonesia as a country that has thousands of islands, hundreds of more tribes, cultures, religions, and streams of belief places Indonesia as a major country in the world with a high level of multiculturalism. If this potential can be managed properly, it will provide prosperity to this nation, but on the other hand, if it is not good in managing it and is exacerbated by the negative effects that exist in the modern era like today, it will result in social conflicts (Manna, 2014).

It is recorded that in 2022, the population in Indonesia will reach more than 277 million people and is ranked 4th with the largest population in the world. The large population in Indonesia is directly proportional to the number of tribes spread throughout the territory of Indonesia. The percentage of large tribes that developed in Indonesia include 40% Javanese, 15.5% Sundanese, 2.2% Malay, 3.5% Batak, 3% Madura, 2.8% Betawi, 2.7% Minangkabau, 2.7% Bugis, 2% Banten, 1.7% Banjar, 1.7% Bali, 1.7% Aceh, 1.2% Dayak, 1.3% Sasak, 16.2% other tribes. In addition, Indonesia's diversity can also be seen from the religious side. Indonesia is a country that recognizes the existence of 6 major religions, namely: 86.93% Muslims, 10.55% Christians (7.47% Protestant Christians, 3.08% Catholic Christians), 1.71% Hinduism, 0.74% Buddhism, 0.05% Confucianism, and 0.03% other religions. Therefore, Toynbee gave Indonesia the nickname "The land where the religions are good neighbors". (Prawiranegara in Tanzila, 2018)

Indonesia's diversity and plurality in terms of ethnicity, religion, art, tradition, culture, and the values embraced can be positive and constructive. However, on the other hand, if the government cannot manage the plurality well, these differences can become negative and destructive. As a result, it is not the unity and unity of the state that is obtained, but the disintegration of the nation (Santosa, 2017).

Conflict in social life means a clash of interests, desires, opinions, and others that involve at least two or more parties. Social conflicts are not only rooted in inner dissatisfaction, jealousy, hatred, stomach problems, land problems, housing problems, work problems, and power problems, but even momentary human emotions can trigger conflicts. Conflicts are essentially divided into two types, namely vertical conflicts or conflicts between the upper class (rulers) and the lower classes (the controlled), in Indonesia, for example, the separatist movement that occurred in several provinces including: Nangroe, Aceh, Darussalam, and Papua. Furthermore, horizontal conflicts or conflicts that occur between the same classes such as ethnic and religious conflicts that occur in several regions such as those that have occurred in Maluku, Sambas, and Poso (Manna, 2014).

Conflicts with SARA nuances are indeed very easy to arise. This happens because, according to Brock, tribalism is the easiest way to burn primordial emotions and instincts. Meanwhile, according to Clifford Geertz, religion is an adhesive element that can cause both unity and discord (Anwar, 2005). To overcome SARA conflicts that always have the potential to undermine the integrity of the nation, the Indonesian government in general and local governments, in particular, must immediately find the right formula or strategy to overcome SARA conflicts.

Responding to this formula or strategy, the Mamasa Regency is listed as an area that has a high value of peace and tolerance. In this case, the value of peace refers to positive peace conditions, meaning that there are no conflicts with SARA nuances (Ethnicity, Religion, Race, and Intergroup) in Mamasa Regency. Mamasa Regency, which has a population of around 165,310 people, is a fairly pluralistic area. This condition is caused by the diversity of religions, ethnicities, cultures, and also the customs it has. This diversity, of course, can be an opportunity and potential for differences that can and will result in the emergence of social conflicts.

Mamasa Regency, although dominated by a non-Muslim population, is recorded to have a fairly diverse population. In 2023, the percentage of followers of Islam is 17.22%, Catholic 3.08%, Christian 75.01%, Hindu 1.42%, and others 0.01.12 Religious harmony in Mamasa Regency does not drag this district into a violent conflict with religious nuances even though it has a population with diverse religions and the majority of the population is non-Muslim. So far, Mamasa Regency has experienced social conflicts on behalf of SARA, especially religion but in a political context in the implementation of regional head elections.

Seeing the phenomenon explained, the researcher feels that this research is important to analyze the strategies that have been implemented by the Mamasa Regency Regional Government in preventing religious conflicts to maintain and realize national security.

RESEARCH METHODS

This study uses a descriptive qualitative method. In analyzing the problems in this study, the researcher used a conflict theory with its derivatives in the form of Ichsan Malik's SAT (Source, Accelerator, Trigger) theory to explain why an incident can cause conflict in other areas, but not in Mamasa Regency; Johan Galtung's Peace Theory to determine the positive peace or negative peace that has occurred in Mamasa Regency; Strategy Theory by Arthur Lykke supported by the concept of conflict prevention and the concept of Conflict Early Warning and Early Response System (CEWERS) to formulate steps taken by the local government of Mamasa Regency to prevent conflicts with religious nuances to maintain stability and realize national security; Finally, the researcher uses the concept of State Defense to analyze the positive impact of religious harmonization in Mamasa Regency related to Indonesia's national defense.

RESULT AND DISCUSSION

The word conflict comes from the Latin configure which means to hit each other. In terms of conflict, it can be defined as a conflict of interests, goals, and understandings between two or more parties. A conflict will become a serious problem if the conflict causes a struggle for rights, defense, and resistance to the violated, or demands for obligations and responsibilities (Ubbe, 2011).

Sociologically, conflict is defined as a process of social conflict between two or more people (it can also be a group) where one party tries to get rid of the other party by destroying it or making it helpless (Sosiawan, 2015). Meanwhile, religious conflict can be defined as a social conflict between two or more people who bring religious doctrine as the reason for the conflict.

Conflict is motivated by differences in characteristics that individuals or communities bring in an interaction. These differences can be due to differences in religion, values, norms, physical characteristics, intelligence, customs, and so on. With the characteristics of individuals or communities in a social interaction, the occurrence of conflicts is a natural one where if you look at there is not a single society in this world that has never experienced conflicts either between its members or with other communities. So that the conflict will only disappear with the loss of the community itself. (Aspen, 1997)

According to Ubbe (2011) Conflicts and seeds of conflict that can be controlled will give birth to integration, on the contrary, integration that is not perfect, and cannot accept differences, can give birth to conflicts. In dealing with a social conflict, efforts to choose a conflict resolution that is by the characteristics of social conflict are very important. Conflict resolution comes from the English language, namely conflict resolution. According to Fisher (2001), conflict resolution

can be defined as an effort to deal with the causes of conflict and try to build new relationships that can last a long time between conflicting groups (Saefullah, 2020).

According to Ubbe (2011), the most effective conflict resolution is conflict resolution initiated by the opposing party, but this type of conflict resolution rarely occurs, even if it does occur, it will take a long period of time until the initiation of conflict resolution occurs. Therefore, rather than waiting for this, it is very effective if there is a third party as an intervention that becomes a mediator, or initiator of conflict resolution. The government as the holder of authority is the most effective intervention party in terms of its role and authority; as implementers and policy makers, in addition to being a public service. Efforts such as creating cross-religious, cross-ethnic, and cultural forums are among the activities that can open the eyes of the community about the importance of life by tolerant and respectful of each other.

In Indonesia, the important role and authority of the government in handling these conflicts can be seen, for example, in Government Regulation Number 2 of 2015 concerning Implementation Regulations of Law Number 7 of 2012 concerning the Handling of Social Conflicts. This Government Regulation regulates various provisions regarding early conflict prevention, emergency measures for rescue and protection of victims, assistance in the use and use of military force, post-conflict recovery, the active role of communities in conflict prevention and handling, funding for conflict management, and conflict monitoring and evaluation.

Mamasa Regency is one of the areas that has been hit by socio-religious conflicts. These social problems were triggered by political conflicts in regional expansion which then grew into horizontal conflicts with SARA nuances. At least social segregation and tension between social groups had stirred up and threatened social harmony in society (Maryana, 2013). Since the end of ethnic and religious conflicts in Mamasa, the development of social and political life between people and community members has begun to improve until national security is realized. The socio-political conditions after the conflict ended, showed that ethnic and religious issues in people's lives were no longer prominent. At least social segregation and tension between religious groups that threaten social harmony no longer emerge, which is characterized by social harmony in the community is still very well maintained (Mustafa, 2014).

One of the interesting issues in this realm is that ethnoreligious nuanced conflicts are unraveled through policy models and approaches to religious identity representation in regional head elections (Pilkada). From the beginning of the formation of Mamasa until now, each leader in the region has always collaborated with religious identities, both Islamic and Christian in each pair of regional head candidates. As a result, political mobilization in the name of religion and ethnicity no longer leads to the parameters of primordialism that facilitate the emergence of conflicts in the region. The good faith of the community to realize a healthy democracy has led the community to peace with new wisdom (Arraiyah, 2018).

This social process is of course an important capital in maintaining diversity amid various identity-based conflicts in the administration of government. Especially today, Indonesian people are still often bullied by the problem of ethnic and religious tensions that tend to be high in areas that have been filled with social conflicts in the regional elections. This is also strengthened by the results of a survey by the Wahid Foundation in early 2020 that radicalism and intolerance tend to increase from time to time. One of the increasing trends is influenced by political contestation factors (Mahyuddin, 2023).

In various parts of the archipelago, it is now increasingly possible to witness the polarization of ethnic and religious differences in politics, especially during the regional elections experiencing a tidal wave where there are attempts to seize political power that focuses on ethnic and religious identities. In this condition, Indonesia, which has a variety of ethnic entity groups, cultural traditions, and religions, is faced with the crucial problem of how to manage diversity in democracy. However, for people with these various identities, it is easier to find

political divisions at the local and national levels related to the issue of relations between religious communities before and after the regional head election takes place (Pasaribu, 2018).

The presence of religious identity representation in the Mamasa regional election shows that democracy at the local level in the region is growing and developing to accommodate the spirit of social integration. The local political system that provides space for the representation of religious identity in democracy has strengthened the basis of social harmony in the framework of strengthening the politics of balance as an embodiment of efforts to minimize the social segregation of the Mamasa community after the conflict. This happens because the community not only respects differences but the willingness among citizens to support each other and create a peaceful life.

As in Mamasa, the government's strategy for preventing conflicts in the process is in the form of power-sharing of religious symbols in every regional election event. If the candidate for regional head is Muslim, then the deputy is Christian. On the other hand, if the candidate for regional head is Christian, the deputy is Islamic. This portrait is what colors the procession of the democracy party at the local level of Mamasa. The decision to nominate regional heads who will contest supports diversity (plurality) which indirectly encourages community reintegration. In other words, the specific manifestation of religious and ethnic identity in the political (executive) realm that offers the relativization of the identity of society and religious groups as well as ethnicity, has continuously given birth to a democratic climate that prioritizes the pillars of togetherness in differences, which of course is a policy on the government's strategy in preventing conflicts in order to realize national security.

The difference between this study and the previous study is that the basis of religious representation in the Mamasa Regional Election is strictly legitimized by customary and religious institutions. Interestingly, the agreement was born from an unwritten social contract. This makes the perspective of the Mamasa people increasingly open to accommodate identity differences. Evidently, the combination of candidates for regional head candidates who juxtapose couples of different religions has always been the main choice of residents in the regional elections so that they slowly avoid conflicts with nuanced identities so that they can become supporters of regional resilience.

The conflict in Mamasa in the process has given birth to serious implications for the continuation of peaceful social life. At least, the conflict in Mamasa has caused the fracture of intimate social relations between community groups that have been well-built. This condition not only affects the social friction of ethnic identity but also leads to religion. As a result, the climate of brotherhood between fellow mountain residents that has been built up for many years has begun to be disturbed, the impact of which is still felt today, especially the potential threat of horizontal conflict.

This social conflict, which has grown into an ethnoreligious issue, has serious social implications in people's lives. Until now, a group of community members do not want to return to the Mamasa highlands because they are traumatized by the tragedy of violent conflicts that are often in the name of religion and have ethnic nuances. However, over time, some community members decided to return to Mamasa because they had implemented conflict management as a form of their response to the condition of the community which was haunted by conflicts and social tensions that led to ethnoreligious issues.

Mamasa, who has been hit by a conflict of identity nuances (Islam vs Christianity), is trying to knit a strategy in the Regional Elections to represent religious identity as a means of building social reconciliation. This democratic base is a way of managing conflicts supported by local religious and customary institutions. They do not create a strict separation between religions in the political public sphere to build a post-conflict co-development. In other words, the Mamasa government together with the community encourages conflict mitigation by having a neutral and

moderate view in occupying public office holders, especially in the executive (government) sector.

Managing diversity based on local democracy is a preventive step to prevent prolonged conflicts toward social reintegration. Religious segmentation is used as a way to unravel the political conflicts that previously echoed in this area. Efforts to carry out the representation of religious identity (Islamic-Christian) in each Regional Election event are used as a new political format to minimize the tension of identity politics that can erode the spirit of community togetherness. Representation politics is then manifested in the form of candidate pairs (Islamic-Christian or Christian-Islamic) to occupy the position of regional head until the last twenty years have established institutions that can maintain unity and unity.

Government Policy Support:

In terms of support for government policies, the harmony index is measured by 8 indicators, namely; 1) The construction of houses of worship of all religions has been guaranteed by the government, 2) Government involvement can accelerate conflict resolution, 3) The government has so far protected groups that receive acts of violence from other groups/sects, 4) The government has so far taken strict action against religious organizations that always commit acts of violence, 5) The government has so far facilitated dialogue between religious groups with different views, 6) The government should not interfere with certain religious practices, 7) The government has been working with religious leaders to improve religious harmony, 8) The government should program the religious harmony curriculum in the content of the local curriculum (Mustafa, 2014).

Role of Organization and Local Wisdom:

The harmony index on aspects of organizational roles and local wisdom is measured by seven indicators. The seven indicators are; 1) Religious organizations should be actively involved in improving religious harmony, 2) Local values about diversity can increase religious harmony, 3) Traditional leaders and religious leaders have been involved in improving religious harmony, 4) The role of traditional leaders is very important in creating harmony in people's lives, 5) Traditional leaders and religious leaders must encourage the community in their environment to accept and be willing to cooperate with people of different religions, 6) Local values that can encourage religious harmony should be the content of religious harmony, 7) Religious organizations should provide support for the celebration of religious holidays for different religions (Musatafa, 2014).

As a form of strategic steps of the local government of Mamasa Regency in preventing conflicts in the administration of government and its relationship with the roots of religious conflicts in Mamasa Regency, several descriptions of the steps taken:

1. Education and Socialization Approach

The Regional Government of Mamasa Regency has implemented various educational and socialization programs regarding tolerance and harmony between religious communities. Through the school's curriculum and extracurricular activities, students are taught the importance of respecting differences and coexisting peacefully. In addition, the local government also collaborates with religious leaders and the community to hold seminars and workshops that discuss the importance of religious harmony.

2. Increasing the Role of the Religious Harmony Forum (FKUB)

The Forum for Religious Harmony (FKUB) plays an important role in mediation and conflict resolution. The Mamasa Regency Regional Government strengthens the role of FKUB by providing conflict mediation training and expanding the network of cooperation between religious communities. FKUB also serves as a communication forum to identify and resolve potential conflicts before they develop into violence.

3. Economic Strengthening and Social Welfare

One of the triggering factors for religious conflicts is economic and social inequality. Therefore, local governments also focus on programs that can improve the welfare of the community as a whole. Poverty alleviation, employment improvement, and local economic empowerment programs are expected to reduce the potential for conflicts based on economic dissatisfaction.

4. Fair and Transparent Law Enforcement

Fair and transparent law enforcement is essential in preventing religious conflicts. The Mamasa Regency Regional Government works closely with security forces and law enforcement to ensure that any violations that have the potential to cause conflict are dealt with quickly and firmly. This includes actions against hate speech, discrimination, and provocation that can trigger tensions between religious communities.

5. Development of Inclusive Infrastructure and Public Facilities

The local government also ensures that the development of infrastructure and public facilities is carried out inclusively regardless of religious background. The construction of houses of worship, schools, and health centers that are evenly distributed throughout Mamasa Regency is expected to encourage positive interaction and build a sense of togetherness in the community.

This means that the harmony between religious communities in Mamasa Regency is still very well maintained as shown in the index mentioned above. Although this area was once hit by conflict, after the conflict subsided, the people again realized the importance of peace and again fostered a spirit of brotherhood based on the culture of *mesa' kada dipotuo pantan kada dipomate* which has long been a characteristic of the culture of the Mamasa people. Moreover, indeed, the riots or conflicts that have occurred only occurred in the Aralle, Tabulahan, and Mambi areas, and did not extend to other areas in Mamasa Regency even though the effects of the conflict had caused anxiety in areas other than where the conflict occurred. However, the harmony between religious communities in Mamasa Regency shows a very high index. However, there are still things that need to be a common concern to be improved to maintain and maintain that harmony.

CONCLUSION

Ethnoreligious conflicts in Mamasa are the effects of regional expansion in the past. In the process, one of the symptoms that color this political conflict leads to social conflicts with ethnic, religious, racial, and intergroup nuances (SARA). To get out of the conflict crisis, representation politics is a medium for building social reconciliation in Mamasa whose society is divided by ethnicity and religion.

Adhering to the unwritten social contract of previous community leaders who emphasized the importance of developing a wider community by accommodating religious representation in the government, the Mamasa community in every election event always combines two religious identities (Islam and Christianity) to mediate the phenomenon of clashes of ethnoreligious identities in the sphere of social life. This strategy is the spirit of social integration in Mamasa and at least conflicts can be controlled into a positive potential in developing social harmony and harmony.

Overall, conflict management carried out by the government, both the central government and local governments, is abysmal. Efforts to resolve conflicts only occur at the elite level and do not include people who suffer more and lose more due to conflict. An elitist resolution will

only meet the interests and demands of the elite. The demands of the masses that should also be accommodated are ignored

As a form of strategic steps of the local government of Mamasa Regency in preventing conflicts in the administration of government and its relationship with the roots of religious disputes in Mamasa Regency, some of the steps taken include the Education and Socialization Approach, Increasing the Role of the Religious Harmony Forum (FKUB), Strengthening the Economy and Social Welfare, Fair and Transparent Law Enforcement, and Developing Inclusive Infrastructure and Public Facilities.

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