

Analysis of Conflict Potential in Religious Tourism Area: The Beji Antaboga Banyuwangi

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Abstract

Beji Antaboga is a religious tourism area located on the slopes of Mount Raung, located in Genteng District, Banyuwangi Regency. This site describes the diversity of cultures and beliefs that are manifested as a form of multiculturalism. Initially, the development of the area was not free from conflict because it was only intended for Hindus. Then, deliberations were held so that the Beji Antaboga site, in an inclusive manner became a place of worship for various religions. This article shows that local people feel marginalized in managing the Beji Antaboga tourist area. Local people feel they are not involved, so they have limited knowledge about the structure of the Beji Antaboga management organization. Furthermore, local Muslim communities mostly carry out land clearing or development activities such as cooperation. Social jealousy over the gap in social structure can lead to open conflict. In conclusion, maintenance of the Beji Antaboga tourism area requires the participation of functional actors, such as the local government to build harmonization between parties and maintain peaceful conditions.

Keywords: Potential Conflict, Beji Antaboga, Religious Tourism

INTRODUCTION

Indonesia is one of the most diverse countries in the world. In terms of religion, the majority of the population is Muslim, far more than in any other Islamic country in the Middle East. However, the number of followers of Christianity in Indonesia is more than the entire population of Australia and New Zealand combined, and there are three times as many Hindus as the entire population of Tamils in Sri Lanka. Meanwhile, from a geographical perspective, Indonesia has 17,000 islands, with the Indonesian island of Borneo being twice the size of the entire British archipelago, so the population has a variety of cultures, ethnicities, and languages compared to Singapore, Hong Kong, and the population of Belgium, which is currently experiencing a political crisis. without a government due to a language conflict between the Flemish and the Walloons (Egho & Panggabean, 2020; Helmiati, 2014).

Adam Schwarz's opinion that Indonesia is a "nation in waiting" (1999) is strengthened by Colin Brown's explanation that Indonesia is "an unlikely nation" (2003) and Syarwan Hamid's assertion that Indonesia has a high index of division in the world. This is due to the diversity of Indonesian society, which is skilled at managing differences and can utilize this diversity to become a synergistic and constructive force but can also create SARA conflicts. Conflicts often arise due to differences in ethnicity and religion because managing cultural diversity requires a long process of acculturation that lasts for centuries (Brown, 2003; Schwarz, 2005). This acculturation process is also accelerated by social engineering efforts to reduce differences. On the positive side, cultural acculturation can provide a deep internal appreciation (for example, folklore: different fields, different grasshoppers, different fish depths, where the earth stands, the sky is upheld) as a form of local wisdom and social capital from the community itself so that Indonesians can perceive and be perceived by foreign

colleagues as individuals who are willing to adapt to a positive group work climate. This leads to a shift in public perception toward broader knowledge. However, on the negative side, the acculturation process makes cultural understanding happen automatically without realizing it. As a result, because the process is not systematic and reflective, native culture may be lost. This changes the existing social institutions in society (Arif, 2015).

Banyuwangi Regency is no exception, one of the regencies in Indonesia that has various differences in society, such as differences in ethnicity, race, culture, and religion. The religions embraced by the community consist of six religions. In Banyuwangi Regency, as shown in Figure 2022, Banyuwangi has a population of 1,694,730 Muslims, 18,532 Protestant Christians, 4,802 Catholics, 27,318 Hindus, 4,102 Buddhists, 179 Confucianists, and adherents of other beliefs numbering 110 souls (BPS, 2022). This condition has kept people living in harmony and side by side for decades. Uniquely, in Banyuwangi, there are cultural sites and places of worship of various religions. The location is surrounded by a pine forest in the Perhutani Glenmore Forest Stakeholders Unit (BKPH) area, to be precise, on the border of Selorejo Hamlet, Kaligondo Village, and Genteng District. In addition to Hindu sites, in this place, there is also a statue of Dewi Kwan Im, a statue of the Virgin Mary, and a prayer room. In reality, this place illustrates cultural diversity, even though there are different beliefs. Visitors who will carry out the prayer can still focus on their respective portions so that the worship is not disturbed by each other (Sumedi, 2022).

Beji Antaboga is a religious tourism area located on the slopes of Mount Raung at an elevation of 400 meters above sea level and is one of the Rsi Markandeya sites that stretches from Gumuk Payung to Antaboga to Gumuk Kancil. Etymologically, Antaboga means food that will never run out. In Balinese mythology, Antaboga (or Anantaboga) is a giant snake. Historically, at the beginning of the creation of the world, one-day Antaboga was meditating and then became a turtle named Bedawang. Beji Antaboga has an area of 30,000 m² (3 hectares) and is located on the outskirts of a pine forest bordering Selorejo Hamlet, Kaligondo Village, and Genteng District. The Beji Antaboga location is still not well managed, and the access road is still in the form of stones typical of plantation areas. Geographically, Beji Antaboga is located in the middle of a pine forest, which is beautiful and calm because it is surrounded by a forest of pine trees, so anyone who visits will feel calm and be able to carry out their worship properly. This place used to be called "Sumber Beji Antaboga" because in this place there are clear springs and the water is believed to be efficacious, so it can cure various kinds of diseases (Arfiyani, 2022; Markus, 2021).

At the beginning of the establishment of Beji Antaboga, the local community was ordered to follow the will of the Balinese Hindu Association, which wanted to build a temple (before the formation of various religious houses in Beji Antaboga). Especially when the local Muslim community is not allowed to build a prayer room, the Balinese Hindu Community Association only allows the erection of "Linjek," or statues, for Catholic, Christian, and Confucian worship. This is an act of discrimination against the local community because the majority of the people around the temple are Muslims. With all the struggles of the stakeholders and the community, the community was finally allowed to build a prayer room.

The tourism area is believed by the local community to be able to increase the degree of their welfare, but it is very unfortunate with the lack of equity in the form of openness in the management of Beji Antaboga and the lack of involvement of the local community, especially Muslims there. This created a gap between the local community and the migrant workers assigned to manage Beji Antaboga. One of the gaps began when the history of the development of the Beji Antaboga tourist area was inseparable from religious conflicts between the local community and the originators of the idea for the development of Beji Antaboga, namely immigrant Hindus. This needs to be handled with interventions and various considerations in the form of community governance to realize a peaceful multicultural society in Indonesia.

The management of Beji Antaboga cannot be separated from the problem of social jealousy. Communities around Beji Antaboga have a bit of jealousy towards the administrators of these tourist or worship places because most of the managers are not local people who are close to the Beji Antaboga area but are newcomers. The lack of implementation that involves participation has resulted in uneven income for the people around Beji Antaboga. The local community around the temple belongs to the lower middle class. One of the factors of poverty cannot be separated from the geographical conditions of the location, which is quite far from the city center and at the foot of a mountain. Some local people work by utilizing natural products, namely pine trees. Some work to extract the sap, and some work to extract the wood. Some local people process these pine trees into cabinets or sills. However, there is economic potential for the local people who are in front of the Beji Antaboga area, namely the street vendors selling items such as worship equipment, souvenirs, as well as food and drinks. This allows for peace efforts to be formed in the region through the identification of peace in the Beji Antaboga area with several indicators that lead to resolving potential conflicts so they don't actualize into open conflicts.

RESEARCH METHODS

Based on the description regarding the background to the birth of Beji Antaboga, which was initiated by Hindus with the help of local Muslim communities, this article aims to describe and analyze the potential for horizontal conflict around the Beji Antaboga religious tourism area. Writing articles using a library approach with qualitative research methods. The library research approach is an approach taken by a researcher to collect data sources through books, magazines, newspapers, or other sources to bring together various data from various literary sources (Mahmud, 2011, p. 31). The library approach focuses on collecting data based on document sources or library sources in written form, such as journals, books, or other literature. The preparation of the article was also carried out by discussing with key figures in the Beji Antaboga area. This research's literature review was conducted by digging and reviewing various literature related to the existence of Beji Antaboga as an example of a site or center for maintaining and supporting interfaith peace in Banyuwangi Regency.

RESULT AND DISCUSSION

Before identifying potential conflicts, it is necessary to know a brief history of differences in interests that ultimately resulted in social jealousy in the management of the Beji Antaboga Tourism Area. In early 2011, Hindus at Sandya Dharma Temple, Selorejo Hamlet, received a *taksu*, or vision, that something had descended on the ancient phallus yoni site located in the temple. With the help of Hindus from Bali, the area was opened and completed in July 2011. The anniversary of this Beji Temple is July 7th. Pura Sandya Dharma is the secretariat of Pura Beji Ananthaboga. The location of the Ananthaboga memorial, which is in the middle of the West Banyuwangi Perhutani KPH, has raised objections from certain parties. The results of the deliberations determined that this location is also permissible for people of other religions. Therefore, the Lingga Dharma Putra Foundation was established based on the Deed of Establishment Number 70 Menkumham AHU-2930.AH.01.04 of 2013 to oversee worship at that place. After previously being a place of worship for Hindus and Buddhists (Confucian), near the entrance to the temple, a prayer hall was also built for Muslims. Furthermore, a place of worship for Catholics was also built, and the blessing process for it was carried out on June 4, 2016.

Temple managers are immigrants, not local people. These migrants came from Surabaya, Jakarta, and even Kalimantan. Initially, they came to the temple to worship and pray, but some of the managers came from the Balinese Hindu Society. The newcomers finally work by looking after and caring for Beji Antaboga. One of the results of additional income is offerings left by Hindus in temples. Hindus who come to worship at the temple will usually leave offerings at the temple in the form of fruits or some money. The offerings are a hidden advantage for the temple guards so that after the Hindus have finished worshipping, the guards will take the money and fruits left behind. Meanwhile, residents only get a small amount of income from selling souvenirs, food, and drinks outside the temple area.

The power and institutions in Antaboga belong to the Balinese Hindu Institute. Hindus from Bali are looking for land to build a temple on forest land belonging to Perhutani as a place of worship. Then there was Beji Antaboga, who had a lease agreement that required him to pay off the rent every year. However, no clear institutional structure was found in the management of Beji Antaboga. When the informant was asked about the manager who knows the ins and outs of the temple, the temple administrators in various locations around the temple pointed fingers at each other so that it could be seen that the management of the temple is not based on a clear system.

The party responsible for the leases, namely the Balinese Hindu Institute, has experienced problems related to the long-term clarity of the temple, namely delays in rent payments to Perhutani. In addition, the founders of Beji Antaboga did not participate in activities that led to efforts to carry out management responsibilities informally or non-formally, for example, whenever there was cooperation, the institute's management never came to take part in these activities. The management of the Balinese Hindu Institute does not adhere to the principle of transparency in the management of Beji Antaboga. This shows a lack of communication between the local community and the administrators of the Beji Antaboga Area, so deception often occurs, which leads to hoaxes.

Identification of Potential Conflicts

In the context of building peace, it is necessary to manage potential conflicts efficiently and as needed. Patterns of conflict emergence can be seen in the movement of potential conflicts, allowing for more precise decision-making in the management of potential conflicts in a more measurable manner. Potential conflicts or latent conflicts that occur between the two groups, namely the local community group and the Beji Antaboga management group, can be analyzed using the SAT model developed by Ichsan Malik. SAT is a set of factors that combine to form conflicts and potential conflicts. There are structural factors or roots of conflict, which are the main factors causing conflict or potential conflicts; accelerator factors, which are accelerating factors for the outbreak of open conflicts, and trigger factors, which trigger conflicts or the formation of potential conflicts (Malik, 2017).

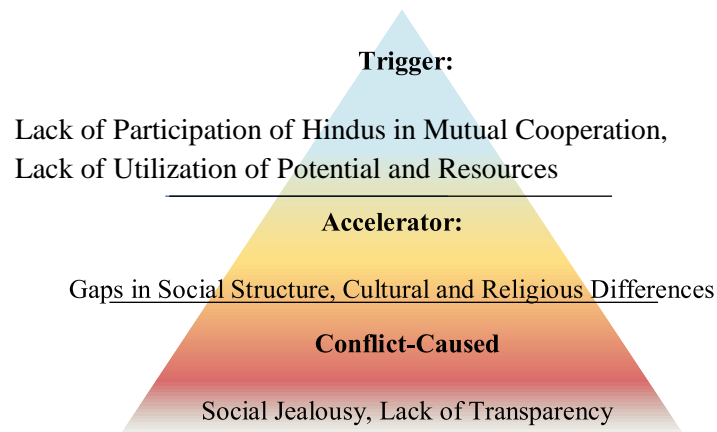


Figure 1. Analysis of potential conflicts and SAT factors
Source: Malik, 2017

The root of the conflict is caused by social jealousy in management or influential interests in Beji Antaboga. Moreover, the management of the Balinese Hindu Society did not adhere to the principle of transparency in the management of Beji Antaboga. The temple is an added value in itself because the community is motivated to protect existing resources even though the management of the Balinese Hindu Institute does not carry out active involvement and transparency with the local community. This then increases the gap in social structure, which becomes an accelerator factor. The mindset and perceptions of the local community then experience negative consequences because they feel like marginal people who cannot utilize resources and are less aware of the potential that is around Beji Antaboga.

Local people who are not involved in management have limited knowledge about the structure of the Beji Antaboga management institution. The community is not familiar with a clear institutional structure except for Perhutani. Furthermore, with the implementation of various modes of worship, religions unite in an area prone to conflict of interest. People who are not familiar with the substance of worship and Hinduism consider that there is nothing special about the condition or form of Beji Antaboga. Tourists or visitors do not even know that there used to be a conflict over the construction of a prayer room between the management of the institute and the local community. Local people gather and participate so that their religious worship is in the tourist area. The construction of a prayer room is not only for religious values in the Antaboga environment, but there are many values in it, such as the existence of the Islamic religion, the real contribution of local communities who work together to build temples, and involvement in the management of inclusive tourist areas. In addition to values and social networks, there is a community belief that Beji Antaboga keeps stories of local wisdom about springs that can facilitate world affairs. The belief in the miracle of the springs creates a polemic for someone who adheres to religious values because this is considered to precede God.

Analysis of Potential Conflict Management in the Implementation of CEWERS in the Beji Antaboga Banyuwangi Region

After identifying potential causes of conflict through the previous SAT model, the next step is to analyze the peace efforts of the two groups using the CEWERS concept and the Conflict Prevention Model (Ichsan, 2014). First, according to CEWERS, to carry out the analysis, it must include the variables of the actors involved in the conflict. This element is known as 5W+1H PPP, which consists of (a) What?; (b) Where?; (c) Who?; (d) When?; (e) Why?; (f) Problems; (g) Parties; (h) Process (Suyono, 2017). From the elements of the issue or

topic identified, there is a conflict of interest in the Beji Antaboga Banyuwangi area. Where and who, namely in Kaligondo Village, Genteng Banyuwangi District, to be precise, in the Beji Antaboga Area, with the actors involved being the local community, temple administrators, and Hindu institutions. When specifically between 2011 and 2020. Why is the lack of transparency in collaboration between parties based on representation or the results of mapping roles and responsibilities based on needs and context. Meanwhile, the problem is the lack of institutional transparency and management in the Beji Antaboga area. The process that can be carried out is dialogue and FGD, to minimize deception that leads to hoaxes and establish communication between disputing parties.

If we trace the identification of the 5W+1H PPP version of CEWERS, then the next step is to link it to the root causes of the conflict. The root cause of the conflict is between interest groups. Components in each interest group have value in managing the Beji Antaboga Area. Not all group components have a significant influence on the management of the area. The conflict cycle that occurs is one in which there are visible forms of protest (grievances) and complaints from local community groups. From the identification explanation to the pattern of conflict in the Beji Antaboga area, it can be described in terms of the mapping of conflicts, which can start from opinions, perceptions of thoughts, or the nature of interest groups, as well as ongoing communication and information processes (ITP, 2012).

Interested groups need to conduct FGDs and then proceed to the level of institutional restructuring and management of the Beji Antaboga area in an inclusive manner. Thus, there will be no further escalation of the conflict in the future. This requires the role of an intermediary, namely the regional government (PEMDA) or related agencies in tourism institutions and management. In overcoming misinformation, social jealousy, and disputes, the regional government helps local communities better understand the potential for developing their capacities in natural resource management. Local people who work in the informal sector, apart from processing pine wood, can develop a creative economy in the area around Beji Antaboga by developing good social and interpersonal relations so as to build local empowerment and increase the level of welfare (Suharto, 2017).

Consensus through local wisdom can connect the community to build a middle ground in maintaining human dignity in the community so that the traditional values that exist in society are rooted in local culture (Geertz, 2007). Utilization of local wisdom values in building peace is the root and means of forming communal integration, which is limited by ethical and moral foundations and the interests of the conflicting actors. This reinforces the identity and identity of each actor for them to build each other up and feel proud of an entity (Makmur & Biantoro, 2014; Suhartini, 2009).

Actors who conflict with each other can transform into actors of peace related to efforts to connect individuals or groups in society (community services) with resource systems. Banyuwangi's local government can act as an intermediary, which also acts as a mediator in the context of local community development to connect all other stakeholders. The network that is formed has a correlation with the existence of assistance and guarantees related to the continuity of multicultural existence between the local community and the administrators or managers of Beji Antaboga. To be involved in the management of Beji Antaboga tourism from the perspective of CEWERS implementation, mediators or other peace actors need to comprehensively collect various information and data regarding social issues, especially potential conflicts related to local Muslim communities and Beji Antaboga managers. Next, the information and data are analyzed. In meetings with various actors, analysis is presented along with consensus or rational alternative actions to deal with existing problems.

Actors can develop existing program development plans so that contributions occur between parties, breaking up social jealousy. In addition, it is necessary to plan new programs while simultaneously providing good alternatives in terms of funding sources and developing

consensus in communities that have various interests to be able to synergize and provide the maximum contribution in developing the tourism sector and the economy of Beji Antaboga. This can be interpreted as the main step for early responses to potential conflicts by organizing actors in the form of interest groups. Dispute management is carried out within the framework of "building the community" by localizing conflict issues through tiered communication, which is decided in various deliberations or FGDs. The division of roles is communicated directly to stakeholders, ensuring that decision-making between groups is well-organized and centralized. This allows information between parties to be unbiased by allowing managed information to enter and exit through "one door" so that it can respond quickly to prevent and deal with open conflicts. In addition, managed information can encourage the conflict de-escalation process because parties are not easily influenced by various statements or news stories containing unclear information.

Conflict de-escalation by managing potential conflicts creates harmony, which directly increases trust and the active participation of local community members. The involvement of local Muslim communities in the community development process with guidance and assistance is identified as a dynamic community capability. Guidance and mentoring guarantee and accommodate the role of the community on an ongoing basis. Local wisdom can strengthen social interaction among local communities, Beji Antaboga managers, and Hindus by communicating with each other in a way that can lead to dialogue, build understanding, and inspire social action (Ife & Tesoriero, 2016; Safarani, Adriyanto, & Saragih, 2022; Syahra, 2003).

CONCLUSION

The potential for conflict that arises due to various differences in interests, as analyzed by the SAT in the Beji Antaboga Tourism Area, is a form of multiculturalism problem. It is necessary to build peace using elements of local wisdom in the area. Likewise, in interpreting and mapping the problem, of course, attention must be paid to its sources so that the data as a whole is in accordance with the facts in the field. The potential for conflict is manifested due to the lack of involvement of local communities in the management of tourist areas. Local people do not have access to knowledge about the institutional structure of the Beji Antaboga management. In addition, at the beginning of the development of this tourist area, there was a conflict of interests that prevented the building of a prayer room between the management of the institution and the local community.

As mentioned, one of the things needed in the management of Antaboga Temple is a clear line of coordination. The parties involved in the management of Antaboga Temple know their roles and functions within the institution, so regularity is formed in the management of Antaboga Temple. The local government should play a more active role in developing the potential of the local community in the Antaboga Temple area because, according to the results of an analysis with CEWERS, differences in interests and information bias can exacerbate disputes and lead to open conflicts. Thus, the local government should become a third force for carrying out FGDs so that local communities can be allowed to be directly involved in the management of Antaboga Temple and establish good communication between interested parties. Implementation of CEWERS as an early warning system by organizing actors in the form of interest groups. Then an FGD can be carried out, which can be continued to the level of institutional restructuring and management of the Antaboga Temple Area inclusively. Thus, there will be no escalation of conflict in the future. This requires the role of an intermediary, namely the regional government (PEMDA) or related agencies in tourism institutions and management. Peace actors are closely related to efforts to connect individuals or groups in

society (community services) with the source system to avoid information bias so that conflicts get bigger due to misinformation (deception). Good interpersonal information can aid in the prevention of reactions to open conflict.

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