

The Role of Kesbangpol West Nusa Tenggara in Resolving Ahmadiyya Congregation Conflicts to Achieve National Security

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Abstract

Ahmadiyya is a sect that was opposed by the MUI through a Fatwa in 2005 and the government with SKB No. 3 of 2008 with the hope that the Ahmadiyya Congregation and the opponents understand each other and resolve the chaos. But in reality, between 1998 and 2018, violence still occurred. This study aims to describe the role of the NTB National Unity and Politics Agency (Kesbangpol) in resolving the Ahmadiyya Congregation conflict to achieve national security. This study uses a qualitative research methodology. The subject and object of research are the Province of NTB, conflict, and conflict resolution carried out by the NTB Kesbangpol through direct interviews and documentation. The results of this study indicate that the NTB Kesbangpol made various role, namely: (1) Before the conflicts, focused on meeting with Belief Monitoring Team, Religious Leaders, Community Leaders and Ahmadiyya Congregation to detect and discuss conflicts and also establish forums to coordinate and SKB socialization. (2) During the conflicts, focused on stopping violence in collaboration with the police and localizing the Ahmadiyya congregation to a safer place. (3) Post-conflict, focused on preparing facilities, infrastructure, fulfilling human rights, and forming an Early Alertness Program to minimize similar conflicts from reoccurring. The role played by the NTB Kesbangpol has shown negative peace and positive peace. However, the Ahmadiyya Congregation conflict has not been fully resolved, so the Kesbangpol of NTB must establish a Working Group for the Acceleration of Conflict Management and engage in massive community education about the SKB.

Keywords: *Ahmadiyya Congregation, Conflict Resolution, National Security, The Role of Kesbangpol, West Nusa Tenggara*

INTRODUCTION

Religion has five dimensions depending on its influence on society and politics, namely (1) Religion serves as a foundation in terms of identity. That is, religion, together with other criteria such as language, nationality, history, location of residence, and ethnicity, will distinguish one community group from another; (2) Religion as a belief system that influences the behavior of individuals and communities; (3) Religion is a source of legitimacy that is used to consider policies, decisions, and actions to be carried out, although sometimes other parties do not justify it; (4) Religion is a source of legitimacy that is used to consider policies, decisions, and actions to be carried out, although sometimes other parties do not justify it; (5) Religion is combined with religious institutions that are generally accepted by community members. On the basis of the preceding explanation, it is clear that religion is prone to conflict (Fox and Slender in Dja'far, 2018). This is due to the fact that religion and conflict are relevant from a socio-psychological standpoint, which tends to favor equality of opinion in order to spark conflict. In addition, the dominance of religious identity causes a lack of mutual respect.

The final source of religious conflict is the component of leadership that is easily provoked by conflict. (Idi et al., 2018).

The Ahmadiyya Congregation Conflict was one of the religious conflicts that occurred in West Nusa Tenggara (NTB), Indonesia. Ahmadiyya had been rejected since the 1950s and obtained legitimacy in the 1980s from the fatwa of the Indonesian Ulema Council (MUI), which was then questioned following a national MUI working meeting as a deviant interpretation of Islam and a threat to national order. This conclusion was bolstered by a fatwa issued by the MUI in 2005, which claimed that Ahmadiyya was a deviant sect, that its adherents were apostates (deviating from Islamic doctrines), and that its existence and growth had to be halted (Gaffar, 2013). Based on information from the West Nusa Tenggara Diverse Unity Forum (FKUB), in 1983 the Selong State Prosecutor's Office in East Lombok issued a ban by the Chief of the Selong District Prosecutor's Office no. Kep. 11/IPK.32.2/L-2.III.3/11/83 about the Prohibition of the Activities of the Ahmadiyya Congregation. In addition, the central government issued a 2008 Joint Decree (SKB) about Warnings and Orders to Adherents, Members and/or Members of the Indonesian Ahmadiyya Management and Community Citizens, as well as advice, monitoring, and supervision (Gaffar, 2013).

The government expects that by issuing Ahmadiyya-related regulations, the situation would be resolved and the congregation will be reconciled with the opponent. In reality, however, these laws also contribute to violence and discrimination against the Ahmadiyya Congregation. The space for Ahmadiyya to worship and propagate their beliefs is shrinking, the community plays a significant role in this rejection, and the local government legitimizes violence perpetrated by the community with discriminatory municipal rules (Gaffar, 2013). According to the explanation provided by the Head of NTB National Unity and Politics (Kesbangpol) up to this point, the Ahmadiyya Congregation has 300-400,000 members. According to data from the NTB FKUB, the Ahmadiyya Congregation has experienced 12 incidents of violence from 1998 to 2018. Now, Ahmadiyya Congregation members who were expelled from their homes have also gone to shelters such as the Transito Dormitory in Mataram. During the evacuation, they are unable to engage in normal activities as would free Indonesian residents. Their civic rights, such as the right to civil registration for newborn children, are likewise difficult to achieve for a variety of reasons. This is due to the fact that the Government of West Lombok, as the area of origin prior to their expulsion, and the Government of Mataram City, as the refuge area, each assumed responsibility for the demographic and civil records of the Ahmadiyya Congregation refugees (Gaffar, 2013).

In spite of the government's statement that it hopes to bring peace to the Ahmadiyya Congregation problem through the issuance of many regulations, these policies tend to be discriminatory and condone violence against Ahmadiyya Congregation refugees. The gap in this research's difficulty is that the function of government and legal products has not been maximized, which leads to religious persecution. Thus, it is intriguing to investigate the role played by the NTB Kesbangpol in resolving the Ahmadiyya refugee dispute so that it does not reoccur, so as to achieve national security by adopting the Intractable Conflict Theory, Role Theory, Peace Theory, and National Security Theory. This research is supported by Prayogo et al., (2020) who state that one of the obstacles in the process of becoming a developed country is conflict between religious communities, which harms human rights and threatens national security, so the Indonesian government attempts to issue laws and regulations and establish FKUB in various regions.

Linear to this research, Fahmi et al., (2022) include the function of Kesbangpol in managing prospective conflicts in the province of Riau by mapping conflicts in districts/cities, developing an integrated conflict management team, and mediating and consolidating conflict sustainability. Regarding the management of possible conflicts, socialization activities, group discussion forums, and seminars are conducted, which are beneficial for enhancing government

and community capacity in managing conflicts, as well as for the early identification and awareness of potential conflicts. In this journal, the role theory of Bruce J. Cohen (1992) and the Conflict Early Warning and Early Response System theory are proposed. However, this research differs from the two previous studies in that it focuses on the role of Kesbangpol in religious conflicts in NTB, particularly the conflict that befell the Ahmadiyya Congregation, using analytical tools such as Intractable Conflict Theory, Role Theory, Peace Theory, and National Security Theory.

The inclusion of religious conflict in this study was made possible by a declaration by the Head of the Regional Office of the Ministry of Religion of NTB in the Declaration of Religious Harmony, which said that NTB is one of the places with a religious harmony index value below the national average (Post Kota NTB, 2022). This research is a replication and aims to overcome the conflict of the Ahmadiyya Congregation by maximizing the role of Kesbangpol in the form of conflict resolution before the conflict, during the conflict, and post-conflict by syncing with multiple instruments to create negative peace as the foundation of positive peace in order to achieve national security.

RESEARCH METHODS

In this study, a qualitative research approach will be utilized. Qualitative research methods have a focus on social construction, have unquantifiable variables, have an internal point of view because the researcher is the determining factor, his reasoning tends to focus on the context, research results are used to interpret phenomena, and the contents of the research are explained to comprehend the perspective of sources or actors whose information is sought (Widana et al., 2022).

Particularly in qualitative research, study subjects and objects will become the researchers' focal point in order to answer research questions. In this study, NTB Province served as the research subject, with research on conflict resolution being conducted by NTB Kesbangpol to achieve national security in the Ahmadiyya Congregation conflict. New findings regarding the research object will be supported by data collection techniques in the form of structured interviews with the Head of the NTB Kesbangpol, Lalu Abdul Wahid, S.H., M.H., the Deputy Head of the NTB FKUB, Prof. Dr. Suprpto, M. Ag., and the Director of Intelligence for the NTB Regional Police (Polda), Kombespol Hendro Kusmayadi, S.IK., M.H. Followed by data support from documentation data collection approaches, such as presentation materials, meeting minutes, decrees, journals and official news delivered during the interview or via internet access.

RESULT AND DISCUSSION

Ahmadiyya Congregational Conflict

According to data supplied by the NTB FKUB, the Ahmadiyya Congregation has been involved in twelve confrontations in various regions of NTB between 1998 and 2018. The Ahmadiyya Congregation was attacked beginning on October 4, 1998, when they lived in Kuranji Hamlet, Pemongkong Village, Kec. East Lombok Crackers. The occurrence of this incident resulted in the expulsion of 41 souls. Two years later, in April 2000, there was another attack in Sambu Elen Village, North Lombok, which resulted in the stabbing death of a woman from an Ahmadiyya congregation in June 2001. In the interim, 39 Ahmadiyya Congregation members were evacuated to the Bayan District Office Hall. The killing of the Ahmadiyya congregation did not end the war; on September 10, 2002, another attack in Pancor, East

Lombok forced five family heads (KK) to escape their houses. During this onslaught, from 11 to 17 September, 388 Ahmadiyya congregations reportedly sought refuge at the East Lombok Police Headquarters. On the 11th of September, attacks also happened at Medas Obel Village - Obel Sembalun Lawan.

In 2005, hundreds of houses belonging to the Ahmadiyya Congregation in the BTN Complex, Ketapang Hamlet, West Lombok, were destroyed and set on fire. The incident occurred on October 19, 2005. A month after the initial attack, on February 4, 2006, it occurred again at Prapen, Central Lombok. As a result, 137 Ahmadiyya Congregation members sought refuge in the Transito area, West Lombok, and Central Lombok itself, while 39 Ahmadiyya Congregation members sought refuge in the Lama Praya General Hospital (Wahab & Fakhruddin, 2018). The attacks continued in Sumbawa on November 15, 2007 and in Ketapang, West Lombok on November 26, 2010. As a result of the incident at Ketapang, hundreds of locals attacked and destroyed the house of the Ahmadiyya Congregation, whose owner had abandoned it. This action was carried out not only by men, but also by women and children (Maga, 2014).

In addition, according to further data from the NTB FKUB, expulsion and violence happened on June 19, 2011 in Sumbawa and on May 5, 2018 in Gereneng Village, East Lombok. In Gereneng Village, the incident began with the expulsion of the Ahmadiyya Congregation, followed by the destruction of seven Ahmadiyya homes by a group of locals. Locals concur that the Ahmadiyya Congregation may return to Gereneng Village (their birthplace) if they have renounced the Ahmadiyya sect and adopted the majority-held Islamic beliefs (Wahab & Fakhruddin, 2018). According to NTB FKUB, 38 families have taken refuge in the Mataram Transito Dormitory, NTB, as of today. Many regions in NTB also contributed to refugees who were expelled from their own homes or communities. The war has been ongoing for fourteen years, and even the Ahmadiyya Congregation has given birth while evacuating. Considering the numerous expulsions, acts of violence, and deaths that happened between 1998 and 2018, the Ahmadiyya Congregation conflict fits the characteristics of an intractable conflict.

According to expulsion, violence and killings that happened from 1998 to 2018 the Ahmadiyya Congregation conflict is categorized as a depiction of intractable conflict. According to Kriesbers, there are three definitions that describe intractable conflicts, namely: first, intractable conflicts are conflicts that occur protractedly and persist for a long period of time (Wibowo et al., 2017). This is evident from the conflicts that occurred from 1998 to 2018. The Ahmadiyya Congregational conflict has received rejection since the 1950s and has been legitimized since the MUI issued a fatwa in the 1980s which was convened at the MUI National Working Meeting in 1984, stating that the Ahmadiyya sect is an Islamic teaching that deviates and will disrupt the nation's order (Gaffar, 2013). The basis for the rejection from the MUI was again published in 2005 in the VII National Conference of the MUI with Decree No: 11/MUNAS/MUI/15/2005 which decided and determined that: first, the Ahmadiyya sect is a sect that is outside Islam (heretical) and the Congregation Ahmadiyya is an apostate. Second, calling on the Ahmadiyya Congregation to return to true Islamic teachings and in harmony with the Al-Qur'an and Al-Hadith. Third, the government is obliged to prohibit the spread of Ahmadiyya teachings, disband the Ahmadiyya organization and close all places where the Ahmadiyya sect operates throughout Indonesia (Wahab & Fakhruddin, 2018).

Furthermore, SKB No. 3 of 2008 with Number KEP-033/A/JA/6.2008 and Number 199 of 2008 concerning Warnings and Orders to Adherents, Members, and Members of the Ahmadiyya Congregation and society, involving three Indonesian institutions: the Minister of Religion, Minister of Home Affairs, and Attorney General. The provisions of the SKB ban believers, members, and administrators of the Ahmadiyya sect from disseminating doctrines

that vary from the essence and principles of Islamic teachings, and forbid Indonesians from engaging in illegal acts against the Ahmadiyya Congregation (Wahab & Fakhruddin 2018).

Second, intractable conflict theory is the premise that adversarial groups are damaging or destructive (Wibowo et al., 2017). Considering the turmoil that befell the Ahmadiyya Congregation and the actual events that transpired, it can be stated that local individuals who oppose the Ahmadiyya Congregation's existence in their community are actively attempting to destroy the Ahmadiyya Congregation. This is also evident from the repercussions of the struggle, which began with the expulsion and continued with acts of violence such as the 2001 murder of Inaq Ruqiah, a member of the Ahmadiyya Congregation in Sambi Elen Hamlet, West Lombok (Ismail, 2014). NTB FKUB also included the repercussions of the Ahmadiyya Congregation conflict are the loss of property, such as the house of the Ahmadiyya Congregation, which was destroyed by locals, the psychological burden due to the frequent expulsion to continuous violence, expulsion from their own hometown, and feeling uneasy due to the frequent threats from the environment. The objective of the opponents of the Ahmadiyya sect is to destroy and end the teachings of Ahmadiyya, which begins with creating feelings and uncomfortable conditions for the Ahmadiyya Congregation. These feelings and conditions will then compel the Ahmadiyya Congregation, either forcibly or voluntarily (Consciously), to abandon his teachings.

Thirdly, according to intractable conflict theory, parties who become partisans and mediators are unable to negotiate or alter conflicts. In actuality, the government as a partisan and middleman is unsuccessful at problem-solving. This is evidenced by the local community's lack of knowledge, comprehension, and compliance with government rules, notably SKB No. 3 of 2008 with Number KEP-033/A/JA/6.2008 and Number 199 of 2008. As a result, individuals believe they have lost valuable assets. The government supports the integrity of the Ahmadiyya Congregation's philosophy. Even though, if properly interpreted, the SKB never bans the Ahmadiyya Congregation from following their faith, Ahmadiyya teachings may not be further expanded for non-Ahmadiyya sect members. The Regional Government, The District Ministry of Religion, and The Regional Police have also attempted to prevent conflicts by mediating and negotiating, however, some choices appear unilateral and encourage the Ahmadiyya Congregation's opponents. The government, which works as a partisan and mediator between the Ahmadiyya Congregation and the opponent, appears to demand simply that the Ahmadiyya Congregation adhere to the opponents' desires. In an interview published in a journal, it was revealed that occasionally regional officials insist that the Ahmadiyya Congregation must abandon its sect and return to real Islamic beliefs if it wants to continue living (peacefully) in the East Lombok province (Wahab & Fakhruddin, 2018). Observing this, the local community, regional officials, and religious leaders appear to have an attitude that is inconsistent with the SKB and related government legislation. The SKB and other rules cannot provide a clear and comprehensive explanation, nor can they alter the violent behavior of the Ahmadiyya Congregation. Even on the Ahmadiyya side, the SKB said that the Ahmadiyya sect was aberrant, the expulsion and brutality that they endured did not even lead their hearts to join the opponent; rather, the faith, zeal, and unity of the Ahmadiyya Congregation grew even more furious. In the discussion of the 2023 Domestic Field Study of Peace and Conflict Resolution Major at the Republic of Indonesia Defense University (UNHAN RI), NTB FKUB has also verified this.

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The NTB Kesbangpol role doesn't stop at the Ahmadiyya Congregational conflict, which has been classified as an intractable conflict. According to Johan Galtung, in order to achieve national security, both negative and positive peace were created through the execution of a variety of duties.

Before The Conflict

Ahead of the Conflict Prior to the battle, the NTB Kesbangpol played a part since the conflicts that befell the Ahmadiyya Congregation recurred cyclically. This role is to hold meetings with the Community Belief Monitoring Team (PAKEM), which is comprised of elements from the Attorney General's Office, the Ministry of Religion, the Ministry of Home Affairs, the Police, the State Intelligence Agency, and religious organizations such as the MUI that serve as supervisors of beliefs that develop in society, as well as Religious figures such as clerics and community leaders such as Ahmadiyya and local residents involved in the coexistence of religion and politics. The initial step done by the PAKEM NTB Coordination Team was to identify issues with the Ahmadiyya sect and congregation. The discovery was based on the results of field surveillance and the desires of many Islamic community organizations such as the clergy to the Ahmadiyya to retain the government's neutrality. PAKEM NTB shall report the current circumstances and conditions to PAKEM Center and approach the NTB regional administration, the ulama, and the Ahmadiyya after obtaining data and materials from detection results (ANTARA NTB, 2011). In addition, the NTB Kesbangpol with NTB PAKEM, religious leaders, and community leaders met with the DWP Ahmadiyya Indonesia NTB and Mubalig Ahmadiyya Congregation Indonesia NTB to discuss the conflict that affected the Ahmadiyya Congregation.

Furthermore, the NTB Kesbangpol established various forums, including the Religious Harmony Forum, the National Assimilation Forum, the National Insights Education Center, the Community Early Awareness Forum, First Level Health Facilities, the Regional Leaders Coordination Forum and others. The goal of establishing this forum is to enable these forums to become partners with the NTB Kesbangpol in ensuring regional security, stability and peace among people of diverse religions, beliefs and cultures in the NTB region. Furthermore, the NTB Kesbangpol collaborates with the Regency or City Government and all of their staff to prevent future conflicts by holding coordination meetings with forums created by the NTB Kesbangpol, disseminating SKB No. 3 of 2008.

The NTB Kesbangpol's conflict resolution initiatives have demonstrated that the role it plays will result in positive peace. Positive peace, according to Johan Galtung's definition of peace, is a state in which all acts of violence, discrimination, and restrictions on victims' political, educational, and social access have ceased (Putri, 2022). In the Ahmadiyya Congregation conflict, the NTB Kesbangpol attempted to build peace through the reconstruction route by combining conflicting parties in new formations which were facilitated in the previously described forums to re-establish harmonious relations between the Ahmadiyya Congregation and the opponents. The NTB Kesbangpol also recognizes that positive peace is a long-term role that takes a long time so that in realizing this long-term role, the NTB Kesbangpol focuses on the "presence" of values such as always giving a message of nationality and socialization of religious moderation, which requires Indonesians to have a mature soul capable of accepting differences in order to live in peace with societal disparities.

During The Conflict

When expulsion and violence occur, that's when the conflict escalates. Based on discussions with the Director of Intelligence and Security for the NTB Regional Police, the role played by the NTB Regional Police is based on the Chief of Police Regulation No. 1 of 2009 concerning the Use of Force in Police Actions. The NTB Regional Police played a role through several stages, the first was a persuasive stage, such as giving an appeal to the Ahmadiyya Congregation who committed violence to immediately stop the violence. Second, the stage of using water cannons against rioters carried out by the Police Mobile Brigade unit, if the call is not heard, up to the use of tear gas. It is hoped that with the use of these tools, the opponents of the Ahmadiyya congregation who carry out anarchist actions can disperse, remove the focal

point and disperse the rioters. After going through these two stages, the NTB Regional Police immediately carried out security at the scene of the violence.

Ahmadiyya Congregation refugees are frequently subjected to rejection and violence by communities in refugee camps. Therefore, the Director of Intelligence for the NTB Regional Police explained that the NTB Regional Police along with the NTB Kesbangpol have a role in localizing the Ahmadiyya Congregation in certain locations so that the gaps in interaction between the Ahmadiyya Congregation refugees and the opponent are smaller and so that the opponent see the activities of the Ahmadiyya Congregation refugees less frequently. This position is deemed effective because violence against the Ahmadiyya Congregation and refugees in refugee camps has not occurred since 2018 to the present. If this occurs again, the NTB Regional Police will act swiftly to prevent the violence from spreading. Regarding the localization of the Ahmadiyya congregation, the NTB Regional Police and NTB Kesbangpol have demonstrated a role that undermines peace. Focusing attention on Johan Galtung's idea of peace, negative peace is a type of peace that focuses on short-term goals of reducing or eliminating acts of violence and creating space for negotiation (Putri, 2022). This negative peace is carried out by mobilizing state resources, which in this case is the National Police, to take rapid and decisive action to end the violence that happens in conflict zones. After the NTB Regional Police have been successful in stopping anarchic acts, the NTB Regional Police and the NTB Kesbangpol will create a negotiation space to evaluate the Ahmadiyya Congregation who are affected by their rejection of the violence; this is the first step or foundation towards positive peace, which will involve more parties in the negotiating forums that the NTB Kesbangpol has established.

Post-Conflict

The NTB Kesbangpol continued to develop permanent facilities and infrastructure for the Ahmadiyya Congregation refugees after the violence was successfully abated. In this capacity, the NTB Kesbangpol, which is mandated by the central government, engages stakeholders in fostering the provision of hostels or flats for Ahmadiyya refugees, despite the fact that refugees tend to prefer to return to their original place of residence based on the results of assistance provided to them. However, the West Nusa Tenggara Kesbangpol believes that it is not possible to grant this request because, in order to return the Ahmadiyya Congregation to its original residence, a continuous effort is required to educate the local community about the problems of the Ahmadiyya and the Ahmadiyya Congregation in their environment. Within this objective, the NTB Kesbangpol will always make efforts, but permanent residency remains the first priority. In addition to meeting housing requirements, the NTB Kesbangpol fiercely defends the fundamental rights of the Ahmadiyya Muslim Community, such as the right to education, the right to health, the right to citizenship, spiritual rights, and the right to a decent economic existence. Concerning spiritual rights, the Governor of NTB issued KPTS No. 357 of 2011 regarding the creation of the Indonesian Ahmadiyya Congregational Guidance Team in NTB, which was followed by an invitation to religious leaders to promote their respective Aqidah. Moreover, the NTB Kesbangpol collaborates with the Chief of the Industry and Trade Service and Cooperatives to provide six months of economic guidance to the Ahmadiyya Congregation refugees. This information was gathered through Mr. Lalu Abdul Wahid's participation in the 2023 Domestic Field Study of Peace and Conflict Resolution Major, UNHAN RI.

If viewed from the perspective of the form of the role played by the NTB Kesbangpol in the post-conflict period, the role is included in negative peace or a short-term role because the role played is classified as intended to minimize to eliminate the violence that the Ahmadiyya Congregation will experience by relocating the Ahmadiyya Congregation refugees to a permanent residence that is hoped to be free of friction between objectors. In addition, the NTB Kesbangpol is devoted to granting personal rights to the Ahmadiyya Congregational

refugees so that peace can be established among them as a result of meeting their fundamental human needs. Notwithstanding the fact that, according to Mr. Lalu Abdul Wahid, the refugees aspire to return to their homes, the NTB Kesbangpol can at least alleviate the suffering caused by the violence they have encountered.

According to the results of interviews with the NTB Kesbangpol, in order to prevent a recurrence of the conflict, the NTB Kesbangpol formed an Early Alertness Program consisting of a networking team tasked with visiting with communities in order to identify possible social disputes. In this program, the NTB Kesbangpol will take an early step to recognize and document conduct or occurrences that are predicted to trigger social conflict. In addition, the NTB Kesbangpol has the NTB Regional Leadership Communication Forum (Forkompinda), which is presided over by the Governor and comprises the leadership of the NTB DPRD, the NTB Regional Police Chief, the NTB Prosecutor's Office leader, and the NTB Military territorial unit head. The formation of Forkompinda is intended to hasten the implementation of Central Government policies, which will then be executed in their respective regions (Negara Kesatuan Republik Indonesia, 2014). On its way, the NTB Kesbangpol will facilitate Forkompinda.

When considered from the perspective of the NTB Kesbangpol's role in preventing this conflict, this role is included in Johan Galtung's positive peace. The function can also be described as a long-term role, indicating that it has a long-term objective that, if consistently pursued, will result in a habit of responding swiftly to detect issues. In this capacity, the networking team also creates the widest possible space for community participation in conflict prevention by delivering information requested by the NTB Kesbangpol. This function also demonstrates that the social, economic, political, and defense sectors work optimally together to promote peace.

After examining the function of the NTB Kesbangpol in implementing negative and positive peace, we will examine this role from the standpoint of role theory. According to Harnisch (2011), a role is an ego-based position that dictates an actor's expectations or desires inside a structured group. In this instance, the Kesbangpol NTB is conscious of its position as the power holder in the NTB region, thus it will be encouraged to participate in creating and implementing a mandatory law or provision. The expectation is that through issuing regulations and performing this duty, the Ahmadiyya Congregation will be able to alter the behavior of the opponent as well as its own members. Because the role performed by NTB Kesbangpol will determine the social identity of the engaged actors, their behaviors, and their perceptions of other social identities. With the role of NTB Kesbangpol, both the Ahmadiyya Congregation and the opponent will be cognizant of their respective duties and acts so that they do not diverge from the prevalent provisions, values, and norms. The conflict that befell the Ahmadiyya Congregation as a result of the local community's rejection of their existence falls under the category of non-military security disturbances, the genesis of which is impacted by the absence of religious moderation in Indonesia. Considering the protracted nature of this intricate dispute, national unity is in jeopardy. The Indonesian nation's unity and oneness will be called into question, threatening national security. The concept of national security began with the rise of a variety of external and internal threats to the Indonesian nation. The Ahmadiyya Congregation issue appears to validate Samuel P. Huntington's (1996) argument in *The Clash of Civilizations and the Remaking of the Global Order* that cultural differences and the growth of identity politics pose a grave threat to national integration (Syamsunasir et al., 2022). The presence of Ahmadiyya in the local area is considered a source of conflict for the opponents and the lack of understanding of government regulations (SKB) and the government's position which tends to support the opponents are considered a source of conflict for the Ahmadiyya Congregation.

According to the National Defense Council, national security is defined in the fourth paragraph of the Preamble to the Constitution of 1945, which indicates that national security is a constitutional requirement that the state must fulfil without exception. (Syamsunasir et al., 2022). National security is adopted as a criterion for Kesbangpol NTB's role in resolving the Ahmadiyya Congregation conflict in order to achieve national security. This means that the NTB Kesbangpol will work to create conditions for the freedom of the Ahmadiyya Congregation and the opponent from all sorts of threats deemed to be a source of conflict. This condition will be implemented on a national scale. Moreover, it can be noted that the NTB Kesbangpol's involvement in conflict settlement for the Ahmadiyya Congregation is a step towards achieving human security for both parties. Since in this battle, both sides face social dangers to human security, such as a diminished sense of safety, violence, and human rights violations. In order to achieve Indonesia's whole national security, Kesbangpol NTB is expected to always transform negative peace into positive peace for all parties, so that this intricate issue may be resolved and never reoccur.

CONCLUSION

The NTB Kesbangpol fulfills a variety of functions over three distinct periods: before, during, and post-conflict. The roles performed include establishing a forum with several instruments to discuss long-term conflict resolution, disseminating messages of nationality and religious moderation to local communities, deploying state tools such as the NTB Regional Police to immediately stop violence when conflicts escalate, relocating the Ahmadiyya congregation to a location to avoid friction with the opponent, providing facilities for permanent flats, and establishing the Indonesian Ahmadiyya Community. In addition, the NTB Kesbangpol employs the Early Alertness program to prevent the recurrence of similar disputes. The role of the NTB Kesbangpol is to produce negative peace, which will serve as the basis for positive peace or lasting peace for both parties. As a constitutional requirement that the state must carry out without exception, the state's role has been limited to ensuring human security within the context of national security. The researcher recommends that the NTB Kesbangpol form a Working Group for the Acceleration of Ahmadiyya Congregational Conflict Management, with a Working Group Decree from the Governor of NTB as the legal basis for carrying out the task. Currently, the Ahmadiyya Congregation is still being evacuated, indicating that the conflict has not been resolved perfectly. Under the Governor of NTB's Decree, the Working Group's many instruments and stakeholders will work tirelessly to resolve difficulties and find answers to the Ahmadiyya Congregation controversy. Assembly services, non-governmental groups, religious leaders, community leaders, the military, the police, academic institutions, traditional institutions, and other religious institutions may be involved. The objective is for the NTB Kesbangpol to have a clear path, program, and accomplishments for settling the Ahmadiyya Congregational issue, with no overlap between instruments or other parties. It is hoped that the Working Group for the Acceleration of Conflict Management for the Ahmadiyya Congregation will be able to implement action plans and strategic plans to reach the previously agreed-upon objectives. In addition, it is suggested that the central government disseminate vast SKB education to the community in a sustainable manner so that no one misinterprets official legislation surrounding the Ahmadiyya Congregation in NTB and throughout Indonesia. Education and outreach must always be conducted so that perpetrators of anarchy or violence understand that their actions have violated human rights and that they are not permitted to repeat them.

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