

Editorial

Today, Indonesia is considered as one of the countries that bearing rampant social conflicts. We can witness many major conflicts wrapped as triggered by primordial sentiments happened to the country within the last decade. Thorough analyses revealed by sociologists expound if the conflicts were not just primordial based conflicts, such as disparity on religion, ethnic groups, or social groups. The conflicts were closely related to other social factors, and particularly to economic matters.

Many kinds of action can be contribution for preventing conflict not to happen. In this effort, YIS run a conflict prevention project in three provinces in Eastern Indonesia by intensifying inter-ethnic dialogues and economic cooperation. Two of the project staffs (*Joko* and *Septina*) contemplate their experiences and share with us it through this article. We hope that all of us including all elements of community become ever more raised in consciousness to pay respect others in our plural living world.

MANAGING CONFLICT THROUGH CONSCIOUSNESS RAISING A LESSON FROM INDONESIA

Conflict which ever have hit and grown in some ethnic groups in Indonesia from year to year till now become something piquancy to be paid attention and taken heed. The dynamics of conflict always exist and are apart for human civilization that generally by two strong elements which integrated each other. The first element is identity, this element actually related to human mobilization in the communal identity groups that based on equation of race, religion, culture, language, etc. The second element is distribution; it is about how to distribute resources, just like economic, social, and even political will in community. When the distribution pattern is inequitable with identity as an injustice object will trigger negative perceptions and issues which will rise the potentially conflict too.

Identity conflict also can be comprehended as an ethnical conflict which is in it covers a lot of matter; there are races, culture, religion, language and so on. Identity conflicts often be-

come one in the fundamental conceptions for having the same group and obligation, protecting whose identity is threatened. We often meet that factors related to issue of resources distribution, such as political power, regional claim and economic asset domination. Identity interlarded with distribution problem will open wide opportunity for certain group to do exploitation and monopolize, so it will explode toward high level of potentials conflict and for a long time ago had rooted in community.

This conflict is really bring a huge threat for stability and peace, either in individual level, communal, local and the national if it isn't managed well. In the world conflict histories, twenty seven conflicts that happened in 1996 was a "big or major conflict". Among 27 conflicts, 22 contained identity components that were Chechnya, North Irish, Iran, Israel, Afghanistan, Srilanka, Burma, Aljazair and Indonesia (Demokrasi dan Konflik yang Mengakar, IDEA 2004). We can

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see the Indonesia Conflict Histories like Conflicts in Ambon, Madura-Dayak, dan Aceh with the same background, which is identity (Ethnic, Religion, Race and Inter-Group) and distribution problems. Generally, in this conflicts claim group rights entangled, there are racial groups, religion groups, national groups, etc. We can perceive from this conflicts which are hard to manage, long lasting, and complicated. It tends as a trigger the violence in communities.

Conflict Pattern that Deeply Rooted

How to learn about rooted conflict pattern? We must reflect conflict pattern that have been ever happened in communities with the packaging of identity and distribution issues, so does economic factor. This conflict started by economic system destruction and then followed by new social problems that trigger the faction sentiment. It is affected for society unsecured feelings that belong to middle-up level of economic power parity (have high purchasing power parity). Identity conflict can cause territorial claims that melting to become ethnical dispute. Social jealousy is one reason as trigger violence, actually they (local ethnic groups) felt annoyed because expansion of another ethnic groups that come to their territory.

Picture of Indonesian Conflicts

Intertribal, race, religion and inter-communities conflicts progressively felt when former

President Suharto overthrown from his power after 32 year. It became not just in high intensity but it has been more scattered. Almost every single island in Indonesia has got riots and violence. To understand about conflicts that ever happened in Indonesia, here some example in the middle-up scale riots:

Maluku Conflicts

Maybe it was taking biggest victims caused so many people killed and it was belong to identity conflict. January 19, 1999 was the first riot in Maluku Province and free fight among regional citizens blew up. This riot started when two public transportation drivers whom have different religion met in downtown, they ever have personal grudge each other before. At that time they called their own friends to attack each other. Unfortunately, one of them belongs to Batu Merah Atas Village that populating majority believes in Christian and the other belong to Batu Merah Bawah Village that populating majority believes in Moslem. In July 24, 1999 mass violence was happened again in Ambon, the capital city of Maluku. It was packed by identity conflict, 21 people killed and 118 in the hard injured (Tempo Magazine, January 23, 2000, page 32). In July 2000 the riot happened again in Ambon, 7 people were killed, hundred people in hard injured, 12,000 people became refugees, 14 churches and 4,000 houses were burned (Tempo Magazine, July 16, 2000, page 32).

This conflict started by economic system destruction and then followed by new social problems that trigger the faction sentiment.

Aceh Conflicts

This conflict belongs to distribution problem that was yearly accumulated cause unsatisfactory distribution system. Aceh is abundant of natural resources; it is situated in the most north of Sumatera Island. Aceh contributed almost 30% of gas and oil export for Indonesia. Meanwhile, the new fertilizer industries had been built that marginalized local communities. Thousand of new comers came around the industries where it took place. The new comers disregarded customs and traditions, it caused values collide between local communities and new comers. Actually the new comers' lifestyle tends to luxurious among the local communities that life in poverty. The side effect from fertilizer industries building was industrial waste that stained inhabitant' artesian well. Pauperization process continued and then local communities to be secluded in their own region. It made Aceh People felt dissatisfaction (Tempo Magazine, December 10, 2000, page 78 – 79). Aceh' rebellion started since early 1950 when Aceh was belong to North Sumatera Province, not as an independence province. The rebellion led by Daud Beureueh. Military operation had been put into 4 years there, meanwhile the harassment and pressure continued at that time.

Along 1999, based on KONTRAS data; 416 people were killed, 293 people were caught and jailed, 101 people disappeared and 801 people were tortured. Along the policy of military operation area in North

Aceh, East Aceh and Pidie, at that time total victims were 1321 people were killed, 1958 were disappeared, 3430 people were tortured and thousand of rape victims.

Papua Conflicts

The first riot happened in December 2, 1999 when military troops hauled down "Bintang Kejora" Flags that is symbol of Papua Freedom. The riots scattered to Sorong in August 20, 2000; 3 Papua' local securities were killed, 12 injured, and 23 caught. The same riots happened in Manokwari, Hamadi in the Sub district of South Jayapura (Tempo, October 22, 2000, page 22-23).

Poso Riots

It happened in April 17, 2000. It was categorized as an identity conflict. It involved 2 villages with the religion issues packaging. It begins when 2 young men drunk, they hit each other unconsciously. By the way, they have different religion between Christian and Moslem. Both of them told to their own friends, in the name of solidarity they disputed each other and it scattered out of Poso in Central Sulawesi.

There were so many victims in Poso Riots, 3 people died, 4 injured, 267 house were burned, 5 vehicles were burned & 3 churches were destroyed. The riot was continued till several days later, and then the victims fallen again, 199 people were killed & 146 in bad injured (Tempo, June 18, 2000, page 20 - 22).

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Sampit Riot

It was included to identity conflict. It began when a family from Madura ethnic groups from Matayo family was killed in February 18, 2001. It was a war between Madura tribe and Dayak ethnic groups as the local community. Along 4 days, February, 18 – 21, 2001 according to Indonesia police data that were 65 people killed, meanwhile based on informal data hundred people died (Tempo Magazine, March 4, 2001, page 27 – 29).

Based on structural and functionalism frame, Indonesia Citizen actually can reach their aim in prosperity and justice society if every institution and society shaping element run their own function. It means citizen will get welfare in education, religion, politic, economic, etc, so all the institutions in Indonesia should run their function well. Conflict can blow up if one of them cannot (disable) run their function well.

According to the identity conflict context, the role of customs & traditions and religion become urgent thing to manage identity conflict. Society should raise the spirit of openness (cross over) between ethnic relationship, religion and another group. The kindness that do by another groups or ethnic, not means that a competition to show up themselves. Social issues like conflicts & violence often as issues that over in tiny scope. Peacefulness is not just as a monopoly trading by some tribes, religions or groups, but it is expected by every people.

Nowadays, after general election in October 2004; the new government have been running and struggle to survive to get legitimating from Indonesia Citizen. Otherwise, military system still distrustful in Indonesia. According to Cak Nur (One of literary figure and cultural observer) said "We must learn to how life without government intervention". We must understand this statement is not separated action, but consciousness to autonomy. Initiative to manage conflict in spite of come from bottom (grass root). In fact, strategically the basis groups are where the social and democratic process happens. Unfortunately, style of problem solving in Indonesia usually invite senior government official or under military pressure that actually wouldn't be effective.

Locally values have the main role to contribute for peacefulness and wisdom in society. Togetherness, family atmosphere, harmony and tolerance are a valuable toward Indonesia society. It needs the long process like behavior evolutionary in basis level for ethnic groups, religion or groups caused it is about society mentality alteration. Instantly, it can do by seminar, workshop, community dialogue and routine discussion or technical assistant.

We can see, how important the conflict that shape Indonesia Cultural Values. Friendly, harmony, tolerance and community self-help are interpretation and human strategic to an action toward conflict circumstances in

communities. Are friendly, harmony, tolerance and community self-help is a right answer for conflicts in Indonesia? Maybe, glorious cultural value can be a tool to reduce homogeny and heterogenic conflict.

How to Manage Conflicts in Communities by Increasing Consciousness Border

Basically, conflict can be eliminated. So the word manage is prefer rather than finish, because conflict management' meaning closer to positive solving pattern. Finishing conflict is refer toward enforce to stop or eliminate a conflict. So, it is built a negative perception implication toward every conflict that enforces and eliminates to finish conflict as soon as possible. Not every conflict is negative, we can use conflict in positive way.

From the explanation above, we can take the red line about conflict itself. Conflict is an interaction between some desires and contrary that consist of different target which can be manage and processed. Positively, we can see it as a part from dynamic democracy.

The level of conflicts can be divided into some levels: 1) Conflict in the potency (in potential) and 2) Conflict in the actuality (in actual). Potential conflict can be understood as a condition where potential conflict will happen like ethnic diversity, cultural, tribes, religion, economic gap, and asset domination. It can be understood too as a dispute movement that is seen clearly caused some

desires and contrary are different each other and usually it can trigger destructive action.

Negotiation, mediation, reconciliation etc can be tools to manage conflict, but in fact that tools less be efficacious to overcome conflict that based on identity and distribution element. The main problem is community not involved and participated to solve their problem and conflict. The rooted conflict sometime invisible but deeply, so it can be super explosion. It is about how to manage conflict in a new way, not just mediation, reconciliation, negotiation, etc but how can to manage conflict in communities by increasing their consciousness border. It means how communities can really aware that conflict is the part of human life that cannot separated each other. So, it will improve circumstantial awareness for human being to understand each other. The essential thing from human consciousness border is institutionalized pluralism values, tolerance, and openness; respect each other and togetherness in communities.

How to increase human consciousness border? We can do it through some activities that involved communities directly which mean participation. The examples are institutionalized regular dialogue between ethnic and religion, regular discussion with pluralism mainstream, community training about conflict management and build the community awareness trough community assistance.

Conflict management is not always in the happy ending because in reality that all conflict cannot be eliminated. Reconciliation process means live in difference, and respect each other in diversity. So, increase human consciousness border to

overcome conflict through institutionalized pluralism values, tolerance, openness and togetherness in communities is the most important now, because it can become a base for communities to manage conflict by themselves. **(Joko Purnomo and Septina S)**

Vibro

A contribution to the spread of experiences and ideas amongst community development workers, organizations, and all individuals concerned with the promotion of greater community welfare.

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A Private voluntary organization working for better community life through community development programmes in the fields of health, agriculture, economy, and trainings, amongst others. YIS aims at increasing the general welfare of the community through close cooperation with the communities themselves, government and non-government agencies working in community development.

YIS believes that to achieve greater community welfare is not enough just to "solve" problems as they arise. More important is to create the awareness and understanding of members of the community as to the causes of those problems, to foster their sense of pride and self determination and to provide them with the appropriate means with which they can deal with problems more effectively. YIS was established on February 20, 1974 in Jakarta, Indonesia.

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