



ACTUALIZATION OF DEMOCRATIC VALUES AS RESOLUTION OF INTERRELIGIOUS CONFLICT IN THE VILLAGE

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ABSTRACT

Studies regarding the actualization of democratic values at the village level are generally a factor in the emergence of horizontal conflicts that occur in village communities. However, this article explains that the actualization of democratic values actually led to conflict resolution involving fellow religious believers in Watutulis Village, Prambon District, Sidoarjo Regency. The data findings show that learning, understanding and implementing democratic values has an impact on the importance of living with differences and provides space for freedom for every religious adherent to carry out their worship. To obtain in-depth data, research was carried out by interviewing religious leaders involved in the conflict, village officials, then observing religious activities, and collecting documents from related parties. In efforts to carry out conflict resolution, all parties agree on a dialogue process which then agrees on the values of democracy, namely respect for the freedom of individuals or groups to express their beliefs, equal status before the law and community participation in the context of village development. The argument of this article is that the implementation of democratic values at the village level can work and actually become the foundation for the development of a modern democratic society. Understanding democratic values such as respect for human rights actually makes efforts to resolve horizontal conflicts between religious communities in the village

Keywords: democracy, horizontal conflict, conflict resolution, village.

INTRODUCTION

This article explains the actualization of democratic values in resolving horizontal conflicts that occur between fellow religious believers. The application of democratic values in question is related to changes in society's perspective on interpreting differences related to carrying out the beliefs they hold. Apart from that, the actualization of democratic values is an effort to resolve inter-religious conflicts by means of dialogue and avoiding violence. Several studies regarding the actualization of democratic values in the local political context in villages have actually led to money politics, conflicts between supporters and also political gambling in the implementation of village head elections (Wance & Ibrahim, 2019; Pardiyanto, 2017; Usman & Marzaman, 2019). In another aspect, the application of democratic values in villages has partly implemented ideal criteria (Yuningsih & Subekti, 2015). However, in the case of Watutulis Village, Prambon District, Kab. Sidoarjo shows that implementing democratic values is actually a way to end horizontal conflicts between religious believers.

The diversity of ethnicity, religion, race and culture in Indonesia is a necessity that can produce horizontal conflict because of differences in the viewpoints and beliefs of one group and another group. The form of horizontal conflict that often occurs in Indonesia is inter-religious conflict using violence (Hartana, 2017). Religious violence is defined as an attack on a person or property, beliefs, traditions, values, religious symbols (Sidel, 2007). The phenomenon of horizontal conflict often occurs in several cities that have a pluralistic level of society and are also melting pots (Hartana, 2017; Ahmad, 2021). Meanwhile, in more homogeneous village communities, the horizontal conflicts that occur are not based on religious-based conflicts but because of differences in political choices such as the moment of village head election.

The occurrence of conflict between religions cannot be separated from the emergence of differences in viewpoints between groups of different religions. These differences in viewpoints were followed by efforts by majority religious groups to attack minority religious groups in various ways, such as carrying out persecution, intimidation, and prohibiting the establishment of places of worship. The Wahid Foundation explained the results of its research regarding cases of violence in the name of religion, namely that in 2015 there were 190 incidents recorded with 249 acts of violence, in 2016 there were

204 incidents with 313 acts of violence, so there was an increase in violence in the name of religion by 7 percent (Hartana, 2017).

Indonesia, which adheres to a democratic system, positions conflict as part of the democratization process (Usman & Marzaman, 2019) (Pardiyanto, 2017). Conflict management is an absolute requirement for the state to ensure that conflicts do not become acts of violence that result in the loss of a person's rights due to the coercion of another person's will, including the right to freedom of religion. Inter-religious conflict occurs due to two main factors, namely truth claims and jihad (Yunus, 2014). The first factor regarding truth claims occurs because of the tendency of religious people to justify their religious teachings. This form of forced truth claims creates attitudes of absolutism, exclusivism, fanaticism, extremism and aggressiveness (Amstrong, 2001). The second factor regarding jihad is interpreted by certain groups as part of the legitimacy to carry out persecution and intimidation in the name of God. However, previous research has not explained how democratic values actually become a way to resolve conflicts between religions. Therefore, this article will use a case in Watutulis Village, Prambon District, Sidoarjo Regency to illustrate the actualization of democratic values as a resolution to end conflicts between religious communities.

The religious conflict that occurred in Watutulis Village occurred because of plans to establish the Nirwana Jati Temple for Hindus in Prambon District, Sidoarjo Regency in the early 1990s. The establishment of this temple was based on the interest of the Hindu minority group in the Prambon District and Krian District to practice heresy because the place of worship in the Kenjeran area of Surabaya was considered too far away. The establishment of the Nirwana Jati Temple was initially in Seketi Village, Krian District, however, there was resistance from the people of Seketi Village because they thought that the establishment of the Nirwana Jati Temple would disrupt the worship of the Muslim community in the village. Then, the Nirwana Jati Temple was moved to Watutulis Village and resistance arose again, until finally at the beginning of the reform a number of Hindu families in Watutulis Village established the Nirwana Jati Temple in the middle of the family land. After reform and democratization and openness of information, the people of Watutulis Village began to slowly provide support and were actively involved in various security measures at Nirwana Jati Temple activities.

This article argues that conflict resolution between religious communities can occur if the conflicting groups have a perspective on democracy, namely that it is related to the freedom of each person to carry out the values of their beliefs. Apart from that, this research also shows that the context of the actualization of democratic values cannot be separated from people's understanding of Pancasila. So, to understand the realization of how democratic values can be a resolution of religious conflicts, this article will be divided into two parts. First, explaining about religious diversity which leads to conflict between religious communities. Second, discussing what kind of democratic values can be used to resolve conflicts between religious communities.

RESEARCH METHODS

This research was conducted in Watutulis Village, Prambon District, Sidoarjo Regency in 2023. There are two parties in conflict regarding the construction of the temple in Watutulis Village. The parties in this conflict were the majority Muslim group in the village, namely the NU and LDII groups and the Hindu minority group, which then resulted in a peaceful resolution with the temple being allowed to be built. This conflict between religious communities was used as an object of research based on several considerations. First, religious conflicts in Indonesia often occur in big cities because of the diversity of society. Meanwhile, in rural communities, which tend to be homogeneous, horizontal conflicts based on religion rarely occur. Second, this conflict ended peacefully and the Hindu community was allowed to build a temple. Third, the existence of the temple in Watutulis village then became a religious destination and was also supported by all levels of society.

In collecting data for this article, we interviewed five community leaders who know the dynamics of conflict, starting from history, the conflict process and peaceful resolution between these religious communities. The five figures are the Village Head of Watutulis Warsono, the Village Secretary of Watutulis Indra, Made Diakse as a Hindu community leader, Abdul Ghofur as a Muslim community leader and Anggawira as Chair of the Karang Taruna. These five figures were chosen because they have a vital role in the context of seeing the dynamics of the conflict that occurred and also how the actualization of democratic values is a way to create peace. The selection of these five sources was also

chosen based on information submitted by community groups, officials at the sub-district level and also community leaders in Prambon.

In this research we asked several questions to informants about certain things related to how the conflict between Muslims and Hindus started, what interests Muslims and Hindus had, what kind of resolution strategy was used to create a peaceful resolution and what now done to maintain that peace. From this process we want to prove that democratic values can create peace between groups.

HORIZONTAL CONFLICT: CONFLICT BETWEEN RELIGIOUS PEOPLE

The conflict between religious communities that occurred previously in Watutulis Village can be categorized by Max Webber's analysis of dissociative social interaction (Anwar, 2022). In Webber's view, dissociative social interactions that lead to conflict are caused by differences in aspects of consumption, lifestyle, social status, ideology and religious values. Another approach was presented by Soetomo (1995) in understanding conflict between religious communities as part of a social problem caused by competition between two groups because the values or interests held will give rise to polarization which causes conflict.

The occurrence of conflict between religious communities is based on the diversity of religions adhered to by Indonesian society. Causing perceptions and differences in ideological doctrine by religious adherents. This definition of difference gives rise to four causes of conflict between religious communities (Rumagit, 2013). First, it is based on differences in doctrine, which means that every conflicting religious community believes that the religious teachings they adhere to are absolute truth. This is then used as a comparison material to assess the religious teachings of opponents. This attitude shows subjectivity for adherents of conflicting religions. Second, the existence of ethnic and racial differences causes stereotypes or ways of viewing other ethnicities or races. Third, cultural differences, which means that each religious adherent has their own culture. This becomes a conflict when the culture does not have common ground regarding agreement. Fourth, the dichotomy of majority and minority in the context of the quantification of religious adherents causes the majority's claims to sometimes be true and tend to be forced.

The problem of conflict between Muslims and Hindus in Watutulis Village can be categorized as collective behavior because there were acts of violence against the Hindu minority group simultaneously. This can be seen from the trigger for conflict due to the rejection by Muslim groups of the plan to establish a temple or place of worship for Hindus in Watutulis Village. This incident implicitly confirms that there are differences in values regarding the freedom to practice worship by religious groups. Therefore, differences in values between religious groups give rise to collective conflict and violent behavior. These collective behavioral actions can be explained using Smelser's theory, namely 6 stages of collective behavior, namely structural conduciveness, structural strain, growth and spearheading of generalized belief, precipitating factors, mobilization of participants for action and the operation of social control (Sidel, 2007).

The first discussion is about structural conduciveness or structural suitability, namely a social situation that allows and even supports collective behavior (Hartana, 2017). In the context of the Watutulis Village community which has a pluralistic tendency, namely differences in religious identity. According to Smelser, structures like this can trigger collective behavior. Based on demographic records of the community based on religion in Watutulis Village, namely 4000 people are Muslim, 175 people are Hindu, 273 people are Protestant Christian, 150 people are Catholic and 150 people are Buddhist. This condition shows that the Islamic group as the majority gives rise to the idea that there is a desire or ego that the values they adhere to are considered the most correct. Especially with regard to freedom in establishing places of worship. This situation of differences in religious values triggers conflict between groups when it comes to implementing religious values.

The second stage is structural strain or structural tension, namely a situation where one group experiences a situation of being disadvantaged by another group and then the dispute resolution mechanism and system cannot be accommodated, so this situation provides a conducive opportunity for mass unrest (Hartana, 2017). This stage analyzes the context of community relations between religious communities in Watutulis Village, namely the Islamic group as the majority, which indirectly determines the values that develop in society or in other words carries out cultural domination. The values are actually the opposite of those of minority groups. As is the case in the context of establishing a temple, it is assumed that the number of Hindu adherents must be a certain

quantity. In fact, the establishment of this temple was intended to accommodate Hindus around Prambon District rather than having to worship at the temple in the Kenjeran area of Surabaya because the distance was too far. The effort to build a temple in Watutulis Village is considered a form of threat to the Islamic group, which is the majority group.

The third stage is the growth and spread of generalized belief or the spread of beliefs regarding the source of the threat, the way out and how to achieve that way out, such understanding spreads and is understood equally by group members (Sidel, 2007). This stage analyzes the context of the conflict in Watutulis Village which assumes that the establishment of a temple by Hindus threatens the existence of Muslims. This has the effect of distorting information due to the ignorance of Muslim groups regarding the true intentions of Hindus in planning to build temples. This problem then made Muslims feel collectively and became Hindus as a common enemy.

The fourth stage is precipitating factors or factors that accelerate the emergence of collective behavior (Hartana, 2017). This factor explains structural conditions that are prone to conflict, the growth and development of structural tensions and trust that can heat up the atmosphere. This stage analyzes a number of events in Watutulis Village when this structural tension emerged, namely that a number of Muslim leaders met to agree on rejecting the construction of the temple. This is based on a number of concerns that the existence of this temple will disrupt the values of Muslim beliefs in Watutulis Village.

The fifth stage is the mobilization of participants for action or mobilization actions directed by leaders or respected figures in the group (Sidel, 2007). The role of this leader can provide instructions to the group to carry out collective action that can be directed. This stage analyzes the actions of Muslims who reject it by visiting the temple construction plan and carrying out demonstrations at the Watutulis village hall and Prambon District to reject the construction of the temple. This condition occurs because society is mobilized in numbers as the majority who have a tendency to promote violence and irrational actions.

The sixth stage is the operation of social control or the implementation of social control, namely all the stakeholder factors that can carry out social control. Looking at the case of conflict that occurred during the construction of a temple between Muslims and Hindus in Watutulis Village, what occurred was that the stakeholders were unable to control the collective actions of both parties and this resulted in open conflict. In this case,

policy makers at the sub-district level, including the Prambon sub-district head, Prambon police chief and Prambon military commander, failed to identify the conflict problems that emerged. Unpreparedness in preventing conflict from becoming open makes this problem protracted and prolonged and causes losses both material and non-material.

The process of conflict stages that occur between Muslims and Hindus is based on collective behavior between the two parties. In the escalation of the conflict, which creates an open conflict, the conflict process between the two parties continues because there is a lack of openness and understanding of the differences between the two parties. Basically, the easing of this conflict will begin when both parties become aware of each other and are open about their respective interests. Conflict resolution occurs when both parties realize the importance of understanding democratic values.

ACTUALIZATION OF DEMOCRATIC VALUES

In efforts to resolve the conflict between Muslims and Hindus in Watutulis village, the approach taken was to provide an understanding of the importance of democratic values. The democratic values that are developed are based on the principles of kinship and mutual cooperation shown to the people which contain elements of religious awareness, truth, love and noble character, personality and sustainability (Hatta, 1998). This understanding of democratic values then develops along with the open flow of information and changing times which influence the mindset of the next generation.

The process of fostering democratic values in the wider community, the main target of the process of instilling democratic values itself, is shown to organizational followers including youth and community leaders (Tuhuteru, 2016). Developing the younger generation through local culture and democratic values, so that generations can pass on this understanding after the religious conflict in Watutulis village. Democratic values and local culture are considered important for society because these values do not conflict with identity, in addition, the awareness of these democratic values increases the importance of awareness of the law of the community groups in conflict. The impact is that both Muslims and Hindus who are in conflict then have the maturity to act. Both believe that ethnic, religious, ethnic and cultural diversity is part of society's intellectual wealth which is realized during conflict resolution.

Reconciliation between the two groups occurred as a result of developments in interpreting differences and understanding democratic values as a frame for the life of

Indonesian society. This is applied to the principle of democracy, namely the first is freedom or equality. This principle analyzes how religious leaders from each group are open to communicating with each other in order to create peace between the two and can also accommodate each other's interests. This is because the principle of freedom or equality is considered as a means of achieving progress because all people are considered the same, without distinction and receive joint access and opportunities to develop themselves according to their potential (Yunus N. R., 2015).

The second principle is in implementing what is called popular sovereignty. The essence of this principle is that every policy made is the will of the people (Asshiddiqies, 2011). This principle is used in analyzing how the role of policy makers in deciding the existence of the temple is an effort to guarantee Hindus the sovereign right to practice their religion. In the dispute that occurred in Watutulis Village, the Sidoarjo Regency government as the recipient of the mandate then granted permission to establish a place of worship for Hindus and ensured that every religious group in Watutulis village could live side by side, maintaining harmony with each other.

The success of democratic values as an approach in resolving religious conflicts in Watutulis village is that there is a similarity in the concept of democratic values with the socio-cultural values of the community. The similarity of this concept is seen through the living habits of rural communities which apply the principles of collectivism, deliberation for consensus, mutual assistance (Yunus N. R., 2015). Therefore, understanding democracy does not always mean that it is not in accordance with the concept of society's socio-cultural values, in fact democracy has an important role in escalating these values.

The actualization of democratic values used to end conflicts between religious communities, one of which is the protection of human rights (HAM). The definition of human rights is fundamental human rights that no one can cancel as long as a person is still alive (Hasibuan, Faza, Appriilia, & Attalah, 2023). One of the underlying reasons is understanding the process of establishing a place of worship as a form of right to practice one's beliefs and religion. On the part of the conflict, the Muslim community in Watutulis Village realized that they had to uphold and protect the religious freedom of other people. Apart from that, Muslim figures also see that democratic values regarding religious freedom are also a form of teaching in Islam, namely respecting people of other religions

as a form of Rahmatan Lil Allamine's Islamic teachings. In this case, freedom to practice religion cannot be separated from the perspective of the majority religious group, namely Muslims in Watutulis village, positioning themselves to provide opportunities for minority Hindus to practice their beliefs.

Guaranteeing religious freedom cannot be separated from the approach that democracy must provide space for all groups to live side by side with each other. In this discussion, the principle that needs to be known is that there is an understanding that those who reject the existence of other religious groups are equated with radicals. Here the importance of elite figures among the Muslims of Watutulis village wants a change and perspective to embrace Hindus in establishing the temple as a form of showing that Islamic groups are not radical and provide peace for all groups. Understanding democratic values will be considered an effort to break the chain of hatred between fellow religious believers (Sukarwo, 2021).

The actualization of post-conflict democratic values in Watutulis village is a daily cultural choice for every community. This was chosen because democracy is a unified mindset, attitude patterns and patterns of action of citizens which are in line with cultural values, equality, unity and brotherhood of communities, groups, tribes, religions and ethnicities which aim at cooperation, mutual trust, respect for diversity. single ika, tolerance and deliberation to reach a consensus (Tuhuteru, 2016). In the context of resolving the conflict between Muslims and Hindus in Watutulis village, there is a relationship between local cultural values and democracy. Local wisdom that has an important role is kabeh sedulur (togetherness), urip iku urup (freedom), miguni tumraping liyan (benefit). These local wisdom values were developed by the community so that they can enrich democratic values for efforts to resolve or resolve religious conflicts in Watutulis village.

In reality, the implementation of democratic values must also be supported by the development of post-conflict society. There are three principle values to ensure that conflicts between religious communities do not become open conflicts in the future, namely the values of development, peace and democracy (Trijono, 2009). At the level of policy determination, as is the case in Watutulis village, the realization of building a temple for Hindus is based on a combination of these three value principles. These three principles are important to include in the post-conflict development process, starting from

the stages of recovery, community stabilization, reconciliation, reintegration, reconciliation or conflict transformation until peace consolidation is achieved (Trijono, 2009).

CONCLUSION

The actualization of democratic values has an important role in resolving religious conflicts that occur between Muslims and Hindus in Watutulis village. First, the actualization of democratic values can be realized because of the open flow of information among the new generation of the two communities who see that democratic values of diversity, equality and freedom must be upheld as part of harmonious religious life. Past experiences of intimidation and rejection of temple establishments based on ignorance due to a lack of openness have caused this horizontal conflict to arise from prejudices that have no truth.

Second, the choice of democratic values as part of conflict resolution efforts is also based on the understanding that there are similarities with local cultural values. The people of Watutulis village who are in conflict realize that their local wisdom is in line with existing democratic values. This adjustment between democratic values and local wisdom is the basis for a commitment to creating peace between the two parties. The peace that is created is also based on the existence of a high level of tolerance between the two religious communities who see that the hostility and conflict between them is the beginning of the emergence of religious-based radicalism and extremism whose impact will actually be detrimental to both.

The realization of the construction of the Nirwana Temple as a result of conflict resolution shows that there is an important role not only carried out by commitment between the two parties in conflict but also the role of the government. In this case, the Sidoarjo Regency government can also be a mediator and can accommodate the interests of two conflicting parties. The culmination was the establishment of the Nirwana Jati Temple as a form of commitment to implementing the important values of democracy, namely freedom of expression to carry out one's beliefs.

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