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SECTIONAL DYNAMICS PROBLEMS AND GOVERNMENT INVOLVEMENT IN THE RESOLUTION PROCESS OF AHMADIYYA SECT IN WEST NUSA TENGGARA PROVINCE

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Abstract

Ahmadiyya is not a new sect in Indonesia. This study focuses on the violence of Ahmadiyya Sect in West Nusa Tenggara Province. Furthermore, it also shows and investigates the dynamics and resolution to the conflicts, as well as the involvement of government in resolving it. This study is conducted by using qualitative descriptive approach. Meanwhile, data collection technique was obtained through interviews via zoom meeting. The secondary data in this study used library research methods. The findings suggest that the Ahmadiyya violence in NTB is a long-running one. It took approximately 20 years from 1998 to 2018, with an unexpected violence process that was barely over because the local government's role in handling the Ahmadiyya case was not yet optimal. It is due to the lack of serious development of the violence process, particularly peacebuilding. Moreover, the peacekeeping and peacemaking stages have yet to show results, making it difficult to support peacebuilding in West Nusa Tenggara. In order to restore the social conditions of the people in West Nusa Tenggara, the government should prioritize an agenda for the integration of the people's life in NTB. An agenda that welcomes and involves not only the religion but also various sectors of society in order to establish relationships between communities.

Keywords : *Violence Dynamic, Ahmadiyya, West Nusantara Tenggara, peacekeeping, peacemaking, peacebuilding.*

Abstrak

Ahmadiyah bukanlah gerakan keagamaan baru di Indonesia. Tulisan ini akan berfokus pada konflik kelompok Ahmadiyah di Provinsi Nusa Tenggara Barat yang memperlihatkan dan menggali dinamika dan resolusi konflik yang terjadi serta peran pemerintah dalam proses

resolusi konflik. Penelitian ini dilakukan dengan pendekatan deskriptif kualitatif. Dimana teknik pengambilan data melalui wawancara secara *zoom meeting*. Adapun data sekunder pada penelitian ini menggunakan metode penelitian kepustakaan. Adapun temuan yang diperoleh bahwa, konflik Ahmadiyah di NTB termasuk pada konflik yang berlarut-larut. Dari mulai tahun 1998 hingga 2018 dibutuhkan lebih kurang 20 tahun dengan proses konflik yang tidak terduga bahkan nyaris tak usai karena belum optimalnya peran pemerintah daerah dalam menangani kasus Ahmadiyah tersebut karena belum dikembangkan secara serius terutama *peacebuilding* dikarenakan tahap *peacekeeping* dan *peacemaking* masih belum membuahkan hasil maka sulit untuk terdorongnya *peacebuilding* di Nusa Tenggara Barat. Dalam rangka pemulihan kondisi sosial masyarakat di Nusa Tenggara Barat, sebaiknya pengintegrasian kehidupan masyarakat NTB dijadikan agenda utama pemerintah. Agenda yang tidak melulu tentang keagamaan namun merangkul dan melibatkan berbagai lapisan masyarakat guna membangun hubungan antar masyarakat.

Kata kunci : Dinamika Konflik, Ahmadiyah, Nusa Tenggara Barat, *peacekeeping*, *peacemaking*, *peacebuilding*.

INTRODUCTION

Article 2 of the Universal Declaration of Human Rights, which was ratified by the United Nations in 1948, states clearly, "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." (United Nations Human Rights, n.d., 1948). At the national level, Article 28E paragraph (1) of the 1945 Constitution declares, "Every person shall be free to choose and to practice the religion of his/her choice," and paragraph (2) also declares, "every person shall have the right to the freedom to believe his/her faith, and to express his/her views and thoughts, in accordance with his/her conscience". In addition, Human Rights Law Number 39 of

1999 specifies all human rights, including religious and belief freedom.

After the New Order regime ended in 1998, regional space became increasingly available. The enactment of Law Number 23 of 2014 concerning Regional Government granted regional governments greater control over their own internal affairs. However, Regional Autonomy Watch (*KPPOD*) clarifies that there are at least 347 regional regulations (*perda*) that are problematic because they do not coincide with national interests. (Regional Autonomy Watch, 2019).

There are approximately 2,453 human rights violations under the context of Freedom of Religion or Belief (*KBB*) occurred over a ten-year period, from 2008 to 2018. The state is responsible for 1,033 *KBB* violations, whereas 1,420 additional cases have involved non-state parties. These cases indicate that the *KBB*

protection and enforcement in Indonesia have not been implemented optimally.

According to the explanatory chapter of article 1 of the President's Decree of the Republic of Indonesia (RI) Number: 1/PNPS Year 1965 concerning Prevention of Religious Misuse and/or Blasphemy, Indonesia acknowledges six religions and beliefs, namely Islam, Hinduism, Buddhism, Christianity, Catholicism, and Confucianism.

Based on the 1945 Constitution, Article 28E paragraph (1) proclaims, "every person shall be free to choose and to practice the religion of his/her choice," in which Article 29 paragraph (2) proclaims that the State guarantees it. However, conflicts may result from the religious freedom because it coincides with other freedoms of expression and opinion that are also governed by law. One of the conflicts in religious freedom was the creation of certain sects that did not have the confidence to speak and debate in public at first. This violence may ensue between religions or among groups within the same religion. Furthermore, the most prevalent violence in the construction of houses of worship is the building permits (IMB). There are several incidents related to IMB conflicts namely; Pasundan Christian Church (GKP) Bandung, West Java; Jabal Nur Mosque, Manado, North Sulawesi; Assafiiyya Prayer Room Denpasar, Bali;

and the Batak Karo Protestant Church (GBKP) Pasar Minggu, DKI Jakarta (Harruma, 2022). Meanwhile, Indonesia has the motto *Bhineka Tunggal Ika*, which serves as the foundation for every citizen to be tolerant between religious communities and among members of the same religion who practice various beliefs. *Bhineka Tunggal Ika* is the motto of the Indonesian national founders which serves as a warning to Indonesian citizens to constantly maintain national unity in the face of diversity. However, if diversity is not addressed and managed effectively, it can lead to conflicts, particularly religious conflicts, which are difficult to prevent and may threaten the national security. (Idi, 2018).

The government's involvement in resolving social conflicts needs to be strengthened, such as in the case between Middle Eastern immigrants and locals in *Cisarua*, Bogor. This violence occurred as a result of ideological, economic, legal, religious, and socio-cultural disparities. These disparities have the potential to trigger conflicts which may disrupt the National Defense and Security system. Regional governments deal with possible conflicts by maintaining peaceful conditions in society, developing a system of peaceful violence settlement, decreasing prospective conflicts, and establishing an

early warning system. (Ridwan et al., 2019).

Furthermore, coordination between the government and various parties in the violence resolution process is critical. One of the examples is Islamic and Hindu Violence Settlement in Bila Village, Sidenreng Rappang Regency. In that particular case, the government cooperates with community leaders and the police to achieve violence settlement (Ismail et al., 2021).

Apart from strengthening the role and collaboration with various parties in overcoming conflicts, the government also needs a strategy to achieve a secure and peaceful society. There are some strategies used by South Sumatra Local Government in preventing religious conflicts, such as;

- (a) making the South Sumatra region as a zero-violence zone (ends);
- (b) using technology and community empowerment as the primary means of infrastructure to achieve goals; and
- (c) implementing the applicable regulations, notably the Law on Social Violence Handling No.7 of 2012 and the *Aendagri* along with the Ministry regulations Numbers 8 and 9 of 2006 as a basis in educating the public about the dangers of Terrorism and radicalism, optimizing the role of religious institutions, and continuing to increase institutional

synergy, as well as increasing responsiveness in dealing with conflicts that have the potential to cause divisions among community groups as a means of achieving goals (Tanzila et al., 2018; Bans, 2015).

Bartal stated that social violence will always occur in interactions between humans, (in Malik, 2017), he describes that it is nearly impossible to resolve a violence (intractable conflict) when it has lasted a long time, engaged the entire community, and directly affected religious as well as ethnic identities. This disagreement may have the potential to trigger structural violence caused by polarization; namely, rejection and/or acceptance of ideas or behaviors that inherent in certain religious values.

Religious conflicts have the opportunity to occur. It is in line with Soetrisno's ideas, which stated that religion is a very effective vehicle for mobilizing the masses. (Wirawan et al., 2016).

Furthermore, the Ahmadiyya sect is not a new one in Indonesia. In fact, the word Ahmadiyya had been circulated from 1918, before it was officially presented in 1920. Meanwhile, it is estimated that the Ahmadiyya group entered NTB Province, particularly Lombok, around 1957. Jafar Ahmad brought this sect after he finished his studies in Surabaya. (Baihaqi, 2020).

This study will focus on the Ahmadiyya group's violence in West Nusa Tenggara, along with demonstrating and exploring its Dynamics and Resolution as well as the Government's Involvement in the Violence Resolution Process.

LITERATURE REVIEW

Conflicts between 2 (two) groups can strengthen the structure of each group. According to Lewis A. Coser (in Poloma, 2007), violence with other groups may preserve group identity and keep it from merging into the surrounding community.

"Government is the organization of men under authority," writes Robert Mac Iver. "How can man be ruled?" The idea of governance encompasses not only the government and the state, but also the functions of numerous entities outside of the government and the state, resulting in a very broad range of parties participating. According to Lewis A. Coser (in Poloma, 2007), conflict with other groups can maintain group identity and keep it from blending into the surrounding. Fisher (2001) categorizes problem social milieu. Fisher (2001) changed the dynamics of conflict into:

a) Pre-conflict

"A violence occurs when there is a mismatch between two or more parties." At this stage, there may be

relationship between stress and/or a desire to avoid touch with one another.

b) Confrontation

The violence begins to show up at this stage. The violence at the initial level occurred between the two sides.

c) Crisis or peak of conflict

The stage at which the violence escalates too intense/mass. The stage in which the violence progresses into would become intense/mass. The highest point conflict a period of war with enormous deaths on both sides.

a) The highest point of this violence was a period of war with enormous deaths on both sides. The pinnacle of this violence was a period of war, whereas there were heavy casualties on both sides. At this point, the results will be either one side wins and the other loses, or even both parties lose.

d) Confrontation

At this point, the conflict starts to open up even there were hostility or violence between the two sides begins to decrease but the problem has not been completely resolved.

CONFLICT RESOLUTION

Galtung (1976) stated that "conflict resolution is divided into 3 (three) stages to

end the conflict, namely peacekeeping, peacemaking, and peacebuilding. Peacekeeping is an attempt to resolve conflicts through a third party, when a conflict breaks out, conflict handling is conducted by trying to put an end to physical violence, figuring out what state of war there is, taking immediate action to save and protect victims, and/or deploying and TNI forces. These third parties usually come from the security forces or the military.

In the aftermath of a conflict, there may also be physical violence, the need to establish the status of a state of war, the need to take immediate action to save and safeguard victims, or the need to deploy and make use of TNI forces. Furthermore, in the post-conflict phase, Galtung (1976) states that resolution is divided into 3 (three) stages, namely peacekeeping, peacemaking, and peacebuilding.

Those are peacekeeping, peacemaking, and peacebuilding. These third parties are often members of the military or security services. In order to reduce the number of fatalities, the third party seeks to prevent "violent" situations from escalating. The objective of this study is to prevent "violent" confrontations from escalating any further as well as to lower the number of fatalities. The activities carried out at this stage are by

separating the conflicting parties, then helping the victims and requiring the parties involved to make peace. At this stage, actions include separating opposing parties, assisting victims, and compelling the parties involved to make peace. A ceasefire is one example of peacekeeping activities. Apart from military and security means, peace keeping is also carried out in other ways that allow violence or war to stop. One form of peacekeeping activity is a ceasefire. One form of peacekeeping activity is a ceasefire. Apart from military and security tactics, peacekeeping is carried out in other ways that allow violence or war to end. Peacemaking is a diplomatic attempt to end violence and invite disputing or warring parties to engage in dialogue. (Galtung, 1976; Alex Jemadu, 2008).

Peacemaking is a diplomatic attempt to end violence and invite disagreeing or warring parties to engage in dialogue. This diplomatic action is conducted without violence in order to resolve numerous concerns that cause violence and, if feasible, to reach a peace agreement. The mediation process is a tactic used in this peacemaking activity to encourage the parties to negotiate in order to find a solution to the problem.

In this peacemaking activity, the mediation process is a strategy that is

carried out so that the parties are willing to negotiate to find a solution.

Peacebuilding is the next stage if the first and second stages have produced results. If the results from the first and second stages have been achieved, it is time to next the next stage. Once the violent conflict has ended, this program for promoting peace is implemented. The development of greater social integration and harmony is encouraged once the violent conflict has ended and all parties have agreed to a peaceful resolution (Suprpto, 2017). Peacebuilding is the process of fostering social, political, and economic development in order to establish lasting peace.

From the three stages of violence resolution, it is hoped that negative peace (the absence of conflict) would be transformed into positive peace in which all groups in society will experience social justice, equality, and economically welfare (Galtung, 1976; Alex Jemadu, 2008).

The three stages of conflict resolution are expected to create a transformation of negative peace (the absence of violence) into positive peace where all community groups will feel social justice, equality and economic prosperity (Galtung, 1976; Alex Jemadu, 2008).

It is intended that the three stages of violenceresolution will change negative peace (the absence of violence) into

positive peace, in which all groups in society will experience social justice, equality, and financial stability (Galtung, 1976; Alex Jemadu, 2008).

VIOLENCE AMONG GROUPS

The complexity of a violence situation that is a problem between social groups is distinctive. It is due to violence situation that is a problem between social groups is distinctive. The complex happened war a group has more dominance and power than other groups (Asdarfian, 2017). Causes of violence within community groups include public relations, negotiation of principles, human needs, identity and violence transformation (Fisher et al, 2001).

When one group has greater dominance and power than another (Asdarfian, 2017), the situation becomes more complicated. Public relations, principal negotiation, human needs, identity, and conflict transformation are all causes of conflict within community groupings (Fisher et al, 2001).

GOVERNMENT RESOLUSION

"Government is the organization of men under authority," writes Robert Mac Iver. "How can man be ruled?" The idea of governance encompasses not only the government and the state, but also the

functions of numerous entities outside of the government and the state, resulting in a very broad range of parties participating.

The government is accountable for the interests of the people, and the government's job is to serve and regulate society. The government is held accountable for the interests of the people, and the task of government is as a servant and regulator of society (Syafiie, 2011; Ndraha, 2015). The government has defined the scope of handling conflicts in Law Number 7 of 2012 concerning Handling Social Conflicts. In resolving conflicts, the government through Law Number 7 of 2012 concerning Handling Social Conflict has determined the scope of handling conflict, including "Conflict Prevention, Conflict Stopping, and Post-Conflict Recovery. Prevention of Conflicts among other things, is in the community, developing peaceful dispute resolution, reducing potential conflicts, and building an early warning system. Conflict Handling when a conflict occurs is carried out through efforts to stop physical violence, determine the Status of a State of Conflict, emergency measures to save and protect victims, and/or deploy and use TNI forces. Furthermore, in the post-conflict phase,⁹

When a conflict breaks out, efforts are made to stop physical violence, ascertain the state of the conflict, take immediate action to save and protect

victims, and/or deploy and use TNI forces. In addition, during the post-conflict period, Therefore, conflict resolution systems have tended to be militaristic and repressive in nature.

METHOD

This study used the qualitative descriptive research method. "Qualitative research is research that emphasizes understanding of various problems in social life based on reality or natural settings that are holistic, complex, and detailed," claim Anggito & Setiawan (2018). His study used the qualitative descriptive research method. "Qualitative research is research that emphasizes understanding of various problems in social life based on reality or natural settings that are holistic, complex, and detailed," claim Anggito & Setiawan (2018). This research was conducted using a qualitative descriptive approach. This study was conducted using a qualitative descriptive approach. Anggito and Setiawan define qualitative research as research that prioritizes comprehension of various social problems based on reality or natural settings that are holistic, complex, and detailed (2018). An approach known as the qualitative descriptive method was used for this study. The current study is being conducted using descriptive qualitative coding. Religious harmony is NTB. This informant was chosen by the researcher

because he was thought to be knowledgeable about resolving disputes, particularly the Ahmadiyya conflict that had raged in NTB for almost 20 years. The library research method is employed in this research project. The information gathered and processed comes from books, journal articles, and other reliable sources that are pertinent to the study being done. After being gathered, the data is then processed, examined, and verified using pertinent theories gleaned from a variety of sources and connected to the issues at hand. After it was determined that the analyzed data could adequately explain and characterize the overall findings of the study, conclusions were drawn.

RESULT AND DISCUSSION

Dimensions and The Occurrence of Conflicts Between Groups

Canetti (in Arizona et al., 2021) believes to have succeeded in revealing previously unknown dimensions of seeing humans in relation to mass phenomena and mass violence. Canetti (2021) stated that there are 5 (five) conclusions that can be drawn from the Ahmadiyya Conflict Case, one of which is that humans can experience change.

Humans can transform themselves in the blink of an eye into mobs. The same thing happened in the case of violence by the Ahmadiyya group which was carried out in

groups. This group of attackers hates the Ahmadiyya Group even though if seen interpersonally they don't have any problems. However, as a mob or group it becomes brutal, cruel, destroys homes and expels the Ahmadiyya Group from their hometown.

Conflict Dynamics between Groups

Humans have the ability to transform into mobs in the blink of an eye. The same thing happened in the case of Ahmadiyya group violence, which was carried out in groups. This group of assailants despises the Ahmadiyya Group, despite the fact that they get along well with one another. However, as a mob or group, it becomes brutal and cruel, destroying homes and driving the Ahmadiyya Group out of their hometown.

The Ahmadiyya group conflict in West Nusa Tenggara Province is reflected in the stages of conflict dynamics according to Ishaer (2001) is divided into: pre-conflict, confrontation, crisis and post-conflict.

a. Pre-conflict

In 1980, at the National Conference (Musyawarah Nasional) II, the MUI (Majelis Ulama Indonesia) issued a statement regarding the Ahmadiyya group for the first time. This marked the beginning of the conflict between the Ahmadiyya Group and Indonesian Muslims. The statement was about the Indonesian ban and dissolution of the

Ahmadiyya group. In 1986, MUI issued another fatwa regarding the ungodliness of Ahmadiyya, which was followed in 2005 by a fatwa regarding the ungodliness, prohibition, and dissolution of the Ahmadiyya Group. Prior to 2005, the conflict between Ahmadiyya and the majority of Muslims could still have been suppressed on the basis of religious liberty (Sujadmi, 2011).

In the case of the Ahmadiyya Group, the pre-conflict obviously began in 1980, when in the National Conference II, for the first time, MUI issued a statement of dissolution and prohibition of the Ahmadiyya group in Indonesia and issued a fatwa regarding the ungodliness of Ahmadiyya. It is evident from the MUI's statement that there is a discrepancy with the Ahmadiyya Group, such that it is deemed heretical. The conflict between the Ahmadiyya Group and the majority of Muslims can still be suppressed on religious freedom grounds until 2005.

a. Confrontation

The Ahmadiyya case in NTB was experienced in almost all areas where Ahmadiyya members lived. At least, this occurred in 4 (four) areas in the province of NTB (Central Lombok Regency, East Lombok Regency, Kab. Lombok Barat, and the City of Mataram). The attack on Ahmadiyya members began on 1st and 4th October 1998 in Keranji Hamlet,

Pemongkong Village, Kec. Keruak, and Tompok-Ompok Hamlet, Engkas Village, Pemongkong Village, East Lombok.

In this incident, 10 families of 41 (forty-one souls) were expelled from their hometowns. On June 22 2001, another incident occurred in Sambielen Hamlet, Loloan Village, Kec. Bayan, West Lombok. Where, 1 (one) Ahmadiyya member: Papuq Hasan, Inaq Ruqiah (Papuq's wife) received a stab wound in the chest.

In this incident, 10 families of 41 (forty-one souls) were expelled from their hometowns. On June 22 2001, another incident occurred in Sambielen Hamlet, Loloan Village, Kec. Bayan, West Lombok. Where, 1 (one) Ahmadiyya member: Papuq Hasan, Inaq Ruqiah (Papuq's wife) received a stab wound in the chest. Then, 9 (nine) families (39 people) of Ahmadiyya residents were evacuated to the Bayan District Office Hall and the next day they were evacuated to Medas, to Pancor, then to Mataram, and finally to Sumbawa (Ismail, 2014).

This phase shows a stage when the conflict begins to open. Even though until 2005 the conflict was suppressed, actually in 1998 there had been attacks against Ahmadiyya members on 1 and 4 October 1998 in 2 (two) hamlets, East Lombok. At this stage, clashes and violence occurred between Muslims and the Ahmadiyya group which resulted in 10 families (41 people) being

expelled from their hometowns. Apart from that, there was also the burning of the Ahmadiyya mosque in Bayan, West Lombok.

b. Crisis

In East Lombok, the Head of the East Lombok District Prosecutor's Office on November 21, 1983, issued Decree Number: Kep11/PK.32.2/L-2.III.3/11/83 concerning the prohibition of the activities of the Ahmadiyya group, East Lombok Pancor Branch. This prohibition was confirmed by the District Head's Circular Letter in 2002. In 2001, in West Lombok, the MUI issued a recommendation stating that "the Ahmadiyya group left Islam and requested that the government ban the activities of the Ahmadiyya group. This recommendation was followed by a District Head's Decree which prohibited all Ahmadiyya religious activities. In 1998 the Ahmadiyya mosque in Bayan, West Lombok, was burnt by a mob. In 2001, the attack occurred in Sambi Elen Hamlet, Fisher (2001) changed the dynamics of conflict into: Ten families totaling 41 (forty-one souls) souls were expelled from their homes in this incident. Another incident occurred on June 22, 2001, in Sambielen Hamlet, Loloan Village, Kec. Bayan, West Lombok. Whereas one Ahmadiyya member, Papuq Hasan, and his wife, Inaq Ruqiah, were stabbed in the chest. Then, 9 (nine) Ahmadiyya families

(39 people) were evacuated to the Bayan District Office Hall, and the next day, they were evacuated to Medas, Pancor, Mataram, and finally Sumbawa (Ismail, 2014). The attacks took place on September 10, 2003, in the village of Bermi Pancor. There are 5 (five) families who have been evicted from their homes. Furthermore, from September 11 to 17, 2003, 388 residents of East Lombok were evacuated to the East Lombok Police Headquarters, then to Transito in the Mataram area, and finally to Bumi Asri Ahmadiyya Housing Complex in Lingsar District, West Lombok. On October 19, 2005, a pregnant woman had a miscarriage, and all residents of Perum Bumi Asri Ketapang were evicted by residents and relocated to Transito. Since then, the majority of Ahmadiyya residents in Mataram have sought refuge in the Transito hostel, which will remain open until further notice. This neglect of the existence of social dynamics and the prohibition of extraordinary conflicts causes all aspirations, social capital and latent conflicts to emerge radically post reform. This is also the case with religious conflicts involving the Ahmadiyya and the majority Muslim community in Indonesia. MUI fatwa related to human rights began to be felt because it turned a latent conflict into an open conflict. Latent conflicts or tensions that have accumulated over the years and ended in acts of violence. This

conflict which ended in violence began to peak in 2006 with massive attacks on the Ahmadiyya group in various places in Indonesia, especially in Central Lombok (Sujadmi, 2011).

After the attack on the Ahmadiyya group in 1998, it was followed by the attack on West Lombok in 2001 and in the same year the West Lombok MUI issued a recommendation, the Ahmadiyya group quit Islamic teachings and asked the government to ban the activities of the Ahmadiyya group. Then the Regent issued a letter banning Ahmadiyya. Since then, the attacks on Ahmadiyya members have become more intense. In 2001 there were attacks in West Lombok, in 2002 and 2003 in Pancor, in 2006 in Ketapang and in 2018 in the village of Gereneng. Apart from that, in 2006 there were massive attacks against the Ahmadiyya group in a number of places in Central Lombok, Jambi and West Java. At this stage, the Ahmadiyya group in NTB was the party that was attacked and they were forced to flee from their hometown. The discrepancy could not be resolved by either side, so the discrepancy between the Muslims and the Ahmadiyya group has reached this stage.

c. Post-conflict

In addition, after 3 (three) years of evacuation, a new issue arose regarding assistance for Ahmadiyya group refugees. They previously received 14 tonnes of rice.

Bachruddin, the Head of the West Nusa Tenggara (NTB) Social Service, confirmed the end of basic food aid for the Ahmadiyya Group at the Transito Dormitory in Mataram and Praya, Central Lombok. If the APBD does not allow assistance for more than 6 (six) months, assistance funds from the APBD are also ineligible (Khafid, 2009). Saturday, May 19 and Sunday, May 20.

In 2009, a group of people vandalized, attacked, and forcibly evicted the Ahmadiyya Group in Grepek Tanak Eat Hamlet, Greneng Village, Sakra Timur District, East Lombok Regency, NTB, resulting in the relocation of up to 8 (eight) families to refugee camps in East Lombok. relocated to various locations throughout Mataram City and West Lombok (Alvionitasari, 2018).

It is important to understand that the Ahmadiyya conflict in Nusa Tenggara Barat is a long-running conflict. From 1998 to 2018, 20 years were required to complete the conflict process, which is still ongoing and cannot be used because the government's response to the Ahmadiyya crisis has not been optimal. Prof. Suprpto's belief, which dates back to Burhani and Mustain (2012), is that "violence against Ahmadiyya further increases the faith and solidity of the group". The cause of the Ahmadiyya's conflict is due to Ahmadiyya's religious figures not

understanding the local culture and material that contradicts common beliefs and conveys an exclusive impression. Religious figures from Ahmadiyya and figures from the majority Muslim community then competed for influence.

In addition, the state feels comfortable with "abandonment" including issuing regulations on Ahmadiyya (Zainuri, 2009; Budiwanti, 2009).

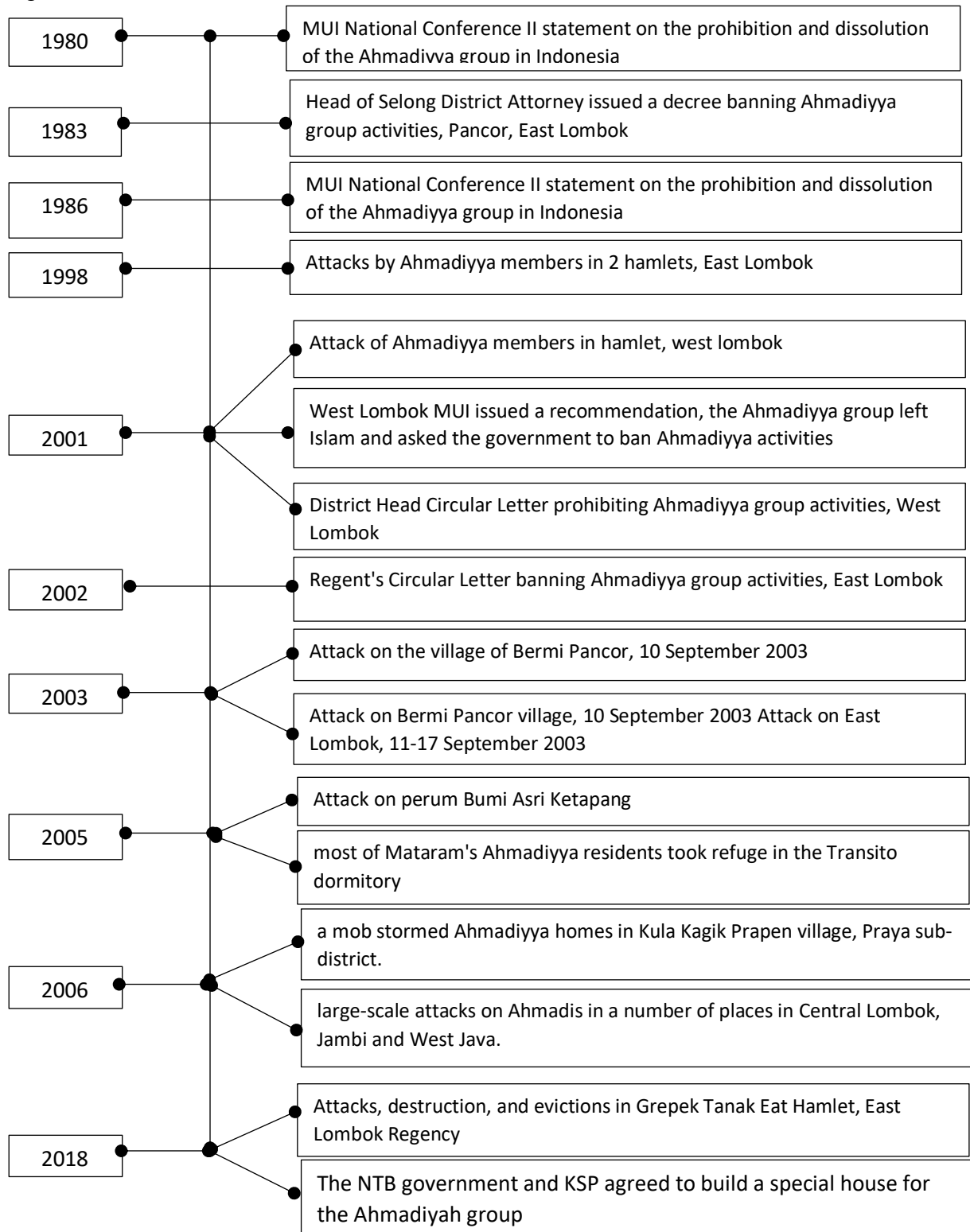


Figure 1.
Ahmadiyya Conflict Dynamics
 Data Source: processed by researchers from various sources

This action was conducted because this conflict still leaves problems, namely further handling for victims of expulsion who are still surviving in evacuation and social recovery. It is hoped that this discussion will become a space for dialogue for stakeholders to discuss real solutions related to the construction of houses for displaced victims as well as to form a holistic and permanent recovery framework (Komnas HAM, 2021).

From Figure 1 it can be understood that the Ahmadiyya conflict in West Nusa Tenggara is a protracted conflict. Starting from 1998 to 2018, it took 20 years with an unpredictable conflict process that almost never ended because the role of the Regional Government was not yet optimal in handling the Ahmadiyya case. Prof's statement Suprpto is also in line with Burhani & Mustain (2012), finding that "violence against the Ahmadiyya community has further increased faith and group solidity".

The cause of the Ahmadiyya conflict is due to Ahmadiyya's religious figures not understanding the local culture and material that contradicts common beliefs and conveys an exclusive impression. Religious figures from Ahmadiyya and figures from the majority Muslim community then competed for influence. In addition, the state feels comfortable with "abandonment" including

issuing regulations on Ahmadiyya (Zainuri, 2009; Budiwanti, 2007; Gaffar, 2013).

GOVERNMENT INVOLVEMENT IN THE CONFLICT RESOLUTION PROCESS

Government Involvement

The West Nusa Tenggara Religious Harmony Forum is an important player in conflict resolution between the Ahmadiyya group and Muslims in NTB (FKUB). FKUB is a community forum facilitated by the government in an effort to build, maintain, and empower religious communities with the goal of harmony and prosperity. According to the Joint Regulations of the Ministers of Religion and Home Affairs of the Republic of Indonesia Numbers 9 and 8 of 2006 on Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship, FKUB has the ultimate responsibility:

- a. Dialogue with community leaders and religious leaders;
- b. Dialogue with community leaders and religious leaders;
- c. Channeling the aspirations of religious organizations and the community for the preparation of recommendations as material for regional level policy making;

d. Conduct socialization activities regarding laws and regulations and policies in the field of religion in terms of religious harmony and community empowerment.

FKUB at the district/city level has an additional task, namely providing a recommendation letter for the application for the establishment of a house of worship in accordance with statutory provisions (Ministry of Religion, Mataram City, 2021). FKUB at the district/city level has an additional task, namely providing a recommendation letter for the application for the establishment of a house of worship in accordance with statutory provisions (Ministry of Religion, Mataram City, 2021)

In order to empower FKUB, Provincial and District/City Advisory Councils with the following membership structure must be formed:

- a. Leader : Vice of Regional Head;
- b. Vice : Head of the Regional Office of the Ministry of Religion;
- c. Secretary : Head of the National Unity and Politics Agency;
- d. Member : Leaders of relevant agencies.

Government in the Conflict Resolution Process

In addition, Prof. Suprpto emphasized that the NTB FKUB had a pattern for handling disputes as it carried

out its obligations to accommodate and channel the aspirations of religious organizations and the community as well as to make recommendations that would serve as the basis for regional policymaking. Conflict resolution was a common method of conflict handling used by FKUB NTB in the Ahmadiyya case. There are "a number of conflict resolution methods that can be used in the conflict resolution process," according to Galtung (1976).

If the parties to the conflict can negotiate their divergent interests and come to an understanding on the game's rules, which will govern how they will resolve their differences, conflicts can be avoided or managed. Then, Galtung (1976) provides a number of models, such as "peacemaking, peacekeeping, and peacebuilding," that can be applied as a conflict resolution procedure. The three sets of conflict resolution models put forward have their own dimensions, targets and objectives, but these models will lead to the same ultimate goal, namely to achieve long-term peace in an effort to create conflict resolution (Galtung, 1976). However, in handling the conflict carried out by FKUB NTB in the Ahmadiyya case, there are obstacles, it often stops at the peace keeping & peace making level.

Peacekeeping

In the Ahmadiyya case, the Government through the FKUB played an

active role in resolving the Ahmadiyya conflict with the help of the security forces to minimize the number of victims of attacks from both the Ahmadiyya group and the general public.

Peacemaking

In order to build a special home for the Ahmadiyya group, who had sought refuge in the Transito Dormitory, Majeluk, Mataram City, the Presidential Staff Office and the NTB Provincial Government engaged in a dialogue. One of the 3 (three) available solutions is to build a special house. In 2019, construction on a unique home for the Ahmadiyya Group began. The Human Rights Working Group then hosted a Focus Group Discussion (DKT) in 2021 with the Chairman of the Indonesian National Commission on Human Rights as the moderator (HRWG). This is done because the evicted victims are still surviving in evacuation and social recovery and need further treatment for the problems this conflict still leaves behind.

It is hoped that this discussion will become a space for dialogue for stakeholders to discuss real solutions related to the construction of houses for victims in refugee camps as well as to form a holistic and permanent recovery framework (Syafari, 2018; Komnas HAM, 2021).

Peacebuilding

In the case of Ahmadiyya in West Nusa Tenggara, based on the narrative from Prof. Suprpto claimed that, "the concept of conflict resolution has not been seriously developed, especially peacebuilding because the peacekeeping and peacemaking stages have not produced results." So it will be difficult to encourage peacebuilding in West Nusa Tenggara. The challenge/trigger in the form of an attack which should involve evacuation to mediation so that a peace note is formed becomes difficult to carry out.

Likewise, resolving pressing issues is the first step in establishing peace. Every soul has benefited from funds that were specifically given for development, such as the NTB provincial government's Advocacy Housing program and Kesdam, both of which have seen positive results. The right to identity records, such as KTP, has also been granted in addition to development.

However, there are also some difficulties, such as blocked certificates. The last information shared in the interview was that Ahmadiyya refugees wanted to be placed on an island, but Prof. Suprpto disagreed because the idea would only make Ahmadiyya refugees more exclusive in a place where they should mix with locals. With Ahmadiyya refugees who still desire to be together, this is still being

negotiated. Therefore, blending Indonesian citizens of all religions and beliefs so that they blend together and encourage interreligious relations is one of the solutions suggested.

It is imperative that analysts, experts, and a team of experts from various fields are involved, especially with regard to social issues where the old saying "there is no single factor, it is always interrelated" is used. There are a variety of additional solutions available in the social sciences. Knowledge will undoubtedly be integrated, connected, and transdisciplinary by analysts, experts, experts, sociologists, anthropologists, government officials, and others. The social approach must be transdisciplinary, which means that different fields of knowledge must interact.

Building peace is a follow-up action that combines various societal components; it is follow-up work. A "goves harmony" event was organized by FKUB, and events to plant harmony trees in places of worship were then conducted. This activity aims to educate participants about various houses of worship, bring them together, and help remove prejudices about one another. More akin to giving blood and other secular activities that can bring many people together.

In addition, it should be noted that in handling conflict, do not just stop at peace notes but need to consider long steps

that involve all elements of society to beautiful harmony, shocks involving local wisdom that develops in society. "Local Knowledge" is a noble value in society. Noble values must always develop and be guided by the community, but it goes without saying that globalization also shapes these values or shocks conventional wisdom.

Since peacebuilding is a lengthy process, education must be involved from the primary and secondary levels, as is the case with the Faith and Taqwa (imtaq) activities that are typically held on Fridays in schools in NTB. Prof. Suprpto asserts that it's crucial to introduce plurality early on so that people won't be taken aback by diversity and differences. If done properly, learning about diversity can be a very beautiful thing. Islam is homogeneous, but it also has diversity because God also made people differently.

Ahmadiyya continue to believe they are Islam and that Prophet Muhammad is still their prophet. Actually, there were groups of Kodian and Lahore Ahmadis (later Lahore was also divided into several parts). Ahmadiyya was also asked by the MUI to establish its own religion, but they complied that they are Islamic and Prof. Suprpto said "that is not a solution in handling conflict". So that on June 9th, 2008 a Joint Decree of the Minister of Religion, the Attorney General and the Minister of

Home Affairs of the Republic of Indonesia Number: 3 of 2009, Number: KEP-033/A/JA/6/2008, Number: 199 of 2008 concerning Warnings and Orders to Adherents, Members, and/or Board Members of the Indonesian Ahmadiyya group (JAI) and Community Citizens, which contain 6 (six) important points, namely: Prof. Suprpto, *“itu bukan solusi dalam penanganan konflik”*. Those who disobey warnings and orders from the Indonesian Ahmadiyya Muslim Community (JAI), including their organizations and legal entities, may face sanctions in accordance with statutory provisions; As a result, on June 9th, 2008, the Minister of Religion, the Attorney General, and the Minister of Home Affairs of the Republic of Indonesia issued Joint Decree No. 3 of 2009, Number: KEP-033/A/JA/6/2008.

1. Those who disobey warnings and orders from the Indonesian Ahmadiyya Muslim Community (JAI), as long as they profess to be Muslim, to stop the spread of interpretations and activities that deviate from the main teachings of Islam;
2. Those who disobey warnings and orders from the Indonesian Ahmadiyya Muslim Community (JAI), including their organizations and legal entities, may face sanctions in accordance with statutory provisions;

3. Warning for carrying out coaching actions within the context of security and supervision by regional governments and officials dan directions for carrying out coaching actions within the context of security and supervision by regional governments and officials.;
4. Directions for carrying out coaching actions within the context of security and supervision by regional governments and officials.;

Religious maturity is therefore a task to be done in the long run. In this situation, it would be more comfortable to address a difference rather than treating it as a form of misdirection. It is dangerous to approach difference as deception. There is a need for training for preachers, but currently it is still limited, such as Bina Islam from the Ministry of Religion. Professor Suprpto invited parties from NGOs to organize trainings to make preachers in religious maturity. His efforts are in various ways such as direct lectures or inviting the younger generation to decorate social media with peace building campaigns. By adhering to Islam which is *rahmatan lil alamin* (in Islam). Then, they are advised not to easily spread lectures that are incomplete (cut into pieces) because this can trigger differences in perceptions.

Moreover, numerous studies have claimed that this conflict resulted from

competing religious leaders competing for supremacy (each has a claim). Religious Moderation is being developed by FKUB in collaboration with the Ministry of Religion and Mataram State Islamic University. The Ahmadiyya conflict in West Nusa Tenggara is one of the ongoing conflicts. The conflict took 200 year old from 1998 to 2018 came up with unpredictable and took 20 years because the Regional Government's handling of the Ahmadiyya case was not yet at its best. When the MUI II National Conference issued a statement banning and dissolving the Ahmadiyya group in Indonesia, the pre-conflict stage of this violent conflict with the Ahmadiyya group began.

CONCLUSIONS

One of the most ongoing subject in West Nusa Tenggara was the Ahmadiyya. The conflict process that lasted from 1998 to 2018 was unpredictable and took 20 years because the Regional Government's handling of the Ahmadiyya case was not yet at its best. When the MUI II National Conference issued a statement banning and dissolving the Ahmadiyya group in Indonesia, the pre-conflict stage of this violent conflict with the Ahmadiyya group began

Eventually, the conflict reached 2005. Despite the attacks on the Ahmadiyya Group beginning in 1998, 2001, 2002, and

2003, and Ahmadiyya continued through 2018, this case of violence was still suppressed. In this case, the crisis or conflict's highest point occurred in 2006, a year in which there were numerous large-scale attacks in Central Lombok, Jambi, and West Java. In East Lombok's Grepek Tanak Eat Hamlet, the most recent attack occurred in 2018. Although the tensions have since started to subside, they have not entirely subsided.

The concept of conflict resolution is incorporated into the Pattern of Conflict Handling, which is used by FKUB NTB in the Ahmadiyya case. However, because the peacekeeping and peacemaking stages have not yet yielded results, it has not been seriously developed, particularly in terms of peacebuilding. It will therefore be challenging to promote peacebuilding in West Nusa Tenggara. The first step in establishing peace is to finish urgent tasks, like housing. Likewise, one of the solutions put forth is blending Indonesian citizens of all faiths and ideologies together in order to foster interfaith relations. Furthermore, it should be remembered that in dealing with conflict, it is necessary to consider further steps that involve all elements of society to knit beautiful harmony, as well as involving local wisdom "Local Knowledge," which is a noble value that develops in society.

CONCLUSION

Conflict occurs when one person attempts to impose a value system on another or claims an exclusive value system in which there is no possibility of belief bifurcation (Malik, 2017), as below:

1. Based on the manner, it should be remembered that in dealing with conflict, it is necessary to consider further steps that involve all elements of society in order to knit beautiful harmony, as well as involving local wisdom "Local Knowledge," which is a noble value that develops in society.
2. Conflict occurs when one person tries to impose their values on another or asserts an exclusive set of values in which there is no room for divergent beliefs (Malik, 2017). It is preferable for the central government to increase supervision of religious institutions against statements that cause rifts through the Ministry of Religion. Likewise, policies or circulars issued by regional leaders are overseen by the Ministry of Home Affairs. So that the regional leaders' policies are consistent with security and national interests arises when one person tries to impose a value system on another, or claims a value system that is exclusive in which there is no possibility of bifurcation of beliefs (Malik, 2017). It is better for the central government, through the

Ministry of Religion, to increase supervision of faith-based institutions against statements that trigger divisions.

3. In the context of restoring the social conditions of the people in West Nusa Tenggara, it is best if the lives of the people of West Nusa Tenggara become part of the government's agenda for various activities in the context of restoring the social conditions of the people.
4. An Agenda that is not only about religion but embraces and involves various layers of society in order to build relations between communities. Such as joint sports, joint art and skill improvement training for youth and housewives, mutual cooperation in cleaning public facilities, and the construction of green open spaces as places and means of public expression.

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