

The Role of Customary Institutions in Resolving Interfaith Harmony Conflicts Through Non-Judicial Channels

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Abstract. This research delves into the role played by customary institutions in resolving inter-religious harmony conflicts through non-judicial means. Conflicts involving religious differences often require a sensitive and culturally grounded approach. Customary institutions, with their rich traditions and social norms, often effectively mediate tensions and facilitate dialogue among disputing parties. This research explores conflict resolution practices that customary institutions have successfully implemented and their positive impact on preserving inter-religious harmony. This research provides valuable insights into how cultural values and customary institutions can contribute to creating harmonious solutions in Indonesia. Non-judicial approaches, such as mediation, conciliation, and negotiation, have proven to be more effective than the judicial path in resolving religious conflicts because they prioritize dialogue, cooperation, and mutual understanding.

Keywords: role, institutions, customs, conflict, religious, community.

1 Introduction

Inter-religious harmony is one of the important aspects of Indonesia's multicultural society. We know Indonesia as a country with diverse religious beliefs and faiths that coexist in harmony. However, conflicts related to religious differences can arise everywhere in society. To maintain this harmony, it is important to have an effective conflict resolution mechanism, which does not always involve the courts [1].

Harmonization approach in conflict resolution by integrating Ilmu Mukhtalif Al-Hadits and Adat Badamai within the framework of Islamic Jurisprudence. Ilmu Mukhtalif Al-Hadits, emphasizing the interpretation of conflicting hadiths, and Adat Badamai, within the context of the Banjar society, employing principles such as *musyawarah* and *mekarajah*, are considered aligned approaches in maintaining harmony and justice [2].

Non-judicial approaches involving mediation, conciliation, and negotiation are often more appropriate in dealing with conflicts over inter-religious harmony. However, one element that is often overlooked is the role of adat institutions in this context. Adat institutions, with their own cultural norms and legal systems, can effectively mediate religious conflicts [3].

The problems that need to be analyzed in this study are [4].

- a. **Inter-religious Tensions** There are inter-religious tensions and conflicts in Indonesia that require effective resolution. Such conflicts can threaten inter-religious harmony and social stability.
- b. **Use of Non-Judicial Approaches:** Nonjudicial approaches have often not been used optimally in dealing with religious conflicts. These include mediation, conciliation, and negotiation.
- c. **The role of customary institutions:** Customary institutions in resolving conflicts over inter-religious harmony is still not fully explored. Adat institutions are often overlooked in conflict resolution efforts.
- d. **The Importance of Culture in Conflict Resolution:** Culture and social norms play an important role in resolving religious conflicts. A key question is how adat institutions integrate cultural values in conflict resolution efforts.

Legal conflicts are situations that are often encountered in a legal context. It can take many forms, such as business, contractual, or family disputes [5]. Traditionally, conflict resolution involves lengthy and complex court proceedings. However, this judicial route is not always the best option, as it can be time-consuming and costly.

In the legal world, conflict is inevitable. Conflict occurs when individuals, companies, or legal entities engage in activities involving disagreements or violations of the law. Such conflicts can take many forms, including business disputes, contract disputes, family matters, or other legal disagreements [6].

Traditionally, resolving legal conflicts often leads to the courts being the official forum for resolving disputes. However, these court proceedings are often notorious for being time-consuming, expensive, and complex. Parties involved in a dispute must attend hearings, hire lawyers, gather evidence, and face various complicated legal procedures. The final decision often rests in the hands of judges who may have a different understanding of the matter [7].

The inefficiency and complexity of the traditional justice system have led to a growing interest in finding more effective and efficient alternatives to conflict resolution. This has prompted further research and exploration of non-judicial resolution pathways in the legal context. Non-judicial resolution is an approach that offers alternative solutions to resolve legal conflicts without having to involve the courts or lengthy judicial processes.

The background to this issue highlights the importance of understanding the role and potential of non-judicial conflict resolution in assisting individuals, companies, and society in addressing legal conflicts. By considering the various non-judicial conflict resolution methods available, we can identify the option that best suits the type of conflict at hand and achieve a fair and efficient solution. In this context, further research into these methods and their benefits is essential to understanding how the law can be used more effectively in resolving disputes and ensuring greater justice [8].

In this context, alternative legal conflict resolution through non-judicial channels is relevant. Non-judicial channels refer to ways of resolving conflicts outside the formal justice system, such as mediation, negotiation, or arbitration. This approach places an active role on the parties involved in finding a mutually beneficial solution with the help of a neutral and trained third party [9].

One reason the concept of alternative legal conflict resolution through non-judicial channels is important is to reduce the burden on the formal judiciary. By providing faster, cheaper, and more accessible conflict resolution options, legal conflicts can be resolved more efficiently [10]. In addition, non-judicial approaches also provide space for the parties involved to maintain good relations in the future, as the solutions reached are based on mutual agreement [11].

However, while the concept of alternative legal conflict resolution through non-judicial channels has many advantages, there are also some challenges that need to be overcome. One such challenge is the low awareness and understanding of these non-judicial channels. Many people are still more familiar with the formal justice system, which requires better education and socialization efforts.

Indonesia, as a multicultural country with diverse religions and beliefs, has faced several religious conflict cases in its history. Some examples of religious conflict cases that have occurred in Indonesia include 1. Maluku case (1999-2002): Conflict between Christians and Muslims in Maluku that resulted in riots, burning of houses, and casualties. This conflict started with tensions between two religious groups, resulting in prolonged fighting. 2. Poso case (2000-2007): Religious conflict in Poso, Central Sulawesi, involving Christians and Muslims. The conflict lasted for several years and resulted in many casualties and property damage. 3. Ambon case (1999-2002): A religious conflict that occurred in Ambon, Maluku, involving Christians and Muslims. This conflict also resulted in many casualties and damage to infrastructure. 4. GKI Yasmin case (2010-2012): A conflict between Christians and the Bogor local government over a church license at GKI Yasmin, Bogor. This case became a national controversy and led to debates about religious rights and freedom of worship. 5. Ahmadiyah case (2005-present): Conflicts related to the Ahmadiyah group in Indonesia. The group faces oppression and violence from those who consider them heretics. 6. Tanjung Balai case (2016): A conflict between Buddhists and Muslims in Tanjung Balai, North Sumatra, triggered by an incident involving the stoning of a Buddha statue. This conflict resulted in riots and destruction of places of worship. 7. SARA Cases Elections Religion, ethnicity, race and intergroup (SARA) based conflicts often arise in elections in Indonesia. This includes campaigns that use religious or identity issues to divide communities. These cases reflect the complexity of the challenges faced by Indonesia in maintaining inter-religious harmony. Effectively addressing religious conflicts and enhancing interfaith cooperation remains a key focus in efforts to maintain peace and harmony in the country.

This research will explore the role of customary institutions in resolving conflicts over inter-religious harmony through non-judicial channels. By understanding successful practices and their positive impacts, we can strengthen efforts to maintain inter-religious harmony in Indonesia. In response to these challenges, steps need to be taken to broaden the public's understanding of the concept of alternative legal conflict resolution through non-judicial channels. Socialization, training, and education on more peaceful and structured ways of conflict resolution can help increase public awareness and participation in non-judicial channels.

Thus, there is a need for continuous efforts to develop and implement the concept of alternative legal conflict resolution through non-judicial channels [12]. In this way, I hope that a more inclusive, fair, and sustainable conflict resolution system can be created for the community.

Alternative legal conflict resolution through non-judicial channels has been the focus of increasing attention in recent decades. These approaches offer a faster, more economical, and

often more effective way to resolve legal conflicts. This article will discuss various non-judicial methods that can be used in legal conflict resolution and their potential benefits.

2 Methods

This research method is designed to investigate alternatives to legal conflict resolution through non-judicial channels comprehensively. The research will use a qualitative approach to gain an in-depth understanding of the various aspects of non-judicial conflict resolution and its impact in a legal context.

This research will adopt a qualitative research design. A qualitative approach allows researchers to explore complex concepts and understand the perspectives of individuals involved in non-judicial conflict resolution. This method is also suitable for exploring social and psychological dynamics in legal conflict resolution.

Data will be obtained through various sources, including in-depth interviews with legal practitioners, mediators, and individuals who have experienced non-judicial conflict resolution processes. In addition, document analysis, such as mediation records, arbitration awards, and related research reports, will be used to support the findings.

This research is expected to provide a deeper understanding of the role and benefits of non-judicial conflict resolution in the legal context. The findings of this research can serve as a basis for developing more effective policies in addressing legal conflicts and improving community access to faster and more efficient resolution alternatives.

3 Results And Discussions

The theory of non-judicial conflict resolution in law is rooted in the recognition that traditional courts may not always be the most efficient or effective way to resolve legal disputes. The theory posits that alternative methods of conflict resolution, often referred to as non-judicial methods, offer valuable alternatives that can result in settlements that are faster, more cost-effective, and better suited to the needs of the parties involved.

This theory of non-judicial conflict resolution provides a framework for understanding the importance of alternative conflict resolution in a legal context. With a focus on efficiency, ownership of outcomes, harmonious relationships, privacy, and flexibility, the theory supports increasing people's access to faster and more efficient conflict resolution methods. In addition, the theory motivates the development of policies that support the use of non-judicial methods in addressing diverse legal disputes.

3.1 The Role of Customary Institutions in Resolving Interfaith Harmony Conflicts

I closely related the role of Adat institutions in resolving harmony conflicts in South Kalimantan to local theatricality. The socio-culture of its time. With the issuance of PBM No. 9 and 8 of 2006, local wisdom as written by Karunia Santi, a student of University Lambung Mangkurat Banjarmasin, Department of Social Studies, with the title *Diversity of Dayak-Banjar Intertribal*

Culture in South Kalimantan, concluded that the values of local wisdom owned by the Banjar tribe became the uniqueness and unique characteristics of the Banjar tribe [13].

Four cultural values still exist in the Banjar tribe: human interaction with God, human interaction with the individual in terms of daily activities, human interaction with fellow humans, and human interaction with the natural environment [14].

These cultural values are implemented in everyday life. For example, a person must be sincere in carrying out all work demands in the work environment. There is still a *bubuhan* (people) culture among the people. There is also *bedingsanakan* (brotherhood), which is a culture of helping each other, *manutung* (completed) culture, namely human interaction using oneself, a conduit to be serious in every action, human culture with its natural environment, the existence of behavior can *maandak awak* (as much as possible) [15].

The Banjar tribe's thinking is related to using nationalist values on the love of the country and thinking about the progress of the global outside, understanding the concept of openness in the interaction of people outside or the global international Banjar people have been open to using the global international or global outside, the Banjar people have a high sense of love for the country [16].

The positive emotional level of Banjar students in controlling emotions builds the personality of the people, in the research, the positive emotional level of Banjar students is greater based on the negative emotional level. This tells us that the social environment of Banjar people is open to any new changes. The Banjar tribe has an open behavior toward every development that occurs in their environment, and they can interact with new people who arrive in their village. They have high hospitality and love for the Indonesian nation. The culture of respectful behavior openness to change, and high nationalism are described through the activities of the Banjar tribe in daily life [17].

Based on history, the life of the Banjar tribe has been determined and synchronized with the teachings of Islam. So the Banjar Sultanate was formed. The Banjar tribe previously had animism or Hinduism. Islam became official as a kingdom and as proof of the Banjar tribe's self, thus building the Banjar Sultanate, the first king, Pangeran Samudra, used the title Sultan Suriansyah. Islam suggests a lot of procedures and culture contained in the Banjar people, for example, in forming a residence using interaction towering into the sky, which has a philosophical meaning of being an acknowledgment of God [18].

Islam is compatible with the culture of the Banjar tribe; the Banjar tribe easily received the teachings of the Islamic faith and quickly experienced development. Banjar traditions and culture are compatible with Islam, and the local traditions and culture of the Banjar tribe guide the life of the Banjar tribe, which has values that are in sync with Islam. Basically, antagonistic beliefs that use local culture will have difficulty blending in, and local people will tend to reject them. The cultural relationship between the Dayak and Banjar tribes is observed based on the familiarity of the interaction between the Dayak Bukit tribe and the Banjar Hulu tribe, which has a geographical tendency. The Bukit Dayak tribe and the Upper Banjar tribe settled in the *Meratus* Mountains. The Bukit Dayak tribe settled in a higher and more remote mountainous interior than the Upper Banjar tribe. I can observe the correlation between the Bukit Dayak tribe and the Upper Banjar tribe based on the tendency of language and religion related to the same ancestors and family [19].

The culture of human interaction with God in Banjar people is a concept based on *Berelaan* is a belief value that teaches sincerity, gratitude for God's grace, and worship to receive God's blessing. There is the concept of *Bubuhan* in the family system or correlation based on descent, social status of the community, and the profession or occupation of the community. In the conception of *bubuhan* there is still the value of *bedingsanakan* or brotherhood of mutual profit or helping each other and *haja bakalah bamanang* or willing to lose and win, is able to give and get in the situation of winning or losing [20].

The concept of *gawi manutung dalas balangsar dada*, is to struggle earnestly, and the concept of *basa-basi mandak awak* aims for people to follow the situation with the environment, maintain and protect the preservation of nature. The Banjar tribe is dominated by diversity, namely religious elements, namely Islamic beliefs. The Banjar language also dominates the lives of residents compared to other tribes [21].

3.2 Religious Relations and Legal Conflicts and Resolutions

The reality of Muslims is built on social configurations formed from group identities such as religious sects, religious social organizations, ethnicity, professions, and so on, which surround Muslims in society. The existence of identity-owning groups in Muslims cannot be separated from society as a whole. Muslims are built on the social structure of people who embrace Islam, who, although wearing different identities, build a unified whole as Muslims.

Muslims in Indonesia are not a monolithic group. There is plurality in various traditions, understandings, and religious practices that express their Islamic beliefs. Religious understanding encourages the emergence of religious movements or becomes a particular religious group that distinguishes itself from other understanding groups. Mass organizations or community organizations can emerge carrying the aspirations of religious understanding, religious activities, social and economic activities, and certain politics [22].

The social configuration of Muslims is undeniably also a potential for conflict-prone social segregation. Social segregation due to this sorting allows the emergence of *cultural boundaries*. Group feelings can be built in the form of mass organization, group sentiments and ethnic groups that further emphasize these boundaries. If these cultural boundaries experience tension, they can potentially become conflicts between groups [23].

On the contrary, these cultural boundaries can be fluid and flexible by the intensity of one group's interaction, acceptance, and tolerance of another. Relationships between communities or groups in Muslim societies occur in peaceful and conflict relations dynamics [24].

Meanwhile, the situation of harmony and peace in society is everyone's ideal and hope. Learning from the experience of peaceful interaction and conflict is expected to be a lesson to encourage the factors of harmony to work, as well as adaptation strategies that allow the creation of harmony in society, especially internal Muslim harmony.

The configuration of Muslims forms social relations related to the context of the relationship between internal groups of Muslims themselves. Thus, it is important to know the patterns of social relations that occur in internal Muslim relations and what the ideal form of relations is for the creation of religious harmony within Muslims. Muslims can represent the context of Muslims in Indonesia in several locations that have characteristics of social relations between configurations, such as ethnicity, religious thought, and culture. This paper aims to map the

patterns of social relations within Muslims and reveal strategic patterns for religious harmony efforts, especially within Muslims. This paper can provide information and complement the results of studies on the issue of religious harmony in society, especially internal Muslim harmony. In addition, practical benefits can be reaped for the preparation of policies in the field of religious harmony.

3.3 Religious Life And The Development of Resolution or Peace-Building Strategies in The Community.

The reality of religious communities in South Kalimantan is built on social conjunction formed from group identities such as religious sects, religious, social organizations, ethnicity, professions, and so on, which surround religious people in society. The existence of identity owner groups in religious communities cannot be separated from society as a whole [25].

Religious believers in Indonesia are not a monolithic group, there is a plurality in various traditions, understandings, and religious practices that are expressions of their respective religions. Religious understanding encourages the emergence of religious movements or becomes a particular religious group that distinguishes itself from other understanding groups. Mass organizations or community organizations can emerge carrying the aspirations of religious understanding, religious activities, social and economic activities, and certain politics. The social configuration of the ummah is undeniably also a potential social division that is prone to conflict. The result of this division allows the emergence of cultural boundaries. Group feelings can be built up as sentiments of mass organizations and ethnic groups that further emphasize these boundaries. If these cultural boundaries experience tension, they can potentially become inter-religious conflicts. On the contrary, these cultural boundaries can be fluid and flexible by the intensity of one group's interaction, acceptance, and tolerance over another [26].

Relationships between communities or groups within religious communities occur in the dynamics of peaceful relations and conflict relations. Meanwhile, the situation of harmony and peace in society is everyone's ideal and hope. Learning from the experience of peaceful interaction and conflict is expected to be a lesson to encourage the factors of harmony to work, as well as adaptation strategies that allow the creation of harmony in society, especially inter-religious harmony in South Kalimantan. Thus, it is important to know the patterns of social relations that occur in relations between Muslims and what the ideal form of relations is for the creation of religious harmony so that the patterns of social relations in interfaith can reveal strategic patterns for interfaith harmony efforts [27].

Central Java, East Java, and Central Kalimantan. The dynamics of internal relations between Muslims in these three regions show three patterns of relations, namely relations between religion and local traditions, relations between religion and ethnicity, and relations between religion and religious thought. In these three relationships, the strongest social cohesion in internal Muslim relations is the relationship between religion and local traditions. While the other two forms of relations still leave dissociative interactions in internal Muslim relations. Religious and cultural relations can be used as a strategy in an effort to build internal religious harmony.

In general, the life of religious communities in Indonesia can be considered harmonious, but the issue of religious harmony is still important and should be considered and pursued seriously. This is because Indonesia's ethnicity and religion population is very heterogeneous, as

mentioned in the number and percentage in the previous description. The Ministry of Religious Affairs of the Republic of Indonesia has outlined three principles of harmony, namely [28].

- a. internal religious harmony;
- b. inter-religious harmony, and
- c. inter-religious harmony with the government.

Although religious harmony in Indonesia is under control, it does not mean that there are no conflicts and disputes at all. This is due to the opportunity or potential. This is because the opportunity or potential for conflict does exist, along with factors that can trigger or cause it. In sociological theory, several forms of conflict can occur in society. In general, conflicts that can occur in society can be divided into several types, namely:

a. Competition

Competition can be defined as a social process in which individuals and social groups compete, looking for advantages for their parties through the fields of life, from which each group may accumulate strength and sharpen prejudices against other groups, even without using the threat of violence. Some of this competition is personal, and some is social. Personal competition is called *rivalry*, for example, fighting for a certain position in an organization or community group. Group competition includes two companies competing for a monopoly on purchases or sales in a certain area, two organizations competing for the most influence, or two religious groups competing for the most influence and adherents.

The consequences of competition can be positive and negative. Positive effects, for example, develop a sense of social in a person to others, the realization of group solidarity, lead to progress by increasing the ability to win in competition. The negative consequences of unhealthy competition are opposition and cheating in competition, which can lead to social conflict [29].

Seeing these conditions, the development pattern of improving relations between religious communities needs to be done carefully, specifically through FKUB in South Kalimantan, by empowering all its potential through the bureaucracy or policymakers in this area, through the Governor, Mayor, or Ministry of Religion.

b. Contravention

Contravention is a form of social process that is between competition and opposition or conflict. Contravention is characterized by symptoms of uncertainty in a person or group or a plan and hidden feelings of dislike, hatred, or doubt about a person or group. In its pure form, contravention is a hidden mental attitude towards another person's personality or group culture. This hidden attitude can change and develop into hatred, but not yet open opposition or conflict.

c. Disagreement or contention (conflict)

Individuals and groups in society who realize that they have differences from other groups, both in terms of physical characteristics, emotions, culture, religion, behavior, and so on, can sharpen these differences in the form of social conflict, in the form of conflict or conflict. The feeling factor (emotion) plays an important role in sharpening these differences so that each party tries

to defeat and destroy each other. These feelings are in the form of anger and hatred, which encourage the attack, hurt or injure the other party, or suppress the opposing party to defeat the other party.

How much social change occurs depends on the factors influencing and encouraging the change. These factors can be divided into factors driving the change process and factors hindering or inhibiting change. Factors driving change including increasing or decreasing population, contact or relationships with other cultures, new discoveries, *conflicts* in society, wars, an increasingly advanced education system, an increasingly heterogeneous population, community dissatisfaction with existing conditions, and an orientation to the future. Meanwhile, factors that can inhibit change are the lack of relationships with other societies, the late development of science, the existence of strong interests that have been embedded in society that do not want the change, fear and prejudice against change, ideological barriers, and strong traditions that do not like change.

Seeing these various phenomena, the pattern of relations in religious communities needs to be improved, especially in establishing social communication, in order to improve the togetherness of society and the state.

d. Non-Judicial Resolution of Legal Disputes and Its Mechanisms

What is the role of customary law - through customary institutions - which is a law inherited from the ancestors that may have existed before the arrival of religions in the archipelago and before the arrival of Western colonizers, to resolve legal conflicts between religious communities.

According to Ahmadi, if a dispute occurs and no *badamai* event is held, it is believed that it will damage the harmony, which is a violation of traditional wisdom. Especially if the dispute is related to a criminal incident, suppose the dispute is related to a criminal incident, such as persecution and so on. In that case, the *tetuha (bubuhan)* or community leaders take the initiative to reconcile the parties to the dispute, seek a family meeting between the two parties to the dispute, hold a *selamatan* event, forgive, and sometimes accompanied by an agreement not to prolong the dispute or hostility between them.

View of Customary Law Adat linguistically means something that is done or said repeatedly, so that it is considered good and accepted by the soul and common sense. Another term is *'urf*, which linguistically means what is known, considered good, and accepted by the *akal*. When adat is associated with law, it means law based on adat.

The mechanism of implementation for non-judicial approaches, such as mediation, conciliation, and negotiation, has been proven to be more effective in resolving religious conflicts because they emphasize dialogue, cooperation, and mutual understanding. Here is the implementation mechanism of these approaches:

a. Mediation:

- Selection of Mediator: A neutral and competent mediator in religious issues is crucial. Mediators from various backgrounds include religious leaders, academics, and professional mediators.

- Mediation Sessions: The parties involved in the religious conflict meet with the mediator to discuss their issues. The mediator's role is to assist them in reaching a mutually beneficial agreement.
 - Agreement: If the conflicting parties successfully reach an agreement, the mediator helps formulate the agreement in writing.
 - Implementation: After reaching an agreement, the parties must make a concerted effort to implement it. The mediator may continue to oversee the implementation of the agreement.
- b. Conciliation:
- Identification of Religious Leaders: Conciliation typically involves religious leaders or influential figures within the community. They act as intermediaries between the conflicting parties.
 - Open Dialogue: Religious leaders facilitate open dialogue between the conflicting parties, promoting understanding, tolerance, and deeper appreciation of each other's beliefs.
 - Joint Solution Development: Conciliation aims to achieve joint solutions that are acceptable to all parties. This may involve compromise and efforts to avoid further conflicts.
- c. Negotiation:
- Involved Parties: The parties directly involved in the religious conflict negotiate. This may include representatives from the affected religious communities.
 - Negotiation: These parties sit together to negotiate the issues that are the source of the conflict. They seek solutions that are acceptable to all parties.
 - Written Agreement: If an agreement is reached, it should be documented in writing to ensure clarity and enforceability. The involved parties then implement the agreement.

These non-judicial approaches effectively resolve religious conflicts because they promote open communication, understanding, and collaboration. Additionally, they are often faster, more cost-effective, and better at preserving relationships between the conflicting parties compared to the judicial route, which often involves lengthy and expensive court processes.

Conclusion

Based on in-depth literature analysis, this research can conclude several important things about the role of adat institutions in resolving conflicts of inter-religious harmony through non-judicial. **The Role of Customary Institutions as Mediators:** Customary institutions often mediate religious conflict resolution effectively. Their closeness to local communities and understanding of cultural values allows them to facilitate dialog between disputants. **The Importance of Non-Judicial Approaches:** In many cases, non-judicial approaches, such as mediation, conciliation, and negotiation, have proven more effective than judicial channels in resolving religious conflicts. These approaches allow disputants to collaborate in finding mutually beneficial solutions. **Integration of Cultural Values.** Customary institutions tend to integrate cultural values and social norms in conflict resolution efforts. This allows for a more sensitive approach to different religions and beliefs. The successful resolution of religious conflicts through

customary institutions requires the cooperation of various parties, including religious leaders, community leaders, the government, and the general public. The synergy between them is key to maintaining inter-religious harmony.

Further research and the application of best practices from the findings of this literature review can help strengthen the role of adat institutions in the context of religious conflict resolution in the future.

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