Conflict Resolution in the Perspective of Functional Conflict Theory (Case Study of Interreligious Relations)

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Abstract. This study examines conflict resolution from the functional conflict theory's perspective. This conflict resolution study is a summary of several conflict resolutions found in Maba, East Halmahera which can be used as a reference in handling conflicts, especially in building inter-religious relations. With data collection techniques using observation, interviews, and documentation studies. This study also uses data analysis techniques proposed by Miles and Huberman. The validity of the research data was carried out by triangulation of sources and triangulation of methods. The results of the findings of this study are that various conflict resolutions exist in the East Halmahera community, namely the role of the Sara Concern Communication Forum (FKKS), where through this institution the traditional religious leaders and the community coordinate to take anticipatory steps to anticipate the emergence of conflicts. FKKS is formed through socialization and dialogue, this method is considered appropriate to build communication with people. Open-life dialogue and socialization about the oral traditions of traditional re atoran can be easily understood and accepted. This is certainly able to minimize the occurrence of friction fires of conflict that lead to a prolonged conflict. The occurrence of amalgamation is a social fact that proves how harmony between religious communities in this area is created properly.

Keywords: conflict resolution, religious people, conflict theory.

1. Introduction

There have been many discussions regarding conflict resolution related to this study. Among them is conflict resolution regarding conflict resolution after the regional head election [1], various conflict resolutions based on local culture, support for government structures, to the active role of Minangkabau traditional leaders in bridging and building a harmonious life during a pluralistic society in West Sumatra to be able to build strong solidarity among each other[2] [3][4]. Likewise with the study of local wisdom of the Minahasa community in building a harmonious life[5], where according to him there is local wisdom of the Minahasa community *Maesa-esa'an, Mangenang-genangan, Masawang-sawangan, Matombo-tombolan, Malinga-lingaan, Mapalus, and Maleo-leosa.* This local wisdom still exists in the Minahasa community. However, only parents understand, so efforts are needed to maintain the local wisdom. This study explains how local culture can shape the reality of harmonious living among religious communities in the Minahasa community.

Other research, namely examining the causes of the conflict that occurred between the Lindu indigenous people in the Palu-3 hydropower development plan and the Central Sulawesi provincial government [6]. Where according to the findings that the community resistance was triggered by a lack of socialization from the government about the construction of the Palu-3 hydropower plant. In the process of resistance, the Lindu Indigenous people used

Maradindo's spiritual leadership as a symbol against the government. For this reason, the suggestions put forward in this study are that it is hoped that the role of the government can reduce the pros and cons of hydropower development and the participation of local communities must be involved in every policy-making so that people can understand the functions and benefits community life in the future. The same thing was also found in the results of the study by Ferdinand Kerebungu et al on the factors that caused agrarian conflicts between the community and PT Anugerah

Sulawesi Indah (PT ASI) in Lolak District, Bolaang Mongondow Regency [7]. The conflict occurred due to differences in viewpoints between farmers and HGU land processors, namely PT ASI. The government is not open as a facilitator with the farming community. In the event of resistance from the peasant community, the Bolaang Mongondow district government could not provide a solution that was acceptable to both parties. Thus, the occurrence of agrarian conflicts in Lolak District was caused by the fact that between the Farmers, PT ASI, and the Regional Government there was no agreement on the issue of land acquisition and use.

In contrast to the previous studies that have been discussed, the studies examined are related to the local culture of the Maba community in East Halmahera Regency. As we know, Maba is one of the sub-districts in Halmahera Tomiur Regency. This area is classified as harmonious during rampant disputes and conflicts between religious communities throughout the province of North Maluku. whereas when studied geographically, Maba Sub-district is the closest neighboring sub-district or area to conflict-affected areas, such as North Wasiley, South Wasiley, Patani, Weda, and South Tobelo Districts.

Sociologically, the Maba sub-district is an area that has quite varied levels of ethnic, religious, and ethnic pluralism and has the potential for friction to occur. In addition, the Maba community also has a form of segregated settlement based on a religious-based identity. For example, Ambon is known as the village of Sarani and the village of Salam. So in Maba, there are villages of Buli Sarani, Buli Islam, and others that are occupied by one particular community. However, during the plurality and pluralist levels of society, the various communities in Maba tend to work in harmony and harmony. We can find this in economic activities, education, and other social activities of the community. The process of social interaction that exists between communities tends to be associative, although the fires of conflict cannot be eliminated in the social process, the disputes that occur do not drag on so that they become a prolonged conflict.

The discourse that is often circulated in the community to describe the conflict in North Maluku is a clash between ethnicities and religions. Therefore, the issue of ethnic and religious clashes has identified conflicted communities in the space of awareness of ethnic and religious identities. Although in reality, the dynamics of the conflict in North Maluku are not solely caused by ethnic and religious sentiments. But it also concerns the struggle for interest in new resources, namely the exploitation of gold and nickel mines as well as the management of forest products, and the emergence of new territories due to regional expansion. Where, Tryatmoko's findings regarding regional expansion and local political elite struggles in North Maluku, show that the complexity of conflict issues in North Maluku is a problem that arises not only because of the strengthening of the status of the Makean tribe in the political and economic sphere in North Maluku, or because of the cultural challenge of the Kao people who feel they are not respected by the Makean community, but the conflicting elites are suspected of participating in "designing" mass conflicts to fight for political power and natural resources[8].

Various social conflicts that have sprung up in the country such as the cases of Poso, Ambon, Sampit, and Halmahera culturally have shown a profile that we are not yet smart enough to build a strong social cohesion based on the principles of advanced socio-cultural relations and live together, as a form of application of multiculturalism. Ethnicity and religion are social facts of pluralism which in their historical reality always appear counterproductive to their true mission as carriers of peace and safety. Ethnicity and religion, on the other hand, appear fierce and become a means of justification to eliminate each other by projecting millennial promises. Ethnicity and religion as primordial identities emerge as potential conflicts when these two entities appear exclusively and intolerant. The exclusive theological perspective positions different religious or ethnic entities (beliefs) as "other" parties that must be eradicated and ignored. This perspective eventually developed into an open and radical conflict when religion and ethnicity as private domains were fragmented in the public domain, in the form of socio-economic and political feuds that tended to be profane and pragmatic [9].

Conflict resolution approaches that are built through social relations based on community members are considered more effective than those designed by the state[8].The activities of daily social encounters of community members in various aspects of life can be an instrument that frees citizens from the entanglement of social conflict. On the other hand, this process guarantees the willingness of each other to bring about harmonization and social peace. The creation of peace and harmony of life between religious communities, cannot be separated from the participation of its citizens. So that the social conflicts that occurred in Maluku and North Maluku did not spread to the Maba District area. This is as stated by one of the religious leaders SH (L/67) that the Maba District does not smell the smell of religious conflict, this is due to local customs and the application of local customs regarding the *re atoran jiko mobon*, strategy, namely the establishment of the Sara Concern Communication Forum (FKKS). This means that long before the outbreak of social conflict in North Maluku in September 1999-2000 the FKKS had taken anticipatory steps to reduce the emergence of social conflicts in the Maba area, namelythe formation of FKKS, which was formed on a shared awareness to maintain a safe and harmonious situation and condition in the Maba District area.

For this reason, the purpose of writing this article is to provide an overview of the role of FKKS in anticipating the emergence of social conflicts between religious communities. How is the socio-cultural reality that functions in creating harmonization between religious communities, as well as social facts that prove the creation of inter-religious harmony in life in the Maba sub-district, East Halmahera Regency. This paper is expected to provide input and contribution to the development of the theory of the sociology of religion. Religious issues, it is specifically related to the phenomenon of social conflict that has surfaced based on clashes and religious polarization. In addition, this paper is also expected to be used as reference material for interest makers as a model for other regions in overcoming religious conflicts and others related to these findings.

2. Method

This research is a case study research. A case study is a method that systematically investigates a particular event and aims to identify the unique characteristics of the interactions in that event [20]. The use of this approach is based on the actual reality that occurred in the Maba sub-district, where when horizontal conflict hit the entire North Maluku region, this area survived in a peaceful and harmonious situation. Therefore, this reality is considered interesting to study. The location in this study is the community in District Maba. In this study, the selection of informants was carried out intentionally (purposive sampling), namely traditional leaders, religious leaders, government structures, indigenous peoples, and

immigrant communities. In general, the types of data used in the study are primary and secondary data. In the East Halmahera community, with data collection techniques using observation, interviews, and documentation studies. This study also uses the data analysis technique proposed by Miles and Huberman, namely by going through 4 stages of analysis, namely the stage of data collection, data reduction, data display, and conclusion drawing/data verification. To ensure the validity of the research data, source triangulation and method triangulation will be used.

3. Results and Discussion

FKKS is an institution formed by the Maba community in response to social phenomena that hit all corners of the country, especially in Ambon and Maluku, namely the emergence of the issue of religious conflict. This institution functions as a facilitator or forum for the community in bridging and communicating various problems between religious, ethnic, ethnic, and inter-group problems according to the name of the institution. By increasing the communication intentions of these diverse citizens, it is hoped that peace will be created in the life of the neighborhood.

The work program that has been implemented by this institution is its success in convincing the Maba community not to take destructive actions that threaten and destabilize the social integrity of the Maba community. This condition is seen when each religious leader takes on his role in securing refugees according to the religion adopted by the refugees, for example, Christian religious leaders dealing with refugee communities from Ambon, Tobelo, Galela, Tidore, Veda, Patani, Subaim are Christians, as well as if the refugees are Hindu, Muslim or Catholic.

Cultural and customary approaches are more dominant in anticipating the birth of horizontal conflicts in the Maba area. Some forms of culture and traditions of the Maba community are interpreted interpretively as helping to create peace and tranquility in the lives of the Maba community members. The traditional culture of the Korakora boat, the togu custom or the inter-nut tradition as well as the oral traditions and daily habits of the Maba community, are local wisdom used by FKKS in providing understanding to the Maba community to maintain a harmonious atmosphere of living among each other. The preventive form of the emergence of horizontal conflicts leads to deliberation and consolidation, namely handling conflicts externally and anticipating social conflicts internally.

The first approach is the external approach directed at people who want to save themselves or flee to the Maba area. The entry of refugees or new arrivals into this area is psychologically traumatized and may hold a grudge in the name of religion to repay what they feel at this time. in the context of handling so that they are not provoked or provoked newcomers to do the same thing as in their previous area, the pattern of the approach used is a religious approach.

Ethnic immigrants are also forced to submit to and follow the customs and culture of the Maba community (things that do not involve faith or belief). Submission of ethnic or ethnic immigrants to local culture and customs is not oriented in a sense of awareness of certain cultural hegemony over other cultures. Rather, it is oriented within the framework of social adaptation, which in turn creates a nuance of social order. A harmonious situation where the Maba community lives freely without fear and anxiety.

The second approach is through a pattern of internal handling, which places more emphasis on consolidation or reconciliation efforts to form awareness with new students. One form of the approach used to explain to the Maba community is the familial approach, which

is a very powerful instrument or social safety valve in creating a harmonious situation and safe social relations.

Besides that, to deal with situations and conditions that are full of shocks, upheavals, and disputes which then create uncertainty in social orientation, through FKKS the Maba community conducts socialization in villages and hamlets regarding the resolution of disputes, and disputes between villages. Which then describes the procedures for people's lives in daily interactions through regional oral literature such as cagulu or cum-cum, dola bololo, kudeng, and so on. As well as communicating the procedures for traditional ceremonies, wedding ceremonies, regional arts, and others [21].

So strong are the kinship ties between the Maba community members, so that certain religious events involve each other. This can be seen during the celebration of Eid al-Adha for Muslims, at the time of slaughtering the sacrificial animal, it is not only distributed to Muslims but also given to other communities around the mosque who hold the slaughter of sacrificial animals who are economically in the stage of middle to lower economic class people.

This model of life for the diversity of the Maba community is in line with what Susetyo wrote in his theological constructive criticism that offering "qurban" is not the main thing, but taking sides with human values which is more important. In Islamic terminology, it is explained that it is not the flesh and blood of the sacrifice that can penetrate before the Almighty, but based on our intention and sincerity to share among others in the awareness of God [15].

Besides that, the pattern and attitude of life of the Maba people are very obedient and obedient to the traditional norms of the restaurant. Harmonization between residents is united by kinship ties in a conflicting relationship which is a manifestation of the traditional culture of the Maba people's re atoran. The horizontal conflict that did not have time to spread in this area is proof of how the social cohesions of the residents are built on family ties and a good neighborly life ethos through the intensity of communication in awareness of sociological and theological acceptance of diversity.

Besides the traditional culture of re atoran, the implementation of the Korakora traditional tradition in an interpretive manner also contains the spirit of synergy and cooperation, then the inter-nut tradition which teaches about the sincerity of accepting differences in the space of kinship awareness. Likewise, oral literary traditions offer behavior of politeness, honesty, and respect for others. The wisdom embodied in each procession of the implementation of these cultures and traditions, from a sociological perspective can strengthen what Durkheim calls organic solidarity.

Socio-culturally, Maba people do not want to identify and/ or identify themselves into groups, because this will further widen social and cultural relations which have been well-maintained so far. Conflicts that always occur in society are caused by the strengthening of social ties identified in the consciousness of groups characterized by exclusive-sectarianism and primordialism. The local culture and traditions of Maba require a process of social adaptation which as a whole has a set of needs and functions that must be fulfilled by the parts that are members of the whole reality, to remain normal, stable, balanced, or functioning well. The local culture and traditions of Maba work in reason, which according to Coser is referred to as a social safety valve, which functions to reduce social conflict. This means that if the socio-cultural valves experience a bottleneck or dysfunction, the new system and social relations system will be disorganized. A situation where fellow citizens negate politeness, and respect and deny acceptance of coexistence in a pluralistic consciousness space.

Thus, religious leaders, customs, and community participation in the FKKS institution play a very important role in creating harmonious inter-religious life in the Maba

area. Their role is manifested in the form of socialization and dialogue. Dialogue and socialization are the right way to communicate with people. An open life dialogue and socialization about the traditional oral tradition of the re atoran can be easily understood and accepted. And simplistically the various social facts described above, show that the Maba community members with their various cultures and local wisdom, want to show us, how the Maba community members live in good neighbors, always maintain conscience and common sense, carry out encounter mechanisms and social interactions to understand each other, get to know and be known. Once again, what has been developed by the Maba community portrays the face of universal humanity, exceeding the boundaries of local humanity, which is born from a sense of love for each other that can transcend the boundaries of space and time.

It is not an exaggeration to say that the Maba sub-district shows a "religious house" that fosters "social comfort". The house contains several rooms that are inhabited by each religion, ethnicity, and race, and between different groups safely and peacefully. So whoever ignites and burns the house, then all the inhabitants of the house are in danger. Thus the harmony between religious believers that has been created in the Maba District area is a situation where people are free and free, without excessive fear, or worry, enveloping their feelings in carrying out their various activities both economically, politically, culturally,lly and socially.

Based on this, it can be concluded that the philosophical meaning that is incarnated in the tradition and culture of Maba such as the traditional korakora tradition, the inter-nut tradition, and the oral literary tradition, is realized in the form of an FKKS forum in reflecting on the social conditions of a plural society that is vulnerable to inter-religious conflicts, having a function as a social safety valve for the newcomer community. This function is very visible when the Maba community is consciously not included in the awareness of destructive conflict, but on the contrary, strengthens the bonds of family solidarity and the level of social cohesion when external conflicts are increasingly intense in neighboring areas. And although disputes cannot be separated from social phenomena, if this condition occurs, it will be resolved immediately based on advice and social institutions that accommodate the community in resolving disputes. Thus, although misunderstandings occur as a response to social phenomena, this dispute does not continue to become a protracted conflict in the Maba community. For this reason, it is hoped that these local cultures must be introduced from generation to generation so that their existence and existence in society remain strong and maintained as one of the resolutions of conflict resolution [22].

4. Conclusion

Various conflict resolutions exist in the East Halmahera community, namely the role of the Sara Concern Communication Forum (FKKS), where through this institution the traditional religious leaders and the community coordinate to take anticipatory steps to anticipate the emergence of conflicts. Besides that, the slogan limabot faifiye which calls for good behavior for fellow human beings regardless of SARA elements motivates the local community to create a harmonious situation. The traditional traditions of korakora, Antar pinang, and oral literature also contributed to the formation of a social safety valve for this community. FKKS is formed through socialization and dialogue, this method is considered appropriate to build communication with people. Open-life dialogue and socialization about the oral traditions of traditional re atoran can be easily understood and accepted. This is certainly able to minimize the occurrence of friction fires of conflict that lead to a prolonged

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