CONFLICT DYNAMIC FRAMEWORK: RELIGIOUS CONFLICT ISSUES IN SPECIAL REGION OF YOGYAKARTA

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ABSTRACT

The researcher analyzed the conflict dynamic framework of religious conflict issues in the Special Region of Yogyakarta in 2014-2017. The research used qualitative descriptive research. Data collection techniques were primary data through interviews, observations, and secondary data through literature studies. Data analysis included data reduction, presentation, and verification. The results show that the conflict escalation degree in these past three years commonly is at the mass mobilization. Public-influencing religious and social figures successfully de-escalate it. Moreover, structural factors are triggered by education and policy of house of worship building, religious preaching, and exclusiveness. Those are also accelerated by society's aggressiveness. Actors of conflict, in this case, are probably mass organizations and migrant communities. The related government agencies to resolve the conflict, and active participation from religious leaders, public figures, police, military, Ministry of Religious Affairs, Ministry of Law and Human Rights, Komisi Pemilihan Umum (KPU - General Elections Commission of Indonesia), and Badan Pengawas Pemilihan Umum (Bawaslu - Election Supervisory Board of Indonesia) are proven to have capacity to settle the issue.

Keywords: conflict dynamic framework, religious conflict issues

INTRODUCTION

Social dynamics in the couple of years, especially religious issues, have been re-emerging. Social changes, according to conflict theory, is initiated by a conflict happening in the community. As a symptom, the conflict will always exist between the Individuals or intergroups in each community (Sumartias & Rahmat, 2013). Special Region of Yogyakarta that was previously dubbed as the city of tolerance, faced a new challenge in 2014. Wahid Institute, for the first time, labels Special Region of Yogyakarta as the second city of the most intolerant with 21 cases from 154 cases of intolerance in Indonesia. In the following year, Special Region of Yogyakarta still occupied the top ten positions among the most intolerant cities in Indonesia (Kusumadewi, 2016).

Similarly, in 2015, the survey conducted by the Ministry of Religious Affairs stated that Special Region of Yogyakarta obtained a score of 72,5 in the religious harmony index. It was below the national average number (75,36). Furthermore, the existence of the city of tolerance is increasingly threatened, as pointed out by the survey named tolerant city index (IKT) performed by SETARA Institute. The measuring instruments used in the survey were the regulation of local government, RPJMD (Regional Medium Term Development Plan), discriminatory policies, governmental actions, statements and actions related to incidents, the social regulation of violation, religious demographics, and population composition based on religion. Among 94 cities in which the survey was carried, Special Region of Yogyakarta was positioned at 62nd in 2015 and 89th in 2017.

The sequences of incidents of religious intolerance in the Special Region of Yogyakarta in 2014-2017 indicated a pattern of settlement that had not touched a holistic and positive peace yet. Therefore, the religious conflict issues in Special Region of Yogyakarta require analysis of the situation using a conflict dynamic framework. It is necessary because the conflicts are feared to trigger a rift in society sustainably. Then, it will have a significant impact on religious tolerance. This analysis can also prevent religious conflict.

Conflict is an integral part of human life. A quick overview and the level of historical events show that conflict is one of the most prominent aspects of human life. So, the statement that conflict is a current issue preoccupying the humans' mind is true (Hasani, Boroujerdi, Sheikhesmaeili, & Aeini, 2014). In the modern state era, societies are

rarely homogenous. Profoundly, it divides societies based on identities with high political salience. Those are sustained over a substantial period and pose a particular challenge to conflict management due to entrenched and politicized positions (Kachuyevski & Olesker, 2014). In this case, conflicts are sourced in the socio-cultural system components, the material infrastructure, social vetting, and the superstructure ideology (Windari, 2012). Societies who have highly diversified ethnicity, religion, language, and culture, are often associated with unstable and conflict-prone areas. There are antagonisms between nations occurring and continuing to occur (Barwiński, 2019).

Nevertheless, diversity can still be a part of peace. It can be seen from each ethnicity developing its cultural identity, in the form of languages, arts, customs, and others. They also have different religions, namely Hinduism, Catholicism, Christianity, Buddhism. Thus, they are not only multi-ethnic but also multi-religion. Whatever religion they practice, it is crucial to maintain peace through the development of universal brotherhood (Sunu, Sanjaya, & Sugiartha, 2014).

The phenomenon mentioned is interesting to be discussed because the conflict can evolve and transform in a more positive or negative direction since it is a very complicated and dynamic situation. In addition to being influenced by the factors that become the background of the conflict, it is also affected by the role of the actors involved in the conflict. Therefore, it takes analysis and understanding that is also dynamic, holistic, and thorough in performing early detection to prevent rapid crisis development accordingly.

One of early detection attempts to prevent conflict can be carried out by observing society's behaviors such as viewpoints, habits, languages, and cultures. This way is quite effective in several areas in Indonesia, such as NTB, Maluku, and South Sumatera (Malik, 2003). However, appropriate ways of preventing conflict and reconciliation of conflicts can only be found after analyzing the dynamic framework of conflicts deeply. The dynamic framework is the result of the analysis of the dynamic situation that is influenced by five main components. Those are escalation and deescalation levels, conflict factors, conflict actors, stakeholders, and political will (Malik, 2017). Growing conflict escalation is characterized by the widespread tension and mass mobilization, as well as stakeholders with each other in resolving conflicts.

The situation will affect the increase in conflict until there can be a crisis and violence. The conflict de-escalation is a condition to reduce tension in the conflict, which can influence the peace marked by the conflict. It is accompanied by deliberation and more restrained tension. Based on the de-escalation training conducted by Portland University, it can begin with simple listening, active listening, acknowledging, apologizing, agreeing, and criticizing.

The SAT model is developed by Malik (2008). SAT is a combination of factors forming conflict. There are structural factors (the main factors that cause conflicts to occur), accelerator factors (the factor that accelerates conflict from latent to manifest and raise stalemate), and the trigger factor (the factor that triggers conflict). In a simple analogy, in the case of forest fires, the structural factor is the condition of very dry forests, the trigger factor is the existence of a small fire point, and the accelerator factor is wind making forest fires spread. Consequently, the root and the most fundamental source of conflict is a structural factor. It can be an attitude of discrimination, economic and social inequality, the inability of the government to manage resources, siding systems, and others. These things are considered to be grass that is exposed to fire and flammable.

Meanwhile, the conflict accelerator is a catalytic factor because it can expand and enlarge conflicts, such as the reaction that arises to the current conflict. Conflict accelerators can be compared to the winds that blow the flames so that the fire expands. The conflict is a factor that arises suddenly, such as violence or fights like fire can burn conflicts to the hottest point.

Potential conflict in a society will lead to a real conflict when horizontal and vertical factors met. In other words, ascribed factors such as ethnicity and religion encountering with achievement factors such as income, residency, and political position, can escalate the intensity of the conflict. Conversely, if horizontal factors do not meet vertical factors, the intensity of conflict can decline and pave the way to the integration in the society (Nurdin, Jamaludin, Supriatna, & Kustana, 2019).

The conflict actors consist of three categories that all of them contribute to the conflict (positive or negative contributions). External actors may act as benevolent agents or as opportunistic rent-seekers. Mainly, when the participation of stakeholders is concerned, conveners, and analysts' influence as actors cannot be separated but is embedded within the action. It requires a reflective sensitivity to power dynamics (Ratner, Meinzen-Dick, May, & Haglund, 2013). The three actors are provocateurs, vulnerable groups, and functional groups. Provocateurs can be the main actors in the conflict. They control the perception and logic of conflicts that occur through the dissemination of distorted information so that the vulnerable groups can be influenced. The stakeholders also participate in this framework. They are the elements that are expected to stop conflict by contributing and communicating, coordinating, and collaborating. The stakeholders consist of police, military, society leaders, religious leaders, indigenous people, and Non-Governmental Organizations (NGOs). The stakeholders' role is to create a forum to equalize perception, commit commitment, make a collective decision, and provide an activity (Iqbal, 2007) for conflict resolution efforts. Sampson acknowledges the capacity of religious leaders to participate in conflict resolution as educators, advocates, intermediaries, and pursuers of transnational justice. The capacity of religious leaders to play a role in conflict resolution is also emphasized by Appleby, Appleby, Little, and Reychler, as cited in Lang (2019).

Political will can be seen from the initiative of the rulers to resolve conflicts and how legal products related to the conflicts are handled. Some systems in Indonesia regarding the handling of the conflicts that have been made are the Social Conflict Management Act No. 7/2012 and Presidential Instruction No. 1/2014 on the management of domestic security. In the Social Conflict Management Act No. 7/2012, initiatives and government involvement are described in the definition of social conflict management. It is a series of activities conducted systematically and in a planned manner in situations and incidents before, during, or after a conflict. It includes conflict prevention, termination, and post-war restoration (ELSAM, 2015).

These five components will interact, contribute, and influence in the conflict prevention process. Therefore, it is essential to be careful in detecting ongoing conflict escalation to de-escalate it. It is also important to sharply analyze each existing conflict factor and actor involved.

Thus, it can parse the main source of the conflict. It can also know the initial stages and the problems to be resolved. It is capable of building strength with functional actors to handle provocateur and control vulnerable groups.

METHODS

To analyze the data, the researcher uses qualitative techniques analysis which data are an important part of the research. It can provide the result of answers to the research problems. The data obtained in this study are through interviews with several stakeholders such as Direktorat Jenderal Politik dan Pemerintahan Umum (KESBANGPOL - Directorate General of Politics and Public Administration), Forum Kerukunan Umat Beragama (FKUB - Religious Harmony Forum), religious leaders, and community leaders. The data are also obtained from documentation and literature studies. According to Sugiyono (2011), qualitative data analysis is the process of finding and structuring systematic data obtained from interviews, field records, and documentation. It is by organizing the data into several categories. Those are describing into units, performing syntheses, and devising into a pattern of choosing which is important and learned in conclusion. So, it is easy to understand by others. The stages of data analysis in this study use data analysis of the flow model. Miles, Huberman, and Saldaña (2014) suggest that activity in qualitative data analysis is done sequentially and accompanied by a series of condensation data, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSIONS

The cause of conflict is very complicated. Various dimensions and social incidents support it. The conflict that occurs in society can be caused by economic, politic, power, culture, religion, and others. This study focuses on religious conflict in Special Region of Yogyakarta. In accordance with the theories by DuBois and Miley (1992). The main source of conflict in society is social injustice, discrimination against the rights of individuals and groups, and the absence of appreciation for diversity. Based on the source of conflict in Special Region of Yogyakarta in 2014-2017, there is a feeling of discrimination of the rights of individuals and groups. In this case, it is the fulfillment of the right to expression and worship according to the religion and beliefs possessed by individuals or groups. The public assumption of the rejection of the difference that raises stereotypes also causes the conflict. It is due to the absence of appreciation for the diversity of religion. These issues should also be the focus of the government to foster a society in diversity and create a culture of tolerance to society that is compound in the Special Region of Yogyakarta.

The increased conflict in Special Region of Yogyakarta is not spread widely. Escalation of conflict is generally at the level of the emergence of tension and mass mobilization, as well as the contradiction of stakeholders with others in resolving conflicts. Although there are incidents causing violence and damage to objects and buildings. In other conflict escalations, the mobilization of mass is referred to as the provocateurs. The simple thing that can be seen in this event is the declining efforts of the Christian University of Duta Wacana with the mass mobilization. Other things can be seen when there is

rejection of the presence of pilgrims Tabligh, the emergence of differences in interpretation of the hadith, dissolution of the JAI (Indonesian Ahmadiyah Congregation), rejection of the chapel, rejection of non-Muslim immigrants, rejection of house of worship development, social assistance, closure of the church and Islamic boarding school, and the rejection of the subdistrict head. The mass mobilization in the case involves mass organizations and the public.

The de-escalation of conflicts in society is done by the assistance of public figures who are considered influential in society regarding the role of three different levels of leadership in conflict developed by Lederach. For example, grassroots actors' engagement in peacebuilding is designed in adjusted ways (Bhandari, 2019). This is done by FKUB (Religious Harmony Forum) or religious leaders present at the location of the event. The effort to raise the deliberation is expected to produce solutions to the problem and transform the conflict into peace. The effort is realized by inviting members of the FKUB who became the relevant religious leaders for open discussion. The effort is quite effective due to the existence of patron-client nature and the service (courtesy) in society. Thus, the process of de-escalation of conflict by involving the influential figure can be easily related. In addition, it does not close the possibility that there are still minority people that cannot be reached by FKUB.

There are still many de-escalation efforts to soothe the turmoil and pressures on the masses without resolving the conflict. It is mentioned in the Presidential Decree No. 1 of 2014 about the process of resolving various problems caused by land disputes/natural resources, SARA (ethnicity, religion, race, and intergroup), politics and administrative boundaries, and industrial problems in society by elaborating and completing the cause. Therefore, the government and FKUB efforts in conflict de-escalation should transform the conflict into peace.

The components of conflict factors as part of the dynamic framework in the Special Region of Yogyakarta consist of three elements. Those are structural, accelerator, and trigger. The root of the conflict is a structural cause that is the main and most fundamental source of conflict. From the results of the research conducted, the structural factor of conflicts is religious issues influenced by the lack of educations in the society in both formal education and spiritual education. Thus, the emergence of distinguishing issues and misunderstanding religious education elicits stereotypical and feeling threatened.

Malik (2008) mentions that religions collaborate positively with prejudice. The religious prejudice does not arise because of the religion, but because of the narrow insight of its followers. From the opinion of the FKUB in Special Region of Yogyakarta, it states that formal education and people's spiritual will be very influential on how to respond to the differences. The practice of spiritual education, such as reading scripture and religious symbols, will only show the fundamental side of a person resulting in radical attitudes. Meanwhile, only appreciating the functional side of religion by paying attention to the education side will generally show the humanist point of view only. Therefore, the government should pay attention to the balance between formal and spiritual education in society through formal and informal education.

In addition, FKUB also explains the relationship between education and stereotypes in society. The higher the level of the people's education is, the more intelligent they are to analyze the issues. Thus, they are necessarily

Table 1 Conflict Dynamic Framework (CDF) Religious Issues in Special Region of Yogyakarta 2014-2017

Factors of CDF	Problem	Causes	Solution
Escalation and de-escalation levels	Tension and mass mobilization during the conflict. Incidents that bring violence and damage to objects and buildings by provocateurs.	Discrimination of the rights of individuals and groups. In this case, it is the fulfillment of the right to expressing and worshipping according to several religions and beliefs possessed by individuals/ society.	Religious leaders, FKUB, community leaders, and local governments with groups that are contradicted in resolving conflicts.
Conflict factors	• Feeling threatened by the presence of religion or other understandings of what is acceptable, and stereotypes appear. • The minority group is not able to get building permits due to the absence of members of up to 90 people. •The problem of building and house of worship (37 incidents), a religion broadcast (13 incidents), exclusiveness (13 incidents), and issues of spreading religion (6 incidents).	• Religious issues are influenced by the lack of educations in both formal education and spiritual education in society. • A policy that is perceived by the minority people/ group that there is difficulty in fulfilling the requirements of the government through the joint regulation of Ministry of Religious Affairs. • The aggressiveness of people along with the differences in belief, differences in perception, and stereotype in the society	• Improvement of formal education and spiritual education. • Improvement of the existing policies according to community conditions
Conflict actors	• The provocateurs are mass organizations as if they are given freedom of their actions and from different districts and outside of Special Region of Yogyakarta • Vulnerable groups in religious conflict in Special Region of Yogyakarta are Christian Protestant, Catholic, LDII, MTA, Salafi, and other minority groups	• The lead actor in the conflict can control the perception and logic of the conflicts, such as the dissemination of distorted issues/ information, so that vulnerable groups cannot be affected. • Vulnerable groups do not get protection from the government.	• The insertion of a mass organization that does not have permission and is intolerant. • Protecting vulnerable groups
Stakeholders	The absence of stakeholders in the field when conflicts arise	• Stakeholders do not have early conflict detection. • Conflict is only resolved based on the majority desire. It is not resolved based on the root of the conflict	• The government should focus on fostering a society in diversity and creating a culture of tolerance to society. • The government must have an early conflict warning and response team. • Holistic conflict resolution
Political will	Political will is only felt at the regional level, but it does not touch the grass root	Conflict prevention effort includes almost all OPD (regional device operations) and vertical actors.	Collaborating with the community to run a program in conflict resolution

devoured by the information associated with the religion. From the results of the processing of Susenas March 2017, it shows that, on average, the head of the household only has the highest education in elementary school. However, if it is seen from the highest level of education, the situation is more concerned. There are 27,98% of households that cannot finish primary school education. Moreover, elementary education is only finished by 34,56% of the head of households. The low level of education of the head of the household needs to get attention because it will lower the level of analysis and the information received.

Next, a structural factor is the policy perceived by the minority people. There is difficulty in fulfilling the requirements from the government through the joint regulation of the Ministry of Religious Affairs and Ministry of Home Affairs No. 8 and No. 9 in 2006 especially

the requirement of a minimum of 90 identity card as a congregation and getting approval from the society around building development area about 60 people.

It is explained by Siregar (2016). The members of the church are only about 50 people and have to move weekly to perform devotionals. In addition, several times, they are unable to sing hymns using musical instruments because they have done their worship using musical instruments in the local society around the house of worship. The residents refuse to say that performing worship services must be done in the church. They are not able to get building permits due to the absence of church members up to 90 people.

The provocateurs who often act as a religious policeman, in this case, is the mass organizations as if they are given freedom for their actions. The popular mass organizations have not reported themselves to Poldagri

Kesbangpol. Devi explains that by the field of Poldagri, many existing mass organizations in Special Region of Yogyakarta have not listed themselves to Kesbangpol. On the other hand, the religious conflict is also returned to the Ministry of Religious Affairs to handle it. The number of mass organizations that do not have a legal entity and the registration gives doubts to the Kesbangpol. Therefore, the lack of a binding policy on the arrangement of organizations results in the easy development of the organizations that are still vigilantes. Religious conflicts have occurred due to the misinterpretation of certain groups of people against the existing constitution. It eventually leads to violence. For example, it is the interpretation of the joint regulations of two ministries. This regulation is seen by a group that it legitimizes the action of closing the house of worship. Then, the actions of closing houses of worship arise simultaneously.

The accelerator factor of religious conflict in Special Region of Yogyakarta in 2014-2017, which expands and enlarges the conflict in the society, is an aggressiveness of people accompanied by differences in belief, differences in perception, and stereotype in the society. This conflict accelerator can be compared to the wind that blows the flames so that the fires expands. For the trigger factor, it can be divided into four parts. Those are the problem of building and house of worship (37 incidents), a religion broadcast (13 incidents), exclusiveness (13 incidents), and spreading religion issues (6 incidents).

The conflict factor that arises from four years shows that the government cannot prevent conflicts and analyze the cause of the conflict in the form of government action plans. Therefore, the conflict factor in Special Region of Yogyakarta in 2014-2017 should be thoroughly noticed by the local government to prevent repeated religious conflicts. The conflict actors in Special Region of Yogyakarta in 2014-2017 consist of actors who contribute to the conflict (positive or negative contributions which the actor is a provocateur), vulnerable groups, and functional group. The provocateur can become the lead actor in the conflict. The actor can control the perception and logic of the conflicts that occur to the dissemination of distorted issues/information so that vulnerable groups cannot be affected. During the religious conflict in Special Region of Yogyakarta, the provocateur is a society that has a high militancy and is generally the Islamic society such as FUI (Muslims Forum), FJI (Islamic Defenders Front), FPI and others. This excessive focus on conflict and violence has brought heavy criticism by scholars who argue that religion is equally a guarantor of social peace (Odoemene, 2012).

In addition, other provocateurs also emerge from the society like migrants from different districts and from outside Special Region of Yogyakarta. In this case, the migrants are in the status of a lifetime migration, such as incoming migration, outgoing migration, and net migration. In the table, it is explained that the district with the highest incoming and outgoing migration is the regency of Bantul and Sleman (Badan Pusat Statistik Provinsi Daerah Istimewa Yogyakarta, 2018).

The net number also shows the positive numbers in which the number of the population entering is greater than the outgoing population. In this case, it is associated with a conflict actor that the provocateur is an organization or a society of migrants. Therefore, migrations influence potential existing conflicts. In addition, seen from the conflict mapping, Bantul and Sleman are in the range of 0,11-0,20 in 2014-2016. It increases with potential conflicts

of identity issues that are in the range of 0,21-0,30.

The next actor is a vulnerable group in which the group often gets intimidation and violence. Vulnerable groups in religious conflict in Special Region of Yogyakarta are Protestant, Catholic, LDII (Indonesia Institute of Islamic Dawah), MTA (Qur'anic Tafsir Assembly), Salafi, and other minority groups. They get intimidation and difficulty in fulfilling the rights of Freedom of worship. This minority group concerns that there are a number of provocateurs. Furthermore, during the conflict and turmoil in the society, the functional groups that play a role during the conflict are the Kesbangpol, police, and village devices.

Stakeholders play an important role in the escalation and de-escalation conflict. The efforts made by the stakeholders so far are communication, coordination, and collaboration to stop the occurring conflicts. A component of a stakeholder in conflict is in accordance with the empowerment of military defenses organized. It is by increasing the capacity, synergism, and role of Ministry/ the institutions outside the field of defense as a key element in facing non-military threats. It is according to the form and nature of the threat supported by other Ministry/the institutions as the task and function as other elements of the nation's power.

The stakeholders involved in stopping religious conflict in Special Region of Yogyakarta in 2014-2017 consist of a group of combatants, police, military, public figures, religious figures, indigenous people, Ministry of Religious Affairs, Ministry of Law and Human Rights, Komisi Pemilihan Umum (KPU - General Elections Commission of Indonesia), and Badan Pengawas Pemilihan Umum (Bawaslu - Election Supervisory Board of Indonesia), FKUB, FKD, and OPD (regional device operations). During the emergence of conflict and turmoil in the society, the stakeholder during the conflict is Kesbangpol, police, and village devices.

Termination is also done by using coordination by Kesbangpol with related stakeholders. So far, the termination by the government has been assessed. It is not done maximally and has not asserted the apparatus in discontinuing violence in society. This is because when many conflicts occurred, it is not immediately known by the local government. However, the coordination is assessed less maximum. This is because the effort is only limited to the work program. The essence is not the prevention of religious conflicts in 2014-2017.

Regulation of the Minister of Defense No. 13 in 2016 explains the use and direction of the military power in handling social conflicts. In this case, District Military Command has the task of assisting the local government in the handling and anticipating social conflicts ranging from pre-conflict, in conflict, and post-conflict. However, from the results of the explanation, the military and police tend to be non-anticipatory reactive. It is almost the same as the fire extinguisher that will appear to the site if a fire incident happens. Similarly, the military and the police should be proactive so that social conflicts can be minimized.

The politic will be the component of the ruler. This component can be seen from the authorities' initiative to resolve the conflict. The initiative is done along with the cooperation in conflict prevention effort that almost all OPD (regional device operations) and vertical such as religious leaders, public figures, police, military, Ministry of Religious Affairs, Ministry of Law and Human Rights, KPU, and Bawaslu.

Another initiative sought is to provide responsibility

for each OPD related to potential existing conflicts such as land, politics, natural resources, borders, and SARA. From each of these potentials, OPD has a special task and function. For further termination of the conflict, Kesbangpol has coordinated with the readiness of troops from Police if suddenly something happens. Post-conflict recovery is more social service. The initiatives pursued by the government as the political will of the ruler to resolve and prevent the conflict has been good enough. However, in 2014-2017, the implementation of programs conducted by the government is still very minimal. It can be seen from many incidents that are not well handled, and the process of de-escalation is lost without a peaceful ending. It looks like a false termination. Moreover, the programs that have been designed are interrupted and stuck due to various factors. It results in not achieving the initial purpose. The programs should be long-term programs and prioritization. It is not only for a certain period.

CONCLUSIONS

The conflict dynamic framework of the religious issues in Special Region of Yogyakarta in 2014-2017 requires the improvement of all parties involved, especially the actors in conflict resolution. The conflict occurs because of the structural factors in education and policy. Then, accelerators are the existence of psychological and psychologically and trigger the problem of the house of worship. From 37 incidents, religious broadcasting causes 13 incidents, exclusivity for 13 incidents, and spreading religion for six incidents.

A religious conflict actor in the Special Region of Yogyakarta from 2014-2017 is a provocative and vulnerable group. Provocateurs during the occurrence of religious conflicts in the Special Region of Yogyakarta are the society that has a high militancy. Generally, society is the Islamic society and the expatriate society. Vulnerable groups of the religious conflict in Special Region of Yogyakarta are religious minorities such as Christian Protestant, Catholic, LDII, MTA, and Salafi. The components in the conflict, in accordance with the empowerment of the military defense, consist of the main elements. Those are police, military, society leaders, religious leaders, indigenous people, FKUB, FKD, OPD, and the Ministry of Religious Affairs. However, the police and military have a non-anticipatory reactive tendency that they only act if there is a conflict. In order to solve and prevent conflict religious issues, the collaboration of all components from the government and the entire community should be done.

As the final record of the study of conflict, peace is an unbending sub-field aiming to be a part of the mainstream. Field contributions are suppression of religious issues as a dynamic framework analysis tries to understand the holistic process of conflict and resolution. There is clear support that the conflict factor and actors have great attention to keeping the peace. This creates opportunities for further research and challenges to develop and ensure findings in the field.

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