Local Wisdom Recognition in Inter-Ethnic Religious Conflict Resolution in Indonesia from Islah Perspective

Arbanur Rasyid1*, Rayendriani Fahmei Lubis1, Muhammad Wandisyah R. Hutagalung1, Maulana Arafat Lubis1, Mohd Roslan Mohd Nor2, Afifah Vinandita3

1 Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia
2 Universiti Malaya, Malaysia
3 Al-Azhar University, Egypt

*Corresponding Author: arbanurrasyid@uinsyahada.ac.id

Abstract: Indonesia is a culturally diverse country that consists of at least 1,340 tribes and ethnicities, which can potentially lead to the emergence of conflicts. This study aimed to identify the causes of conflict in society, patterns of local wisdom in conflict resolution, and patterns of conflict resolution in Surabaya and Bali from the perspective of islah. Data were collected through observation, interviews, and document studies. Data analysis was carried out in several stages, including data reduction, data display, and verification. The result of this research showed that economic disparities, a lack of understanding of religion, and unfair treatment were the root of inter-ethnic conflict in the two regions. Local wisdom was used by communities to resolve conflicts in their area, including using a religious approach of praying together, listening to preaching or lecture about moderate Islam, consulting traditional, religious, and government leaders, and applying a state approach of administrative data collection or KIPEM administration. In addition, the local community also used interfaith dialogue with former terrorists, Jancuk Terrorist campaign by Bonek, and Tat Twam Asi to resolve conflict. Those conflict resolutions exemplified the procedures and methods of islah in Islamic law which aimed at resolving inter-ethnic disputes that arose in these two regions.

Keywords: Ethnicity; Islamic law; islah; local wisdom; conflict

Introduction

Indonesia is known for its diversity of religions, ethnicities, races, and groups. Referring to Statistics Indonesia data in 2010, there were 1,340 tribes and ethnicities in Indonesia (Rahayu & Mayasari, 2021). This diversity entices visitors from other countries to visit Indonesia as a tourist destination. The spirit of unity in Pancasila Ideology is believed to be capable of uniting people from various cultural backgrounds and ways of thinking. The term ethnicity is derived from the word ethnic, which means “social group”. Ethnicity, according to Asmore, is a social classification or social marker. It is a societal concept based on differences in social characteristics between groups. This ethnicity can be linked to a person’s social background, such as tribes, religion, customs, or the language they speak (Sabardila et al., 2022). F. Baart argued ethnicity is a group of people who are biologically capable to reproduce and survive, share cultural values and are aware of their togetherness in a cultural manifestation, form their communication and interaction networks, determine their own characteristics of the group that are accepted by other groups, can be distinguished from other population groups (Herimanto & Winarno, 2008).

Indonesia is a Muslim-majority country where Islamic radicalism and terrorism remain a serious national problem that has yet to be resolved (Milla et al., 2019). Islamism, politics, education, and doctrine are all factors that contribute to the growth of terrorism in Indonesia (Bela et al., 2021). Nafi’ (2018) argues that the causes of religious radicalism occur due to: (1) one’s religious understanding, which tends to be fundamental, fanatical, and textual in reading sources of Islamic law, and destroys it in the face of
developmental times; (2) social conditions that are increasingly changing, various forms of diversity including opinions, attitudes, community actions both in terms of religion, religious organizational flow, ethnicity, race, and so on; (3) political policies that arrive because of interests, which do not side with the people as a whole. The emergence of the radicalism movement in Indonesia was driven by issues of poverty (Muhammadong et al., 2020), corruption, globalization (Marzuki et al., 2020), economics, politics, social and religion as the bomb tragedy occurred at Sari Club and Paddy’s Club Kuta Legian Bali, October 12th 2002 and at The Twin Towers of the World Trade Center in the United States on September 11th 2001 (Sugianto & Rofi’i, 2018). A sense of relative deprivation, or the perception that people in a group receive less than they deserve, and a sense of injustice, or the perception that people in a group have been or are being treated unfairly, are the starting points for radicalism (Ludigdo & Mashuri, 2021). Fahmi et al. (2021) revealed that radicalism is an ideology that seeks change through violence or extreme measures. Radical organizations can be destructive and dangerous to humanity (Toyibah et al., 2020). Radicalism is commonly associated with groups of people who believe that only their group is right, and they frequently engage in the acts of violence, such as physical attacks on other groups, sweeping actions, and suicide bombings (Zada et al., 2016). The fact is that the direction of movement of the JAS (Jamaah Ansharusy Syariah) organization is relatively structured, neat, and organized, using a soft and open strategy to embrace various figures from across the spectrum (Pedrason, 2022).

The emergence of radicalism movements in Indonesia is influenced by fundamental problems of theological or ideological issues and other factors such as poverty, corruption, and globalization (Marzuki et al., 2020). The fact that conflict between custom and religion that occurred in East Nusa Tenggara was caused by poverty (Kusharyadi & Dawan, 2021). Radicalism incites differences in attitudes and emotions among groups and acts of religious, ideological, and political violence (Argomaniz & Lynch, 2018). Poverty and ignorance often result in radicalism (Muhammadong et al., 2020). One of the examples is people’s ignorance of the use of social media. Islamist groups use social media to spread religious radical ideology and doctrines, as well as to explore and recruit potential cadres and even call for jihad against the legitimate government (Sugihartati et al., 2020). Radical acts occur every day in Indonesia and can spark a conflict. This movement contradicts the regulations of the Indonesian government because it frequently seeks to replace the nation’s foundation and ideology with the ideology of the group. Radical movements strive to overthrow the legitimate government without following conventional rules. The followers of this movement group often use terror, suicide bombings, and other means to promote their radicalism (Rozak et al., 2017). Conflict is defined as a relationship between two or more parties (individuals or groups) who believe that they have conflicting goals, or who may have aligned goals but use different approaches, processes, and methods to achieve them (Al-Makassary, 2020).

Conflicts between one ethnic group and another occurred in Indonesia several years ago (Ghazali, 2007). In less than a decade, the Indonesian nation was rocked by bombings. The first was the Bali I bombing in 2002, which was followed by the Bali II bombing in 2005, the Australian Embassy bombing in 2004, the JW Marriott Hotel I bombing in 2003, the JW Marriott Hotel II bombing in 2009, the Ritz Carlton Hotel Jakarta bombing in 2009, a "book bomb" aimed at several figures, a "Friday bomb" at the Cirebon Police Headquarters Mosque, a suicide bombing at Bethel Bible Church (so-called GBIS in Indonesian abbreviation) in Kepunton, Solo (Junaidi & Ardiya, 2021), and a bombing at Starbucks Jakarta in 2016 (Syam et al., 2020). Arjanto revealed that the bombing was carried out by Jamaah Islamiyah (JI) organization, a Southeast Asian affiliate of the Al-Qaeda network. Many JI members received military training with the Taliban in Afghanistan, who fought the Soviet Union. Andriyanto also claimed that Ali Imron, the perpetrator of the Bali bombing I, was a JI member. He admitted that the action was originally scheduled for September 11th, 2002, to commemorate the World Trade Center attack, but was canceled due to a lack of bombs at the time, so it was postponed until October 12th, 2002 (Intan & Bangun, 2022).
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Table 1. Conflict Data in Indonesia

<table>
<thead>
<tr>
<th>No</th>
<th>Conflict</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Religious conflict in Poso</td>
<td>1992</td>
</tr>
<tr>
<td>2</td>
<td>Religious conflict in Poso</td>
<td>1995</td>
</tr>
<tr>
<td>3</td>
<td>Religious conflict in Poso</td>
<td>1998</td>
</tr>
<tr>
<td>4</td>
<td>Conflict in Hotel JW Marriott I</td>
<td>2001</td>
</tr>
<tr>
<td>5</td>
<td>Conflict in Bali</td>
<td>2002</td>
</tr>
<tr>
<td>6</td>
<td>Conflict in the Australian Embassy</td>
<td>2004</td>
</tr>
<tr>
<td>7</td>
<td>Conflict in Bali</td>
<td>2005</td>
</tr>
<tr>
<td>8</td>
<td>Religious conflict in Bogor</td>
<td>2008</td>
</tr>
<tr>
<td>9</td>
<td>Conflict in JW Marriott Hotel II</td>
<td>2009</td>
</tr>
<tr>
<td>10</td>
<td>Conflict in Ritz Carlton Hotel Jakarta</td>
<td>2009</td>
</tr>
<tr>
<td>11</td>
<td>Religious conflict in Sampang Madura</td>
<td>2012</td>
</tr>
<tr>
<td>12</td>
<td>Conflict in Aceh</td>
<td>2015</td>
</tr>
<tr>
<td>13</td>
<td>Conflict in Starbucks Jakarta</td>
<td>2016</td>
</tr>
<tr>
<td>14</td>
<td>Religious conflict in Tanjungbalai</td>
<td>2016</td>
</tr>
<tr>
<td>15</td>
<td>Religious conflict in Surabaya</td>
<td>2018</td>
</tr>
<tr>
<td>16</td>
<td>Conflict in Papua</td>
<td>2018</td>
</tr>
</tbody>
</table>

After the religious conflict at Al-Aqsa Sentani Jayapura which caused separation, the problem was resolved by reconciliation. In other words, each party was asked to respect religious interests in each region to avoid religious disputes, maintain peace, and avoid imposing will and views. Respectively, it is because harmony and unity must be prioritized (Sutari, 2018). Based on the above-mentioned problems, a study is required to identify the causes of conflict, describe patterns of local wisdom in conflict resolution, and describe patterns of conflict resolution from islah perspective.

Literature Review

Ethnicity is a concept created by society and based on differences in social characteristics between groups. Ethnicity can be related to social background, such as ethnicity itself, religion, customs, or the language used (Sabardila et al., 2022). There are many tribes and ethnicities in Indonesia so that it reaches 1,340 of them. Each ethnic group has local wisdom which becomes the group’s identity. Local wisdom is a cultural value passed down from generation to generation by their forefathers that continues to be the foundation of life for people in a particular area (Pramartha, 2022; Rahmatiah et al., 2022). According to Rahyono, local wisdom reflects human intelligence in certain ethnic groups derived from these people’s experiences. These values have been developing for a long time since the formation of the community, and are only used within that community. As a result, certain local wisdom may not always apply in other communities because it develops and is trusted only within that specific group (Setiawan & Lubis, 2022; Warman et al., 2023; Zahid, 2022). Ethnic diversity often creates problems that result in conflict. Conflict is a relationship between two or more parties who believe that they have goals that are not aligned or may have goals that are aligned, but use different approaches, processes, and methods. (Al-Makassary, 2020).

We can recognize several types of morals, including morals towards God, oneself, fellow human beings, fellow creatures, and nature. Each is different and requires a different approach (Prasjo et al., 2019). However, what is happening now are the three pillars are rarely practiced. As a result, many people are immoral, hence radicalism arises. According to Syahril et al. (2019:3) Radicalism is a movement that has an old-fashioned view and often uses violence to teach their believers. Radicalism as the embryo of the birth of terrorism. Radicalism is also a behavior that desires total change and is revolutionary by overturning existing values in extreme ways through violence and extreme actions (Marsudi et al., 2019, p. 19). Meanwhile, according to Sarbini et al. (2019:14), radicalism is a general phenomenon that can occur
in a particular society with various motives, such as social, political, cultural or religious reasons. Radicalism is characterized by violent, extreme and anarchic actions as a form of rejection of the phenomenon it is facing. (Rajafi et al., 2022)

Azumardi Azra mentioned radical organizations that became the gate of radicalism values, including Front Pembela Islam (Islamic Defenders Front), Majelis Mujahidin Indonesia (Indonesian Mujahidin Council), Jamaah Islamiyah Muslimin Indonesia (Indonesian Muslim Brotherhood Congregation), and Hizbut Tahrir Indonesia (Mustofa et al., 2019). Radical Islamist elements that accept violence can be classified into violent radicalism. This group can be destructive and dangerous to mankind (Toyibah et al., 2020). They always use social media to spread religious radical ideology and spread their doctrines as well as to explore and recruit potential cadres, even to voice jihad against the government (Sugihartati et al., 2020:310). However, we must be able to understand that not every radical perpetrator is a terrorist, but every terrorist is indeed a radical person (García Magariño & Jiménez-Ramos, 2022).

The government can prevent acts of radicalism through implementing multicultural education, such as first, offering various curricula that are received from various inputs; second, providing various facilities so that students know various cultures; third, providing an understanding of various cultures; fourth, eliminating learning materials that lead to radicalism; fifth, minimizing social inequality; sixth, maintaining unity; seventh, supporting peace actions; eighth, participating in socialization in preventing acts of radicalism (Yanuarti et al., 2020). In addition, creating an innovation in learning Islamic religious education by implementing multicultural values and Sintua Maroso culture produces religious, humanistic, knowledge, and skill competencies to prevent students from being influenced by religious radicalism. (Malla et al., 2021:56).

The occurrence of conflict can be based on the attitude of radicalism. Conflicts can be resolved by Islamic law. According to Faisol (2019) Islamic law is a religious totality that regulates the life behavior of Muslims. Taufiq Adnan Amal argues that Islamic law is a set of religious rules that regulate the behavior of Muslim life in all its aspects, both individually and collectively. In 1945, Islamic law in Indonesia began to reveal its identity with the birth of the formulation of the Basic State of the Jakarta Charter on June 22nd, 1945. The basic formulation of the Indonesian State was “a state based on God by carrying out Islamic Sharia for its adherents”.

Islamic Sharia has several methods or approaches to resolve a problem and conflict in society, including using the sulh or islah technique. Sulh is the termination of a quarrel or dispute. It is not surprising that no problem in Islam cannot be resolved amicably as long as it does not involve religion, belief, or humanity (Rahman et al., 2021). Islah is an effort to bring peace and harmony, and help people make peace with one another by doing good deeds that lead to a better life. The definition of islah has been stated in the Quran chapter 2 verses 220 and 228, chapter 4 verses 35 and 113, chapter 11 verse 87, and chapter 7 verses 55 and 85. It is believed that the Quran orders humans to uphold islah, hence maintaining islah is an obligation for all Muslims, both personally and socially (Syamsiyatun, 2020). Ijtima (gathering) of the scholars related to islah agree to be prescribed because it has enormous benefits with the aim of stopping disputes and quarrels (Az-Zuhaili, 2011). Islah or peace agreement is sometimes a peace agreement between Muslims and infidels Harbi by holding a ceasefire agreement or security agreement with the aim of preventing feuds within the country (Az-Zuhaili, 2011).

In Islamic law, the concept of al-islah refers to the elimination of resentment in society, which harms all aspects of people’s lives, particularly the life of the nation and state (Fikri, 2018). According to Islamic law, islah (peace agreement) is the right of all people, allowing them to avoid the hudud punishment and compensate for the losses of others. This is distinct from Allah’s rights, such as carrying out hudud punishments when a case reaches the authorities (Salma et al., 2020). Reconciliation requires a peace agreement, which means that peace cannot be canceled unilaterally but must be agreed upon by both parties (Arto, 2005). There are several pillars that must be fulfilled in islah: first, there are two parties who do al-sulh; secondly, the words of ijab-qabul; third, the matter in dispute; and fourth, peace agreed upon by both parties. Meanwhile, the sulh conditions that have been agreed upon by fiqh scholars include: first, both
parties must be competent in law; second, the object in dispute must be something of value, either in the form of money or benefits and the matter is clear and under the control of the person in conflict; third, the matter in dispute must be a personal right and not the right of Allah such as hudud punishment; fourth, ijab-qabul must be carried out in the assembly (Nasrullah, 2021).

Judging from the various types, reconciliation is divided into three types: (1) reconciliation accompanied by a pledge or acknowledgment of the defendant, for example a person who sues another person for a right, then the party being sued admits it, then the plaintiff is willing to compromise and make peace with him; (2) reconciliation accompanied by the denial and denial of the defendant, for example the plaintiff demands a right that the defendant does not know; (3) reconciliation accompanied by the defendant’s silence and willingness to make peace with the plaintiff (Az-Zuhaili, 2011).

Method

This research was conducted in Surabaya, East Java Province and Badung Regency, Bali Province from May to November 2022. Qualitative research with a case study approach was used in conducting this study which was referred to Denzin and Lincoln’s theory. Then, a natural setting was also used to interpret the phenomena occurred and was carried out by involving various existing methods, such as observation, interviews, and documentation. The case study approach allows an in-depth analysis of an event (Creswell & Creswell, 2018). This research method and approach were used to explore and gather information regarding the causes of conflict, patterns of local wisdom in conflict resolution, and patterns of conflict resolution from islah perspective. The population of this research consisted of ethnic groups in Surabaya and Bali. The samples were Javanese, Chinese, and Balinese ethnic groups. Samples were selected using purposive sampling (Leavy, 2017). The sample consisted of 14 people who were used as informants, the selection of informants was because they were the lay witnesses. Data were gathered through observation, interviews, and document studies. The types of data for observation were field notes and pictures. The interview data were in the form of interview transcripts or open questions using the instrument as a guide.

The data for the document study were notes recorded using a mobile phone. During the observation stage, observations and searches were conducted to identify areas affected by radicalism (bombing locations) as well as areas where the bombing perpetrators lived. Interviews were conducted with informants to collect research data on ethnic efforts to counter radicalism. The form of the interview in this study was an unguided interview. Unguided interviews occurred naturally, without being bound or regulated by a guideline or a standard format (Yusuf, 2017). Document studies, such as photographs or documents obtained during the research, were then used as supplementary data. The data was analyzed using Miles and Huberman’s theory (Hamzah, 2019), which includes data reduction, data presentation, and data verification. Triangulation was used to test the validity of the data. Triangulation was done by comparing data obtained from other sources from various stages of research in the field at different times. Triangulation can also be accomplished by comparing the findings of two or more researchers using different techniques (Harahap, 2020). The triangulation in question comes from observational data, interviews, and document studies.

Results and Discussion

Sociology of Society in Surabaya and Bali

The Islamic Law Approach in Regional Development is a concept that integrates Islamic principles in the development and implementation of sustainable regional development programs. From an economic perspective, implementing the Islamic Law Approach in Regional Development can strengthen the Islamic financial sector, encourage economic growth, and reduce poverty (Juanda, 2021). However, there are several challenges, such as different interpretations of Islamic principles, lack of oversight in program implementation, and lack of access to programs for the poor and underprivileged (Berakon et al., 2022). Before 2018, Surabaya was categorized as a safe area due to the influx of people of various ethnicities who became permanent residents. However, a conflict arose over time. There was a conflict at the Catholic
Church Santa Maria Tak Bercela on Ngagel Madya Utara street. This was the first location where an explosion occurred on May 13th, 2018, around 07.30 WIB, killing 13 people. This incident was a disgraceful act committed by radicals. It was the same as it was in Bali. Bali is a tourist destination, thus people from various ethnic groups come to enjoy the natural beauty. In 2002, 202 people were killed in a conflict at Sari Club, Legian street, Kuta sub-district, Badung regency, Bali province. The conflict arose as a result of bombings carried out by certain parties. Following the incident, the location is now just an empty land with no buildings. The area is designated as sacred, and no buildings are permitted to be built there at any time. The root causes of inter-ethnic conflict were economic inequality, lack of understanding of religion, and unfair treatment. Communities in conflict areas used local wisdom to resolve local conflicts.

Bali is geographically located at 08°03'40"-08°50'48" South Latitude and 114°25'33"-115°42'40" East Longitude. It has 9 regencies/cities and 33 islands, with a total area of 5,780,06 km² (Statistics of Bali Province, 2022d) and a population of 4,317,404 people (Statistics of Bali Province, 2021). Bali Province’s population is made up of 520,244 Muslims, 64,454 Catholics, 31,397 Protestants, 3,247,283 Hindus, 21,156 Buddhists, and 427 Confucians ((Statistics of Bali Province, 2018). There were 4,565 places of worship for Hindus, 765 for Muslims, 2 for Confucianism, 69 for Buddhists, 49 for Catholics, and 461 for Protestants (Statistics of Bali Province, 2022b). There were around 36,682 Hindu religious leaders, 1,779 Muslim religious leaders, 150 Buddhist religious leaders, 123 Catholic religious leaders, 546 Protestant religious leaders, and 12 Confucian religious leaders (Statistics of Bali Province, 2022a). Based on the data from Statistics of Surabaya (2015), East Java Province is located at 7°9'-7°21' South Latitude and 112°36'-112°54' East Longitude. Surabaya has 2 islands, with a total area of 326.81 km² (Statistics of Surabaya, 2019b) and a total population of 2,87 million people (Statistics of Surabaya, 2021). Surabaya’s population consists of 2,701,588 Muslims, 123,399 Catholics, 280,862 Christians, 7,999 Hindus, 44,792 Buddhists, and 608 Confucians (Statistics of Surabaya, 2019a). There were 32 places of worship for Buddhists, 8 for Hindus, 664 for Protestants, 17 for Catholics, and 3,156 for Muslims (Statistics of Surabaya, 2016).

Conflict Resolution Using a Religious Approach

According to Pribadi (2022), an interfaith gathering program with several communities, such as Jogoboyo, Gudsurian, and Roemah Bhinneka, has been held annually since 2019 in the framework of conflict resolution. Meanwhile, Jayli (2022) argued that conflict resolution is carried out through the provision of education about nationalism through television broadcasts, as well as interfaith dialogue and religious moderation programs led by the Indonesian Ministry of Religion. Purnawan (2022) also stated that an interfaith event was held every Monday in Sidoarjo, specifically at Assofa wal Wafa Islamic Boarding School, to pray together, do istighosah, and other activities. Religious sentiments are the catalyst for radicalism in Islam. It must be admitted that religious sentiment, including religious solidarity for friends oppressed by certain forces, is one of the causes of the radicalism movement. Even though radicalism movements always display religious symbols such as the pretext of defending religion, jihad, and martyrdom, this is more precisely described as a religious emotion rather than religion (absolute holy revelation). Religious emotion is religion as an interpretive understanding of reality, thus it is relative and subjective (Indonesian Ministry of Religion, 2014). The involvement of this religious emotional factor was clearly demonstrated by the occurrence of mass riots at the beginning of the Reformation, in which hundreds of ethnic Chinese churches and places of business were burned, damaged, and looted. In addition, more than 1,000 people were killed in racial riots in May, 1998. The riots in East Timor, Poso, Ambon, Sambas, and elsewhere were just the latest in a long line of riots sparked by religious and ethnic tensions. Other recent religious violence includes clashes between the FPI and Ahmadiyah in Cikeusik, riots in Temanggung, Lombok, and riots between Shiites and NU in Madura.

Islamic radicalism is a religious-philosophical and sociopolitical doctrine founded on radical Islamic ideas that makes no concessions in defending its positions. It is based on a unilateral interpretation of its religious provisions and is committed to implementing Islamic rules and principles in all areas of human activity in any society or country where Muslims live, including international relations (Kachan, 2018). Religious radicalism refers to extreme actions taken by an individual or group of individuals who tend to
cause violence in the name of religion. For example, sweeping and raiding gambling, discotheques, and prostitution facilities; demonstrations and destruction of certain institutions’ offices; mass mobilization with certain religious symbols and attributes; political statements with certain tendencies and threats; speeches with substances that incite violence, and so on (Khoiri, 2019).

Religious radicalism grows and develops along with the dynamics of the Muslim community. Various political, economic, and religious intersections impact its emergence. Ahmad Syaffi’i Mufid (Sefriyono, 2018) mentioned there are eight indicators that religious groups are considered radical in Indonesia, namely: considering the Indonesian government as thaghut, rejecting the national anthem and respect for the flag, having strong group emotional ties rather than emotional ties with family and work, recitation and regeneration are carried out in private, paying the ransom for sins, wearing distinctive clothing such as wearing cropped trousers and a beard and face-veil for women, Muslims outside their group are considered wicked and infidels before they join them, and are reluctant to listen to lectures from people outside their group. According to Juergensmeyer, religious radicalism’s goal is to impose divine law on public life and thus replace worldly law. The radical religious movement began with the notion that the current system no longer refers to God’s law as the sole source of statutory regulations. The concept of a deviation from the main sources of divine law, and the consequences of social chaos and injustice, is very inherent as a moral justification for carrying out social change through revolutionary action (Susilo & Dalimunthe, 2019).

Radicals have existed in Islam since the early days of Islam, when the Khawarij embraced anarchism with a very fundamental way of thinking in order to impose the purest divine law and questioned the implementation of Islam by the Islamic Caliphate at the time. The fundamental rule in radicalism is that anyone who does not follow Allah’s laws is a disbeliever. As a result, anyone who is perceived to be different and refuses to accept them will be regarded as an enemy worth fighting for. Even though they are apolitical in the sense that they are not attempting to establish a rival government, they actively rebel against the government and occasionally attack other Islamic groups with opposing views (Susilo & Dalimunthe, 2019). Terrorism is frequently associated with radical Islam. A radical Muslim is suspected of being a terrorist (Olsson, 2021). According to Zakiyah, the terrorist bombing attacks in Indonesia revealed that the perpetrators claimed to be the members of specific organizations. The attacks targeted a variety of locations, including bars, churches, mosques, hotels, embassies, and police stations. Each of these targets has particular characteristics, such as the use of western symbols, the national “thagut” symbol, and the capitalist symbol. The jihad doctrine provides ideological support for engaging in acts of terror. This can be seen in the martyrs’ involvement in suicide bombings because they were willing to die for their religion. Several incidents in Indonesia demonstrate this, including the 2002 Bali nightclub bombings, JW Marriott Hotel in 2009, Starbucks in Jakarta in 2016, and the Surabaya bombings in 2018 (Syam et al., 2020).

Indonesia is a diverse country in terms of political views, culture, and race. This is a fact that no one can deny. This diversity can be a source of harmony. In practice, however, it frequently becomes a source of conflict and national disintegration. Coser opined that conflict creates power animosity within each group, motivating them to seek allies. As a result, conflicts have a tendency to divide society, or even countries, into two poles (Sudarman, 2021). To prevent the emergence of radicalism, religious understanding consistent with the concept of moderate Islam can be part of the solution. Moderate religious understanding prevents individuals from exhibiting extremism and intolerance. Moderate Islam promotes religious moderation, and acceptance of differences is considered normal (Thaib, 2020). As a result, a religious approach can be used as a solution to resolving conflicts, such as praying together, listening to the preaching and lecture about moderate Islam, and consulting with traditional, religious, and government leaders.

It is important to instill the spirit of religious moderation in all religions. This is due to the diversity of Indonesian society. Religious moderation fosters a tolerant attitude from various existing religions so that conflicts in society can be easily resolved. This is evident in the people of Surabaya and Bali’s efforts to resolve existing conflicts and prevent radicalism in society.
Conflict Resolution Using a State Approach

Suyasa (2022) stated that among the effort made to prevent conflicts is data collection/inspection of rented houses as well as of the community in order to minimize radical groups. Mendra (2022) added KIPEM collection (temporary resident identity card) has also been done to avoid the entry of radicalism. In addition, Suacana (2022) mentioned the government is also attempting to implement a variety of programs, such as providing information on radicalism in schools and universities. Ismail (2022) added that administration/reporting is done once a month by showing KIPEM or an ID Card. Communities and the government must work together to combat the rise of radicalism. Following the bombing, Balinese residents attempted to prevent the reoccurrence of the incident by always reporting suspicious migrants to the local government. As a result, conflict resolution is carried out through a state-centric approach, such as KIPEM administration. KIPEM is a type of temporary local identity card that is required for recognition from both official and customary villages. This is done to avoid an increase in illegal immigrants. Since immigrants from outside Bali are not necessarily original Balinese, nor are they generally Hindus, not all immigrants can be classified as krama adat. Pecalang conducts KIPEM raids on a regular basis in order to avoid people who are considered radicals.

Lack of interaction also leads to the formation of stereotypes with negative labels among religious groups, which can give rise to religious conflict. Conflicts in society can be viewed as a threat to the idea of tolerance as a part of the muamalah practice (human relations). Harmony can only be achieved through mutual understanding among community members on the one hand, and social cohesion in daily interactions on the other hand. Mutual understanding and social cohesion are manifestations of muamalah in society, particularly in interreligious relations (Laila & Abdullah, 2022). Resolving a conflict can be done with the method of reconciliation. This method was once applied by AIDA (Peaceful Indonesia Alliance) and BNPT (National Counterterrorism Agency) by holding a National Gathering of the Unitary State of the Republic of Indonesia (Satukan NKRI) at Borobudur Hotel, Jakarta on February 28th, 2018. This activity went off smoothly and was attended by 124 former terrorists and 51 victims. Furthermore, AIDA facilitated meetings between victims or their families and terrorists: Ali Imron, one of the perpetrators of the Bali bombings in 2002, apologized to Aris Munandar’s wife and children as victims of the incident. This occurred during a visit by Aris Munandar’s wife and children to Ali Imron at Drug Detention Center of The Metro Jaya Regional Police. Ahmad Hasan, one of the perpetrators of the bombing in front of the Australian Embassy in Jakarta, admitted his guilt due to a lack of religious knowledge and apologized to Iwan and his children as victims. Ahmad Hasan expressed regret for the mistakes he made. He hoped Iwan’s family would forgive him. Hasan had requested qisas punishment from Iwan at the previous meeting. As retaliation for what Iwan had gone through, Ahmad Hasan offered to take his eyes (Priyanto et al., 2020).

Conflict Resolution Using a Persuasive Approach

Susilo (2022) mentioned community efforts to resolve conflicts include holding dialogues/discussions in joint seminars through interfaith programs with Roemah Bhinneka community and inviting former terrorists such as Abufida from Surabaya and Nashir Abbas from Malaysia. Interfaith dialogue can help to dispel prejudice, but not all parties were ready to do so. Interfaith dialogue is a powerful tool for resolving conflicts and fostering peace. As a result, interfaith dialogue activists should increase the number of discussions they hold in order to encourage interfaith cooperation. This is a method of strengthening religious tolerance.

Other activities following the tragedy, according to Untara (2022), included co-writing and reviewing a book titled “Merawat Ingatan, Merajut Kemanusiaan” in 2019, conducting virtual interfaith reflection in 2020, and holding discussions and reflections attended by Fatayat NU in 2021, and doing reflection to anticipate bombings, as well as consolidating through Roemah Bhinneka community in the interfaith program in 2022. Jayli (2022) explained that the community actively campaigned for the slogans “there is no place for radicalism in Indonesia” and “Jancuk terrorists” in an effort to expel radicalism following the bombing. Fatwa (2022) said several actions were taken after the bombing incidents, such as
candlelight vigils and banners written by the public, including Bonek community (Surabaya football fans), with the words “terrorists are not allowed to enter” at the Heroes Monument.

Suacana (2022) asserts that practicing values taught in formal education, such as Ahimsa and Tat Twam Asi, are also the ways to prevent radical attitudes and resolve conflicts. Mendra (2022) emphasizes that the neighborhood security system has improved, and Pecalang has been coordinated with each place of worship to prevent the entry of radical groups. As a result, the Bandesa in Bali encourages people to understand and practice what is written in the Balinese customary manual in order to avoid being arrested by the Pecalang, whose responsibility is to maintain order and security in society, or to maintain security during religious ceremonies, wewidangan of customary villages, or other activities such as Nyabu, Bali’s Day of Silence (Nyepi), Eids celebration, Christmas, and New Year’s Eve. Pecalang cooperates with the army and police force to secure these activities. This is done to avoid recurring conflicts that may lead to radical actions.

In Bali, Islam is the minority religion and Hinduism is the majority, whereas in Djerba, Tunisia, Islam is the majority religion and Judaism is the minority, however, religious freedom, respect, tolerance, and justice all go hand in hand. Hinduism is practiced by 3,247,283 people in Bali, accounting for approximately 83.4% of the total population. Islam is a minority religion in Bali, accounting for 520,244 people, or 13.37% of the island’s total population of 3,890,757 people. In the largest concentration of Muslims in Bali, there are several local wisdoms of the Balinese people, including samama braya which means togetherness, living together/side by side, or in general terms mutual assistance. Meanwhile, Muslims in Bali live together peacefully, respecting the majority religion while carrying out Islamic teachings in their daily lives (Purwanto et al., 2020). Ahimsa and Tat Twam Asi are two examples of Balinese local wisdoms that are still practiced today. Ahimsa means opposing violence, whereas Tat Twam Asi means “I am you,” and all beings are equal, so mistreating others means harming oneself. This concept includes equality, which can be applied to all humans regardless of ethnicity or religious beliefs (Suryawan, 2017).

The Quran’s attitude toward conflict resolution can be found in two forms: first, Muslims are asked to avoid violence and conflict; second, Muslims are expected to be active in spreading and realizing peace (Fikri, 2018), as mentioned in The Quran chapter An-Nisa’ verse 128: and peace and reconciliation are better. Islam requires Muslims to reconcile any enmity or conflict that arises, as stated in the Quran chapter al-Hujurat verse 9: And if two groups of believers fight each other, then, make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they are willing to submit to the rule of Allah. If they do so, then make peace between both groups in all fairness and act justly.

Iman (or faith), Islam, and ibsan are the three main pillars of Islam. Ihsan is defined as worship and belief in God as manifested in attitudes, behavior, and daily thoughts. Islam teaches Muslims to purify their hearts (tadzkiyat al-qalb) to achieve al-Isn. This purification allows Muslims to see and be seen by the Most Holy God. Al-Isn is manifested in attitudes, thoughts, and daily actions, which are called morality. Morals can be classified into several categories, including morals toward God, oneself, fellow humans, fellow creatures, and nature. Each is unique and necessitates a different approach (Prasojo et al., 2019). As a result, people of good faith, Islam, and ibsan will not instigate conflicts that threaten Indonesia’s unity.

The conflict resolution carried out by the people of Surabaya and Bali continues to prioritize deliberation for consensus by gathering youth leaders, religious leaders, and community leaders to reduce and even eliminate radicalism from society’s lives. This can be seen in the people of Surabaya inviting Gusdurian, priests, and youth leaders to reconcile inter-religious conflicts where there were previous resentments due to the 2018 bombing incidents at several churches in Surabaya. Likewise, in Bali, religious leaders, community leaders, traditional leaders, and local government gathered to hold deliberations to reach a consensus in reconciling inter-ethnic or religious conflicts after the Bali bombings I and II. Thus, when dealing with inter-ethnic conflicts in their respective areas, these two groups of people have demonstrated the substance of islah in Islamic law.

Conclusion
This research concludes that the causes of inter-ethnic conflict were economic inequality, lack of understanding of religion, and unfair treatment. Local wisdom was used by the communities in conflict areas to resolve conflicts, beginning with a religious approach of praying together, listening to preaching or lecture about moderate Islam, deliberations of traditional, religious, and government leaders, and a state approach of administrative data collection or KIPEM administration. The local community also took a persuasive approach by means of interfaith dialogue with former terrorists, the jancuk terrorist campaign by Bonek, and Tat Twam Asi. The entire resolution of the conflict illustrated the procedures and methods of reconciliation to resolve inter-ethnic disputes that occurred in the Surabaya and Bali areas.

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Conflict of Interest

No potential conflict of interest was reported by the author(s).

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