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Social harmony model for social conflict management in Central Java

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Abstract. Management of social conflict resolution can be conducted based on responsive management. The management was carried out when a conflict occurs. The conflict resolution can be managed with emergency assistance and social rehabilitation. The research objective was to develop a social harmony model based on a social conflict-prone map. The research locations were in areas prone to or potentially social conflict in 10 districts in Central Java. This research used a combination of qualitative and quantitative methods. The data were collected through 4 techniques, namely desk research, focus group discussion, one-to-one in-depth interviews, and observation. The participants involved in collecting the field data were the Social Affairs Office, National Unity, Politics, and Community Protection Agency, local media, NGOs, community leaders, Sub regional Police, and District Military Command. The data collected included demographic data, conflict history, sources of conflict or potential conflicts, conflict actors, sources of peace, peace actors, and peacebuilding strategies. The analysis was conducted by compiling a database of potential conflict maps to design a social harmony model. The database from the data and information findings were then classified for mapping conflict-prone areas. In 2019, there were 62 conflict events in Central Java, with conflict intensity from moderate to low category. Based on the number of impacts caused by the conflict, 6 people died, and 11 public facilities were damaged. The causes of conflict were mostly social-psychological relationships between individuals or groups, understanding of values, and misunderstandings. If these were left unchecked and not anticipated early, it was feared to spark a bigger conflict. The social harmony model is manifested in the form of 1) maintaining peaceful conditions in a harmonious and tolerant society, 2) social harmony programs through a local wisdom approach, 3) conflict prevention and peacebuilding programs, and 4) creating various activities for communities that contain elements of togetherness.

1. Introduction

Indonesia is a country that is inclined to social conflicts, which can be a threat to the development of national welfare. In 2012, violent incidents occurred, which resulted in 302 deaths, 2,044 injuries, and 682 buildings damaged. Of the total incidents that occurred, 61% came from violent conflict [1]. In early 2013, there was a social conflict in Sumbawa Besar Regency, Sumbawa Island, West Nusa Tenggara Province, which caused anxiety for some residents, especially the Balinese, who live in Sumbawa. A total of 6,291 people was evacuated, with 830 children scattered in 8 refugee points [2]. As a result of the increasing social conflict in Indonesia, new regulations were put in place to manage conflict. Management of Social Conflict, according to Article 1 of Law Number 7 of 2012 [3], is a series of activities carried out systematically and in a planned manner in situations and events, both before,

during, and after a conflict, which includes conflict prevention, conflict cessation, and post-conflict recovery.

Based on the analysis of social conflicts in 10 (ten) districts/cities in Central Java Province in 2019, the data shows that the intensity of social conflict incidents in the last two years has reached 62 events. When inspected from the incidents of conflict in each district/city, the conflict rate is in the medium to low category (<20 events). Based on the number of impacts caused by the conflict, only 6 (six) people died, and 11 facilities got damaged. Based on this figure, the leverage of the conflicts that occur is in a low category (<50 damaged facilities). The cause of conflicts mostly comes from social-psychological relationships between individuals or groups, understanding of values, and misunderstandings. If this condition is not checked and not anticipated early, massive conflict is possible to happen.

The resolution of conflicts administered in Central Java Province is still limited to stopping violence through deliberation and legal processes by handing over the perpetrators of the contravention to law enforcement officials. Even though peace has been organized, its nature is pointless and has not led to positive or substantial peace. The less systematic conflict resolution is analogized to a fire extinguisher who only extinguishes the fire and waits for the next fire without touching the root of the problem, while the losses incurred are immeasurable. It is necessary to develop a conflict resolution paradigm in the form of conflict prevention. In line with that, the Social Service of Central Java Province, in this case, the Social Assistance and Security Sector, views the need to build a conflict prevention system as an early anticipation of potential conflicts in communities throughout Central Java Province.

The current social conflict has shifted from a political economy context concerning conflict constructiveness to a dispute based on cultural values, which in its handling tends to be arduous to achieve because it is related to the significance of the existence of life. These differences in views are characteristic of the social phenomena that are currently developing, where the symptoms of social conflict begin with different viewpoints [4], differences in interests [5], and authority and power [6]. The occurrence of social conflict is due to an increase in the competence of human knowledge, which includes paradigm, interests, and authority and power, causing conflict conditions to become more complicated or latent, and because each individual insists on the views they have [7].

The increasingly massive movement of conflict has resulted in various forms of resistance carried out by the community, who intend to defend the environment due to the actions of corporations, which can cause damage and even destruction to their surroundings. So far, the environment provides a lot to society, not only economic value, but also the value of harmony and comfort by arguing the relationship between nature and humans as a factor for the existence of life. According to [8], if the natural environment is damaged and destroyed, the impact of the losses created will be extremely fatal, both from material and immaterial elements, as well as in the present and the future.

The role of the government, especially the Social Service, is expected to be more comprehensive in their efforts to find a resolution to social conflicts that occur, not only with an objective approach where conflict resolution mechanisms are leaning towards a political policy system but also through a subjective one, namely through cultural forms because every change brought by corporations will bring in a new culture, and in many cases, the new culture is not accepted by society, leading to conflict [9]. According to [10], the arrival of mining is something new, which may originate from an autonomous cultural environment of individualism, tends to be individualistic, and prioritizes competition, while in cultural views, there are egalitarian mechanisms, values, and morals, even myths that are still inherent and used as a life guide.

The Social Service as a conflict resolution agent as a limitation of this research must have a complete function, namely being able to identify conflicts carefully, analyze, and carry out a resolution mechanism, so that there is a balance as the agent's function as suggested by [7]. He explained that conflict resolution agent must be able to become a safety valve that (1) has special skills, (2) stand neutral and strives for both parties of the conflict to reach common ground and a synthesis agreement, (3) strive for both parties not to undermine each other's dignity and self-respect, (4) strive for both parties to feel fortunate and not harmed, and (5) strive for both parties to realize that life is dynamic, full of challenges, and expect people to maintain togetherness and harmony as a support for social life.

Based on this research, local cultural values have a significant role in solving conflict problems in society, as it can make them act more generous, tolerant, and wise in dealing with social conflicts.

2. Methods

This research used a mixed method approach, which is a combination of qualitative and quantitative research approach. The research was conducted in 10 districts / cities in Central Java. The participants involved in collecting the field data were the Social Affairs Office, National Unity, Politics, and Community Protection Agency, local media, NGOs, community leaders, Sub regional Police, and District Military Command.

The data collection for this research used four techniques, namely desk research, focus group discussion, one-to-one in-depth interviews, and observation. The data collected includes demographic data, conflict history, sources of conflict or potential conflicts, conflict actors, resources of peace, peace actors, and peacebuilding strategies.

In the development of a conflict prevention system, there are at least four pillars that must be enforced, namely 1) detection of escalation and de-escalation of conflicts that occur; 2) analyzing the factors that cause conflict (structural factors, accelerators, or triggers); 3) organizing actors, including securitization actors, functional actors, and vulnerable groups; and 4) collaboration between stakeholders.

The first step in building a conflict prevention system is mapping potential conflicts. Mapping the potential for conflict is intended to find out the root problems that exist in society, obtain data and information on potential actors, both in dispute and peace, and recommend alternatives to conflict prevention. The result is the creation of targeted programs in managing social conflicts in the province of Central Java.

The analysis was executed by compiling a map database of potential conflicts to design a social harmony system. The database from the data and information findings are put into sets for mapping conflict-prone areas. The results of the analysis are displayed on a map so that the distribution of information regarding the frequency of incidents and potential social conflicts in the target area can be delivered by using simple and easy to understand communication language.

3. Results and Discussion

3.1. Intensity and Impact of Conflict Events

The total number of social conflicts that have occurred is 62 events. There are no conflicts over religious nuances, natural and economic resources, and disputes between officials. Next, the most dominant ones were conflicts over financial resources (27.42%), brawl conflicts (25.81%), and conflicts over natural resources (22.58%). Brawls are the conflicts most often experienced by students based on loyalty and revenge between certain school groups (gangs) and are commonplace for students, especially Vocational High School students. Besides, a brawl is also a medium for emotional expression for actions deemed unpleasant by the opposing party. Having this bad habit, this student conflict will repeat itself in the following years.

Although conflict does not always cause damage, the intensity and potential for dispute will emerge as long as the differences persist. Therefore, it is necessary to apply local values in building peace because local communities have adequate conflict management mechanisms so that they only need minimal intervention from the government [11]. Conflict resolution through local wisdom is relevant to local social and cultural conditions [12]. Tradition and local wisdom can be a bridge of harmony in people of different religions, different views, and contrasting interests by fostering a sense of empathy through interaction and communication in everyday life [13]. Local wisdom can be a means of social integration in different communities especially in multiethnic societies [14]. It was stated that local wisdom could achieve environmental, cultural, and economic sustainability holistically [15]. Thus, a paradigm shift is necessary by making local wisdom a bridge to realize social integration [16] and to maintain a harmonious society sustainably.
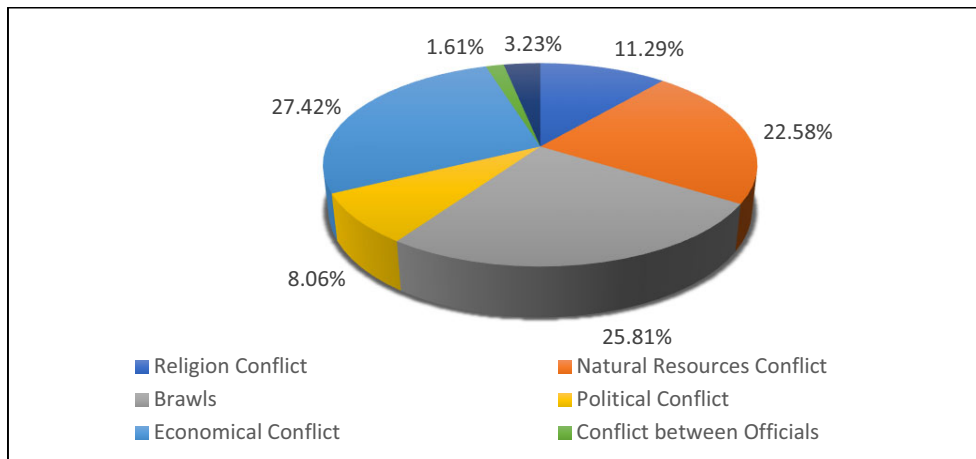
Figure 1. Social Conflict Intensity in 10 Districts / Cities of Central Java 2016-2018

Social conflict intensity data in 10 districts is manifested in the form of social conflict intensity maps in Central Java. In general, in 10 districts in Central Java, there is no high conflict intensity. The intensity of the conflict on medium category occurs in Tegal, Banyumas, Temanggung, Magelang, and Jepara Regencies. Meanwhile, the intensity of social conflict on the low category occurs in the districts of Brebes, Cilacap, Kendal, Pati, and Surakarta City (Figure 1).
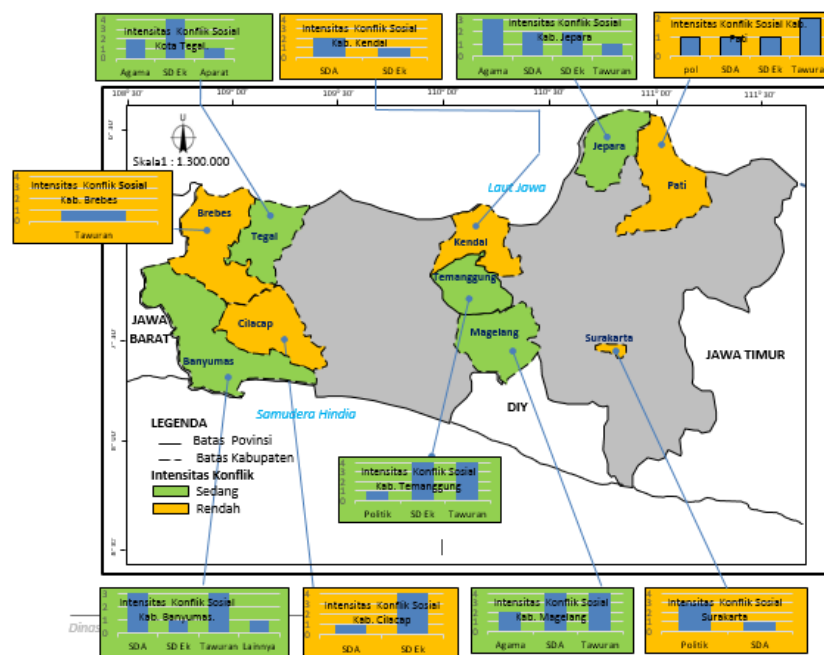
Figure 2. Map of Social Conflict Intensity in 10 Districts / Cities in Central Java

The conflicts that occurred in various districts in Central Java were conflicts with the background of diverse problems in them. According to [17], conflict is a relationship between two or more parties (individuals or groups) who have, or who feel they have clashing goals. Furthermore, the conflicts that occur are due to different class interests. Each party has interest that conflicts with one another.

Conflicts between farmers and owners of capital and the state are now occurring more in various regions on the island of Java, especially Central Java. Contravention in different districts in Central Java, such as in Pati, Jepara, Brebes, Tegal, Banyumas, Cilacap, Temanggung, Magelang, Surakarta, and Kendal are examples of how the issue of farmers' living space is urgent to be solved. The number of conflicts that occur indicates that there are still shortcomings in the development system enforced by the government.

The conflicts that occurred in Central Java had various impacts, both positive and negative. The most damaging and detrimental effect on communities in social discord is the loss of life and property loss. The initially small conflict then turned into a big one can cause some parties to justify the path of violence to achieve their goals. A dispute in the form of protracted youth brawls between villages in Kendal is an example of a conflict with a negative impact that causes casualties. Referring to [18], if not prevented, it can cause new problems in the social integration process. Social integration in society is realized through peacebuilding. However, in the process, peacebuilding tends to be elite-based, so there are fears of domination from certain groups.

Although the conflict has a destructive nature, on the other hand, it also has a unifying character (positive). In the view of [19], violence that occurs in society is a form of conflict that has positive meanings for social structures and social groups in groups of people who have the same fate. A conflict does not only have negative impacts, but also positive ones. The idea of a positive impact according to [9] opinion, is the relationship between the youths of Cikeusal Lor and Cikeusal Kidul Villages in Brebes District. Before the conflict occurs, the youngsters of Cikeusal Lor and Cikeusal Kidul Villages often got into fights. The fights that occur usually originate from simple problems such as fighting over partners or brushing when watching dangdut shows in the village. However, after a factory owned by a foreign investor was built, the youths of the two conflicting villages that were close to each other were no longer hostile. Instead, the relationship between the two became close. The similarity of fate and assumptions regarding the factory construction plan changed their relationship, which was often divided by the simple business that happened before. It is this similarity that ultimately makes the youths of the two villages unite to thwart the factory construction plan.

Table 1. The results of the 2019 Social Conflict Impact Analysis in Central Java

Name		Social Conflict Impact Analysis, on the type of conflict								
District	class	Religious nuances	Ethnic nuances	Politic	Natural resources	Economic resources	Brawl	between the State Officials	Others	Total
Pati	M	0	0	1	0	0	1	0	0	**2**
	L	0	0	0	0	0	0	0	0	**0**
	FR	0	0	0	0	0	0	0	0	**0**
Jepara	M	1	0	0	0	0	0	0	0	**1**
	L	0	0	0	0	0	1	0	0	**1**
	FR	0	0	0	1	1	0	0	0	**2**
Brebes	M	0	0	0	0	0	0	0	0	**0**
	L	0	0	0	0	0	0	0	0	**0**
	FR	0	0	0	0	0	1	0	0	**1**
Tegal	M	0	0	0	0	0	0	0	0	**0**
	L	0	0	0	0	0	0	0	0	**0**
	FR	0	0	0	0	0	0	0	0	**0**
Banyumas	M	0	0	0	0	0	1	0	0	**1**
	L	0	0	0	0	0	3	0	0	**3**
	FR	0	0	0	0	0	1	0	0	**1**
Cilacap	M	0	0	0	0	0	0	0	0	**0**
	L	0	0	0	0	0	0	0	0	**0**
	FR	0	0	0	2	1	0	0	0	**3**
Temanggung	M	0	0	0	0	0	0	0	0	**0**

Name		Social Conflict Impact Analysis, on the type of conflict								
District	class	Religious nuances	Ethnic nuances	Politic	Natural resources	Economic resources	Brawl	between the State Officials	Others	Total
	L	0	0	0	0	0	0	0	0	**0**
	FR	0	0	1	0	0	0	0	0	**1**
	M	0	0	0	0	0	0	0	0	**0**
Magelang	L	0	0	0	0	0	1	0	0	**1**
	FR	2	0	0	0	0	0	0	0	**2**
	M	0	0	1	0	0	0	0	0	**1**
Surakarta	L	0	0	1	0	0	0	0	0	**1**
	FR	0	0	0	1	0	0	0	0	**1**
	M	0	0	0	0	0	0	0	0	**0**
Kendal	L	0	0	0	0	0	0	0	0	**0**
	FR	0	0	0	0	0	0	0	0	**0**
Total		**3**	**0**	**4**	**4**	**2**	**9**	**0**	**0**	**22**
		13.64%	0.00%	18.18%	18.18%	9.09%	40.91%	0.00%	0.00%	100.00%

Information: M = dead, L = injured, FR = damaged facilities

According to [20], the primary agents of social change are not just a particular individual, but classes. It has the understanding that social change does not occur because of individual actions, but because of a group that has the same goals or interests. The phenomenon of conflict in Brebes has resulted in the growth of unity based on the same viewpoint in addressing the establishment and construction of factories. The similarity of views causes the unity among the groups to be tightly knit to form a class. The term class has a dual meaning. One, it understands each group that has a specific position in the production process. Two, it means that the characteristics of a group as a new class are realized if that group also realizes the group's goals and has a fighting spirit as a class.

Based on various incidents of social conflict in 10 districts/cities of Central Java, the following description of the impact of the conflict is obtained (Table 1). Based on the data above, of the ten districts/cities in Central Java, for the 2016-2018 social conflict, the most damaging impact occurred in 10 incidents of religious conflict with a percentage of 34.73%, and 9 occurrences of brawl conflict amounted to 31.03% (Figure 3). Meanwhile, social discord with ethnic nuances and conflicts between state officials have no impact.
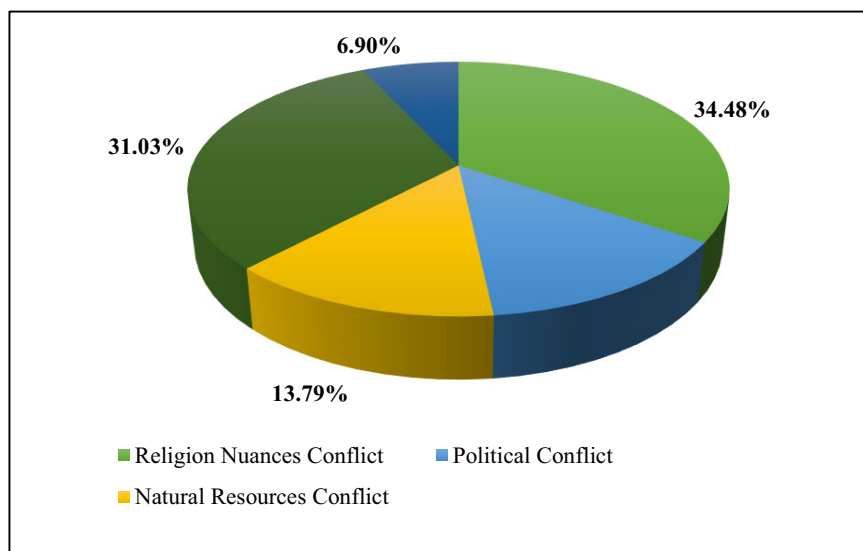

Figure 3. The Impact of Social Conflict in Central Java 2016-2018

Various attempts have been made by the Social Services Agency, community leaders, National Unity, Politics, and Community Protection Agency, and peace pioneering organizations to reconcile warring groups. However, the definition of peace is substantially dependent on the perceptions of the warring parties in shaping and motivating the realization of a peace process [21]. It is just that the results are still not optimal [22], [23]. Therefore, it is necessary to explore local community wisdom as a bridge for social integration. Local knowledge can build consensus at the individual to community levels in the form of moral and religious rules. This consensus has implications for the emergence of the same group of different individuals. Conflict resolution is affected by several factors; economy, ethnic symbols, cultural norms, and social pressure [24].

Conflict resolution can work well if each party can realize that conflict can damage integration and social relations that exist in society, let people speak their language, and express their cultural heritage and identity [25], [26]. Besides, assistance has been carried out by the Social Service Agency, community leaders, and peace pioneering organizations to reconcile conflicting parties so that they do not drag on because they can trigger disintegration. According to [27], social integration is a process of adjustment to mutually accept conditions, views, and actions in harmonious social life order. Thus, social integration in society can be realized if each individual who is in a community group can control the prejudices that exist so that there is no conflict.

3.2. Potential for Social Conflict in Central Java

From various social conflicts in the province of Central Java, the following description of potential social conflicts is obtained.

Table 2. Analysis of Potential Social Conflict in Central Java

District	Religious nuances	Ethnic nuances	Politic	Natural Resources	Economic Resources	Brawls	Between State Officials	Others	Total
Results of Analysis of Potential Social Conflict Events, based on Type of Conflict									
Pati	0	0	0	1	0	0	0	0	**1**
Jepara	0	0	1	2	0	0	0	0	**3**
Brebes	0	0	0	1	1	0	0	1	**3**
Kota Tegal	0	0	0	0	1	0	0	0	**1**
Banyumas	1	0	0	1	2	0	0	0	**4**
Cilacap	0	0	0	2	0	0	0	1	**3**
Temanggung	1	0	0	0	1	0	0	0	**2**
Magelang	1	0	0	0	0	0	0	0	**1**
Surakarta	2	0	0	1	0	0	0	0	**3**
Kendal	0	0	1	1	0	0	0	0	**2**
TOTAL	**5**	**0**	**2**	**9**	**5**	**0**	**0**	**2**	23
	21.74%	**0.00%**	**8.70%**	**39.13%**	**21.74%**	**0.00%**	**0.00%**	**8.70%**	**100 %**

Based on Table 2, it was revealed that of the ten districts/cities in Central Java for social conflict in 2016-2018, the most potential conflict occurs in natural resource conflicts with a percentage of 39.13%, followed by ones with religious nuances and economic resources, amounted to 21.74% each respectively. Meanwhile, ethnic discord, brawls, and conflicts between officials do not have the potential to become a conflict. [19] argued that the potential for conflict will arise as long as the differences still exist, and each individual try to fight for what their goals are, where these goals differ between individuals or other groups. Besides, community relations that appear to be stable, harmonious, and peaceful do not mean that there is no potential for conflict. Furthermore, it was stated that friction in society is a sign of living

relationships, whereas the absence of conflict can mean that problems that occur tend to be forgotten and will lead to chaos and suffering [19].

Conflict can function as a balancing system [28]. Hidden discords do not guarantee group stability. The absence of a dispute in a community does not indicate a stable and safe condition. Conversely, certain parties may express feelings of resentment if they feel safe in the relationship. A relationship that is free from conflict cannot indicate that it is free from the elements that destroy. In contrast, if a particular party's social relationship is stable, conflict may arise between them. Conflict events can indicate the strength and stability of a relationship.
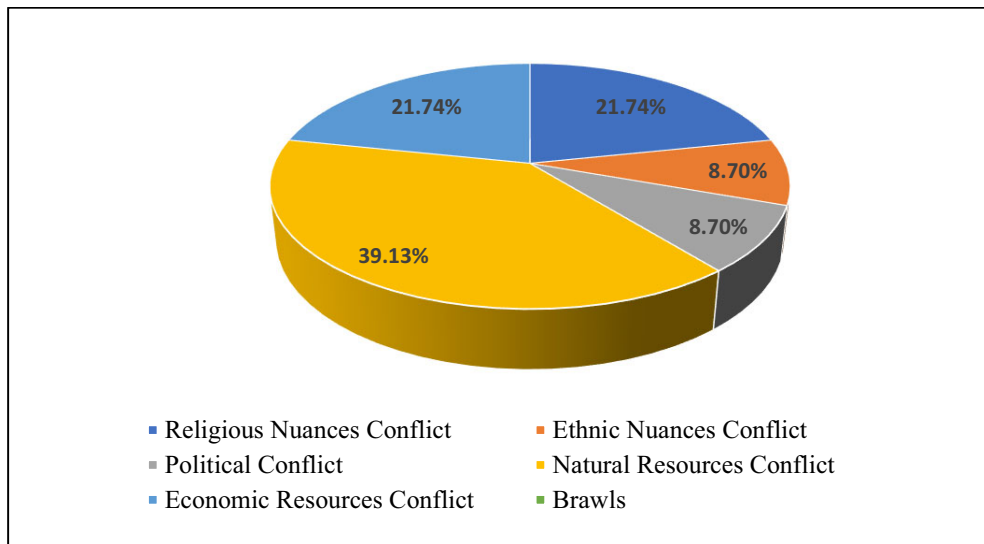
Figure 4. Potential for Social Conflict in 10 Districts in Central Java, 2016-2018
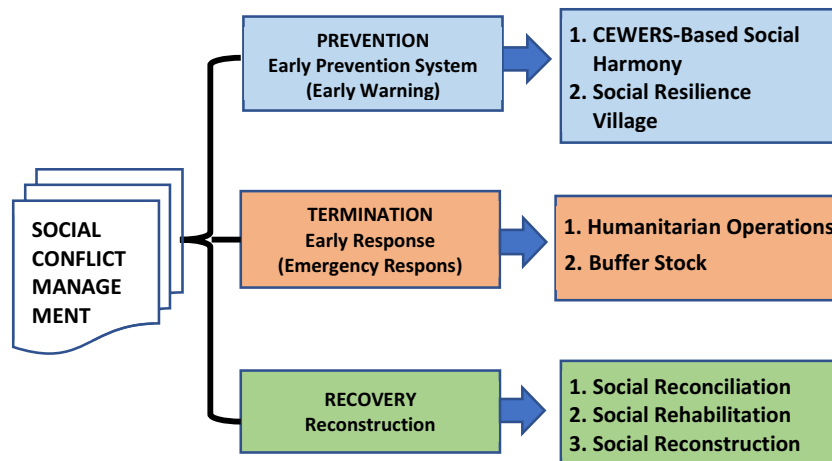
3.3. Social Harmony

Various social conflicts that occur in society are a form of social disaster. These disasters were caused by human activity. Some of the driving factors for the emergence of social conflict include gaps in economic differences, differences in political understanding between communities, discrimination, injustice, disobedience, neglect, and the lack of insight of a group of people. The appropriate treatment is to create peace in the community. The role of local government, such as the Social Service, is needed to find suitable forms of solutions.

The role of the Social Service in resolving social conflicts in the community is crucial. Early identification of problems and solutions to solve them shall be comprehensive. Identifying comprehensive social issues is an effort to increase sensitivity towards social issues that occur. The sensitivity refers to [27], where the form of sensitivity in problem identification includes incidence, prevalence, and trend. Incidence is defined as sensitivity to new cases or issues developing. Prevalence includes the spread of new actors and the extent to which the condition needs to be considered as a social problem. Trend refers to how far sweet new developments are to a social problem. Comprehensive problem identification also concerns the source of the developing problem to determine the solution approach. [29] emphasized more on the community-based settlement process (social license) that uses an inclusive approach rather than using a partial policy approach that has begun to get abandoned in the present era.

Social harmony activity programs are created as a peaceful solution to resolving conflicts. Social harmony is a social condition that guarantees the creation of dynamic, harmonious, and balanced relationships and social interactions among community members so that they can live side by side peacefully based on equality, togetherness, and true brotherhood. The maintenance of peaceful conditions in the community is marked by a harmonious community life (full of tolerance and mutual

support) to create social cohesiveness. The social harmony program is designed to create a congenial community life through the approach of local wisdom. This was done as a form of conflict prevention to build peace and togetherness in society. The role of the Ministry of Social Affairs according to [3] in managing social conflicts, is in the form of prevention, termination, and recovery (Figure 5).

Figure 5. The Role of the Ministry of Social Affairs in Managing Social Conflict

The forms of social harmony activities that can be found in the research area are physical and non-physical activities that involve elements of the community. The program is in the form of physical activities such as constructing village road facilities, rehabilitating religious facilities, constructing sports fields, rehabilitating environmental waterways, providing clean water, building environmental lighting facilities, and building social harmony monuments. The implementation of the program has not yet obtained maximum results. However, the benefits have already been felt, especially in terms of community harmony and togetherness. The social harmony program implemented in the village has had many benefits, both for the perpetrators of the conflict and the community around the village.

In general, the social harmony programs in Central Java have realized in the form of 1) preservation of peaceful conditions in a harmonious society that is full of tolerance, 2) social harmony programs through the local wisdom approach, 3) conflict prevention, and peacebuilding programs, and 4) activities of togetherness in society.

Local wisdom is an unwritten rule that is utilized as a reference or guideline by the community. Those local wisdom are in the form of customs, institutions, wise words, proverbs, and songs. The nature and function of local knowledge, namely being able to survive against external cultures, being able to accommodate elements of external culture, being able to integrate outside cultures, being able to control, and giving direction to the development of its own culture so that the functions that can be carried out by local wisdom become very broad and varied.

4. Conclusions

The intensity of the incidence of social conflicts in Central Java, from the most frequent to the rarest, was a conflict of economic resources (27.42%), brawl (25.81%), of natural resources (22.58%), of religion (11.29%), political conflict (8.06%), the conflict between state officials and others (1.61% and 3.23%). The impact of the dispute resulted in 5 deaths in the districts of Pati, Jepara, Banyumas, and Surakarta, respectively, and 11 damaged facilities or infrastructure.

The potential social conflicts in 10 districts and cities mapped are natural resource conflicts with a percentage of 39.13%, followed by those over religious nuances and economic resources, respectively amounted to 21.74%. Meanwhile, ethnic discord, brawls, and conflicts between officials do not have the potential to become conflicts.

Social conflict is a phenomenon that will continue to exist and cannot be separated in people's lives regardless of the positive and negative impacts it causes. The culture of the local community or often known by the community as local wisdom can be a conflict management tool to create social harmony. The presence of local culture in the form of local wisdom that has been mutually agreed upon is another alternative and must be considered by the community, community leaders, government, and peace-promoting organizations as social conflict management.

Acknowledgement

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