

# Potential Functions of RT/RW Institution (Neighborhood Association/Citizens Association) in Conflict Resolution

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## **Potential Functions of RT/RW Institution (Neighborhood Association/Citizens Association) in Conflict Resolution**

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### **Abstract**

RT / RW in the past has labeled as an arm of government organizations. At the time of the reform period, RT / RW is not resistant to changing times like other corporatist organizations that slandered the masses because it is considered an agent authoritarian. RT / RW has many functions, among other functions of public administration services, religious services (prayers death / health), the service needs of the community harmonization. RT / RW always trying to change the behavior of conflict and violence, be softened. Including through religious activities of citizens. The uniqueness of the religious activities of RT / RW is his vision that moderation religious ideology. Organisational religious activities RT / RW different from any other religious organization. All Muslims can join in religious activities RT / RW. Through this research, terdiskripsikan clearly, religious institutions RT / RW in synergy with the ulama (religious teacher) in its efforts to moderate the potential for conflict 'Sunny-Syiah' ever took place (but still has the potential to reappear). By using qualitative research methods, it was concluded that to achieve simultaneous conflict resolution, required agencies to 'force' the interests of the community. RT / RW still has strong potential to become the ICAs (Imperatively Coordinated Associations).

**Keywords:** institutional RT / RW, ICAs, conflict resolution

### **RT / RW as the Institution for Conflict Moderation (ICAs / Imperatively Coordinated Associations)**

Conflict and social change can not be separated. Social change does not occur through the process of adjusting values. Social change occurs due to a conflict that resulted in compromises, which in contrast to its previous condition. Social change many understood as a phenomenon inherent in any society. Conflict is inevitable and is a natural phenomenon. The elements in the community has always contributed to the disintegration. Thus every society that integrates very likely be in possession or domination of a number of people over a number of others. Mastery by some people over others is that causes the appearance of elements that can be a source of conflict in society (Paul B. Horton Chester L. Hunt, 1999). However, although the conflict is inherent in the life of society, the system can continue to operate as the interests of community members can be represented by a mechanism that 'institutionalized' resulting compromises are acceptable.

Institutionalization of public interests conducted through several mechanisms (Bustami Rahman; Hary Yuswadi, 2005). The first mechanism is the institutionalization of interests involving kolompok-group; second, the institutionalization of public interests that are bound by

their power relationship between several groups of actors powers that exist in society; third, that there is an element of power that indicates the factor 'coercion' by one group over another; Fourth, in the interests of the institution of power relationships become 'tersahkan' or legitimate; Fifth, in the institutionalized interest groups are groups of the ruling cast and cast-controlled. The ruling party trying to maintain the status quo, which is controlled by trying to get the status quo. There is a dichotomy between dominator and sub dominator (group dominated by the subjugated group).

Dahrendorf in the conception of conflict resolution requires the institutionalization of interests which he calls the ICAs (Imperatively Coordinated Association) are useful to institutionalize the interests of the group to remain integrated (Dahrendorf, 1959, Mc.Quarie, 1995 in Novri Susan, 2009). ICAs formation aims to respond kenyataan that conflict is inherent in society, but in the public system can continue to operate. ICAs is considered to be able to represent the interests of community members through the mechanism of the 'institutionalized' to produce new compromises are acceptable (Dahrendorf, 1959, Mc.Quarie, 1995 in Novri Susan, 2009).

Institutionalization of community interests that involve groups that are coordinated and are therefore compulsion called imperatively coordinated association. ICAs is formed on the power relations between groups of actors powers that be in society. The power factor indicates the existence of 'coercion' by one group over another. In charge of power relationships become 'tersahkan' or legitimate. In ICAs terdapatruling and ruled (ruling cast and cast-controlled). Ruling parties try to maintain the status quo, while trying to get the party-dominated status quo. There is a dichotomy between dominator and sub dominator (groupdengan dominated subjugated group) .In view of the theory of dialectic conflict, power (power) and authority (authority) is a rare and always up for grabs in a imperatively coordinated associations (Dahrendorf, 1959, Mc.Quarie, Susan Novri 1995 in 2009; Rahman and Yuswadi, 2005)

In the case in Indonesia relevant to this theory is applied when the government is trying to establish institutions that serve as a forum in which the interests of the public may dikoordinasikan.Untuk mean that the Government make the institution / organization that is often referred to as corporatist institutions (Mochtar Masoed, 1994a; 1994b ; Rahman and Yuswadi, 2005). In many aspects, such institution was developed to absorb the various aspirations and process them in a controlled manner in the power of the whole society pemerintah.Dalam such institutions have emerged, as well as farmers' organizations to accommodate the interests of farmers formed HKTI (Indonesian Farmers Association). Doctors interests contained in the IDI (Indonesian Medical Association), the Workers' Group hosted within SPSI (All Indonesia Workers Union) .Seluruh groups in government records by standing with the permission of the government. Special among fishermen there HNSI (Fishermen Association of Indonesia).

In line with the spirit of the establishment of a corporate organization that is the establishment of Community Institutions Village / Village. Civic institutions Village / Village on the local regulation of each district / city. This includes arranging the existence of Institute for Community Empowerment (LPM), the PKK, Karang Taruna (Mochtar Masoed, 1994a) .Sejalan institutions RT / RW has the task to assist the implementation of tasks and functions of government at the lowest level. Specifically the task was carried out by: population data collection; bridging the relationship between residents in the working area; help handling the problems of society and development in the region of RT / RW; coordination among residents in the region of RT / RW; maintain harmony between neighbors, maintain and preserve the mutual

cooperation and kinship in order to improve the peace and order; accomodating and propose the aspirations of citizens in the planning and execution of development in the region of RT / RW; help RW in assisting the public service responsibility; explore the potential of pure self communities in the implementation of development and foster dynamic condition of society in the region of RT / RW help disseminate programs Regional Government to the people in the region of RT / RW (Quoted from Regulation Bandung number 2/2013 on Community Institutions village; Perwali Surabaya, number 68/2013)

Judging from the existence and duties / functions of RT / RW, the institution has clearly expected to have a role as a forum for conflict resolver 'first level' in the community. What happens in a small neighborhood, with a capacity of 30-75 families shelter under RT and RT 5 to 15 RT shelter in the RW, easily detected. Problems conflicts between individuals between groups, the issue of peace and security, can easily be identified by RT and RW. RT / RW drive that is under the coordination of the village or the village as such is an arm of government (actually) not be official. All the 'job' seconded by RT / RW is voluntair nature, but by treating this institution as well as the government (the same as the PKK, 'Karangtaruna', Village Community Empowerment Institution / LPMD) make these institutions are transformed into 'government'. And from here, the government's success at arm's length to create the smallest line community, allowing designed to eliminate the inter-community conflicts between classes, and even more public conflict with the government (Schmitter, 1974 in Masoed Mochtar, 1994a;).

#### **Case Sunni-Syiah conflict in Jember**

Sunni-Syiah ideological conflict that occurred in several places in Indonesia, especially in Puger Kulon Jember deemed to have been non-existent. The meeting between the two perpetrators of the conflict have been implemented by the Government of facilitation and mediation. East Java police high officials, for example, very strict monitoring. Polres Jember got help, so it can be fielded 10 (ten) SSK (unit of company rank), equivalent to 1000 (one thousand) for the security forces at the outbreak konflik. Pendekatan security allows all parties to refrain from activities kekerasan. Sehingga, an agreement was reached with sounds like the following statement. First, I apologize if ever teach ideology and doctrine plaguing the society; second, we do not believe and will not teach Shia ideology and doctrine; third, we recognize ever delivered 9 points teachings which to base decisions MUI Fatwa Number: 56 / MUI-JBR / VI / 2012 dated July 10, 2012, that the ideology and doctrine developed Habib Ali bin Umar is the ideology and teachings of the Shia and so potentially cause unrest and disturb the integrity of the community. Therefore we revoke ideology and doctrine salah. Pernyataan tu signed by thirteen (13) representatives of religious organizations se Jember. (Bakesbangpol Jember, April 2015)

Post-agreement, both parties seemed controlled by various prohibitions made to reduce the potential re-emergence of conflict activity. Some explanation of the public administration declared to ban the religious activities that could potentially bring in excess eg mass held religious lectures were attended by hundreds or thousands of people. (Head Puger, April, 2015). Religious event held with the potential to bring a lot of mass is usually attended by renowned speakers, such as scholars from outside the district. Prohibition to bring scholars from outside districts applied for over a period of up to two years later, even today. Ulama is especially forbidden Habib Muhdhar is derived from the District levee considered to be a major supporter of motor Ustad Fauzi (Sunni groups). The other side is taken by the police is to solve murder cases that happened Fauzi cleric brothers in the bloody incident at the harbor fish and

perpetrators TPI Puger boarding Darus Sholihin belongs Habib Ali al . Some of the perpetrators were arrested and sentenced to prison. (Jember Police, April 2015)

Many other efforts that have been made so as to make conflict Puger not audible noise. This image is created as a form of public justification that this conflict is over. Though there are still potentially appear again, when examined from ardent supporters of each party stating that the issue of insult to the Prophet's companions must be eradicated or otherwise be expelled from Earth Puger. On the other hand, distrust of recognition Habib Ali Al that he was not a Shia and will not repeat the lecture that smelled Shiite many believed (interview with BK, BH, March / April 2015). Thus the opinion of the conflict is over so deter resolution efforts more fundamental is not appropriate. Search conflict resolution that allows for structural views of the role of institutions in the society as well as RT / RW as well as power relations.

The interests groups voice their respective interests, so it is a potential conflict. Some types of the following interests are often the triggers of conflict. There are at least four things that are important in understanding the conflict, among others. First, the existence of competition on the scarcity of resources such as food, pleasure, partner, and so on. Interaction is the basis between individuals in a society, not a consensus are like at the thought of functional, but rather to their competition. Second, is the existence of structural inequality in terms of power, the acquisition of things that exist in the social structure. The third, the existence of individuals and groups who want to benefit and strive to achieve change. Thoughts on the high potential for conflict is driven also for the high competition between the desire (interest) rather than adaptation interes (Fisher, Simon et.all.2000).

In relation to the conflict in Puger Kulon identifiable interests Habib Ali al Hasby which had quite a lot of assets. Asset boarding school students who have pretty much stayed in the cottage. The mosque that stands stand out from the mosques around. On the other side of the building there is a Vocational High School of Informatics who had many disciples, showed economic activity and the effect is more prominent than similar institutions in Sub Puger. Habib Ali basically have a lot of students. Since the 1980s Habib Ali inhabited house in Kulon Puger, because his family was asked to move from the District Balung for certain cases. On the other hand, is a ustad Fauzi who was the son of the original scholars Puger Kulon. He has a mosque that is not greater than the mosque built by Habib Ali, despite the age of the family-owned mosque Ustad Fauzi was older than the mosque built by Habib Ali. The family of Ustad Fauzi became a teacher of Qur'an on some of the students who came to the mosque, but not stayed long time in his house (*mondok*). So that, students who did not seem hostels for children studying.

The economy access seems more attainable by the family of Habib Ali al Habsy family more than Ustad Fauzi. Even more so when political support can be gained from the presence of the son of Habib Ali who is a member of the Parliament of Jember. Habib Ihsya (the son of Habib Ali) is a member of parliament from Gerindra party in 2004 and brings its own economic and political access for his family and also for his supporters. Another advantages access of Habib Ali is a network with overseas funding associated with the Shiah network, which is large enough. Access issues of political economy makes a huge difference to be understood as part of the process of the conflict. The importance of protecting and maintaining loyal supporters is the part that will be fought by each group.

Until the end Ustad Fauzi getting great support from Habib Muchdar which is famous scholars from the Tanggul District (this district closed by the Puger district). This hardline '*Ulama*' (as like as cleric) against *Syiah*, so as tit for tat when meeting with Ustad Fauzi in

Puger Kulon. Ustadz Fauzi raised by forces from outside the village Puger Kulon, and even from the out of the District Puger. This is evidenced by the many supporters who came to Puger Kulon when the conflict broke out. Although the height of the conflict when the preachers joined in Annahdiyah also many support Fauzi cleric, but they do not agree in case kekerasan. Tidak less than half of the total number Annahdiyah, which is approximately one hundred cleric, confirmed that the teachings of Habib Ali has charged Syiah , Especially when attention is directed to the tapes that are considered many third corner the companions of the Prophet Muhammad, except friend Ali bin Abi Tholib always revered. While a number of other religious teacher who chose to remain silent and avoid the rumors of Sunni-Syiah, and became inactive in Ahnadiyyah.

What is gained by ustadz Fauzi with overflow achieved mass support it. Some have claimed that it is solely for the benefit of a personal feud (family) were not finished, as it is decomposed at the top. However, another view which makes it possible to achieve economic and political motivation is also underlies its efforts over the years. Motivation grabbed the attention and influence the masses fishermen can not be underestimated. Moreover dichotomy mass is skipper and Pandega fishermen, boat owners and fishermen workers is very clear stratification. As the owner of the ship (skipper) chaplain Fauzi have an interest in economic life has to be supported by the fishermen workers. They will always be made depends on it. Addiction does not seem strong enough only achieved with the system patronisasi in terms of economic access is through the lending as in the economic system of coastal fishing (Kusnadi, Social Conflict Fishermen, Poverty and Fisheries Resources, LKIS, 2002), but more than that, compliance and fanaticism fishermen have built up through the understanding of religious idealism. Motivation defend these interests that did not dampen the potential for conflict and even make interest above everything.

#### **The role of RT / RW in Conflict Resolution**

Interests continue to be maintained by the respective stakeholders to wait realized, so that potential conflicts continue to exist. In this context the government management of conflicts among the interest groups that are not always a potential conflict or prolonged that allows cause adverse event and caused casualties. Therefore, the conflict needs to be managed in order to be organized and functional. Efforts by the government systematically carried from upstream to downstream, from the central government to local governments, from local government to the level of RT / RW.

All efforts made to help the executive officer of the role of front-line management of the conflict, namely the police as the keeper of security and order, the Indonesian National Army (in the function of maintaining security), the Public Prosecution and the courts. (Raditya Wicaksono, 2011). Governments are responsible for security and public order to position themselves as the owner the ability to handle conflict with the formal adoption of the law (law enforcement). However, many conflicts can not be resolved by simply using the formal legal approach, which sometimes overlap between rules.

Even the possibility of custom devices can help in finding a resolution of the conflict had been long gone. Especially in Java, Bali and even in that case more real. (I Nyoman Adi Susila, I Ketut Wirta Griadhi, A.A.Gde Oka Parwata, 2007). So that customary law does not apply and piecemeal are not complied with by people. There are not many people who understand that there are customary laws never applies. As with any phenomenon in Java in the Madura community. Kyai who has charisma and influence to become a place to complain and also provide solutions to conflicts, at the present time the clerics and religious leaders have begun to

be abandoned. Especially since the reorientation of the role of religious scholars, religious leaders, and community leaders on political orientation (Horikoshi, Hiroko, 1987; Turmudi, Endang, 2004; Fathol Haliq, 2010). The rise of political reorientation of community leaders and more incessant conflict resolution with the legal system further marginalize the role of this group of conflict resolution function.

The consequence of this should be accepted because it is a national policy creation impact of corporatist state agencies as a substitute for traditional institutions (local institutions). Facts on Puger Kulon explain the premises are well. The explanation can be analyzed from the process of metamorphosis role of RT / RW on the corporatization of institutions into the social institutions that live and blends with indigenous / local habits. Metamorphosis is a term borrowed from the process of change into a worm cocoon, and then into a butterfly. This process involves many complicated situations that may yet naturally, and the resulting changes to be beautiful and accepted more parties.

Formation and harmonious neighborhood residents at the time and are grouped in LSD (Village Social institute) has a function as a 'government' that manages many public interest. Synergies various interests were in RT / RW and become soft with a model of persuasion and penetratif. Terutama in the days of the New Order regime, RT / RW appears as a corporate body state that is highly effective in controlling citizens negara. Pada present, institutional RT / RW still still work, but it is more humane and even can be called as the agency powerless. Moreover, when the conflict broke acute.

Facts on the ground claimed that in Puger Kulon, role of RT / RW considered barren solution to the conflict by multiple parties. Even, the government itself felt that the role of RT / RW can no longer be expected to assist the village government. Society itself felt heavy duty as the RT / RW, because of financial support from the government is minimal. Nevertheless it is true if the presence of RT / RW compared with the past, when the existence of the political regime is very supportive and make powerfull. The current incarnation of RT / RW life through study groups which regularly become social activity that can not be abandoned.

Study groups RT / RW alive and growing. Its implementation on a regular basis usually on a Thursday night for the men, and on Tuesday night for the recitation perempuan. Lembaga running an orderly manner with the consequences 'of social sanctions' if the citizens of RT / RW unwilling mengikuti. Umumnya followed by 50 to 75 people. The Koran contains events mujahadah (*tahlil* / pray for ancestors), muhafidhoh (*khasanan and arisan*). At other times could do the 'promise' that contains sholawatan to the Prophet Muhammad and the Qur'an tadarus event. Events were carried was called by various masters in Puger Kulon same 'aurat' her with a recitation in structural NU.

Recitals performed by neighbors Rukun is effective in eliciting harmony in the community environment terkecil. Ini also serve to discuss issues in the communication forum RT. Ketua RT into a structural and important figure in the decision. Although a RW in the neighborhood Dusun Mandaran Puger Kulon noted that work was heavy because it must be done by people with education level, economic level, even low levels of social status, but it seems institutional RT / RW does not rely on any of it. Recitals still held, although the RT was less educated and not from the rich. The decision making process is done together in group. One thing that becomes the handle is harmony, togetherness and values moderate. Forum also does not have a culture of strong criticism against the government, even as expected by the government, always invites the behavior of any government support government. The policy boils

down to RT / RW. As with any policy of population census, the family planning policy, the policy of hygiene / environmental health and public order.

Appearance RT / RW in the conflict in Kulon Puger not look vulgar. Some people who were interviewed considers RT / RW has a tremendous fear of the divisions which have occurred among citizens. So that people who are members of RT / RW always busy with statement-prnyataan "not joined in". Nothing other than not joined in the activities that can be grouped within one block of the conflict. Even when the conflict situation culminated one word alone can classify a person into a particular block and it becomes fatal, like a character who has many followers among NU through study groups thorekot from the District Gumukmas that statement as defending Habib Ali, recitals thorekotnya which is usually attended by thousands of people became quiet.

Recitals RT / RW still in progress when the conflict escalated to subside. Forum was done with understated, trying not dissolve in the ideology of Sunni-Syiah. Maybe people here considered as a collection of fools, but that is precisely what the institutionalization of conflict which can actually diharapkan as a form of fusion of the three main interests are the interests of Sunni groups that can realize the interests through the nakedness of lectures and pembinanya is the forum for the cleric Annahdiyah, Syiah minimize marginalization the masses and alumni students Habib Ali and government interests who want to get supremacy as an institution superstructure.

### **Conclusion: The role of RT / RW in Conflict Resolution**

Thus, on many aspects of the resolution of conflicts within the community in an ethnic neighborhood Madura no longer rely on the elite and informal community leaders who in the past had a close relationship, as well as the relationship between teacher and pupil (kyais / religious teachers and students). (Fathol Haliq 2010, Pradjarta Dirdjosanjoto, 1999). This was due to the efforts marginalizing the power of informal groups occurred largely since the 1980s. Efforts were apparently in line with the waning role of leaders for the modernization and the interests of individual political leaders increasingly pragmatic. So that by itself gradually they lose an important role and confidence in solving the problems of life. (FatholHaliq, 2010) .Although some cultural view states that the potential for conflict in the ethnic Madurese basically can also be addressed with a cultural approach Madurese own spesifik.Modal reconciliation was associated with primordial kinship, primordial religion, primordial bahasa.Ini is one of the capital culture to establish and develop social interaction with other ethnic groups. (Wiyata, A. Latif, 1987; 2002) .However thus important approach to strengthening the institutional structure and can not be avoided, because where people always gather in situ formation of the individual characters are formed. Conflict in the community or other ethnic Madurese, in the end, did not have the special specifications. ICAs (Imperatively Coordinated Association) which is known as RT / RW execute specific functions very natural to follow the local culture, by making the various interests of the community to become more moderate. And this is a potential for conflict resolution. So do not ever forget the legacy of the past.

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