

Post-Conflict Strategy by Bantul District Government in Building and Maintaining Peace

Case Study: The Rejection of Non-Moslem Leader in Sub-District Pajangan, Bantul

Ismail Angkat, Muchammad Zaenuri

Master of Government Affairs and Administration, Graduate Program
Universitas Muhamamdiyah Yogyakarta,
Yogyakarta, Indonesia
Ismail_coy7@yahoo.co.id

Abstract:

The purpose of this research is to understand the factors behind the rejection of non-moslem leader in sub district Pajangan in Bantul District, as well as how the conflict resolution were made between the government and the local community. The Informants in this study consisted of mass organizations, civil society, community leaders, traditional leaders, as well as security forces in Pajangan sub-district who were involved in this conflict. The approach used in this study is descriptive qualitative approach which means an assessment done as an attempt to discover, develop, test the truth and seek back knowledge with scientific methods. The type of this research is a Case Study which defined as a type of research approach that review of one case conducted by collecting various data and information to get in-depth and detailed information toward the case. This research found that the conflicts that occurred in sub-district of Pajangan was motivated by several factors, one of which is the lack of socialization of the government related to the policy in the appointment and new placement of Head of Pajangan sub-district. Governments tend to less open and not so transparent to the public about the policies issued, the policy issued by the government is not appropriate and not in accordance with the culture of society in Pajangan, even though the policy by Bantul District Regent does not violate any Laws. Therefore, the local community feels that the Regent's policy can disrupt the condition of the community culture in Pajangan, mainly due to the majority of the community's religions is Islam. The existence of different beliefs is the main reason for Pajangan sub-district community to refuse the new sub-district head placement policy. Both government and community are actually disadvantaged from this conflict. As a result, the conflict caused the situation in the society to become less harmonious, which was motivated by several factors, such as the lack of socialization, the lack of neutrality of government or other stakeholders, and Political communication which was not running properly. The government and society have done several efforts as conflict resolution such as negotiation, mediation, and finally arbitration.

Key Words: Vertical Conflict, Non-Moslem Leader, Government Policy, Conflict Resolution

1. Introduction

As we know that Indonesia is well-known in the world as a nation that upholds pluralism. It consists of a wide variety of religions, languages, cultures, and tribes. So what we have from sabang to merauke is a variety of diversity that is the characteristics of our nation. But in Indonesia's society, diversity is not a positive thing for some peoples, instead, is seen as a shortage that needs to be abolished.

The political situation in Indonesia is currently unstable. The complex issues in government have always been the focus and attention of the people. One of the highlights in some time ago is the figure of Jakarta governor, Basuki Tjahaja Purnama or Ahok. With regard to Ahoks case that occurred last year began during his meeting with the people from *Kepulauan Seribu* on September 27, 2016, this former Governor alluded to Al-Maidah letter. This is the case that has become the hottest news in late 2016 even today. Leadership is a problem that is often highlighted by the public. The election of candidates for governors, regents, mayors, and sub-district leaders has become a concern of the peoples or community, the election is one of the battles in electing leaders every five years in Indonesia.

Interestingly, some candidates not only come from the electoral district but also come from outside the electoral district. The election of the governor in the province of DKI Jakarta is an interesting event from various circles, both media, politicians, and public society. As a metropolis which became the center of development of various aspects, the success of the Governor election in Jakarta is considered a measure of the success of the other election of the governor or even the next general election. In addition, Ahok's ethnic and religious background which is different from the majority of the population of DKI Jakarta is also the target of political attacks from opposing competitors. Often, the issue of Tribe, Religion, Race, and Inter-Group relations is used as an issue that tackles Ahok to run as a candidate for Governor of DKI Jakarta.

In this context, the sub-district also becomes a concern of the people or society, sub-districts and sub-districts head in the history of Indonesia since independence until now has a very important and unique existence with the important roles it carries.

The denial of the sub-district and sub-district is actually unfounded, a-historical, and needs to be straightened out by the Government if this can cause problems that disrupt the government and public services in the regions. See the role of the sub-district and sub-district head within the Unitary Republic of Indonesia in the Act No. 32 of 2004 which attempted to reveal the problems faced by sub-districts and sub-districts head, particularly related to their relation with the upper government (Regency/City, Provincial and Central) and lower (village). It should be noted that government regulation N0. 19 of 2008 on sub-districts (as the implementing rule of Law No. 32 Year 2004), has been set up in sufficient detail on sub-districts and sub-districts. If we look at the literature on subdistrict and sub-district heads, it can be seen that in Indonesia or in the archipelago is long enough, long before the Indonesian independence period. The term of sub-district head "camat" seems to have been known by the people especially in Java and in Madura, since before Dutch colonialism. In West Java, there is a term named "*cutak*" whose role is similar to that of a subdistrict head, i.e one who heads and fosters an area that usually consists of several villages (Bayu Surianingrat, 1981:1).

As an organization that lives and serves the life of a dynamic society, the sub-district faces many problems. The complexity of the problems encountered is closely related to a large number of population served, the degree of heterogeneity (origin, education, age, and economic capacity), the characteristics of the region and the number of villages in the neighborhood. One of the negative implications of excessive interpretation referred to is the alteration of status, function, and position of sub-district from territorial organization to a unit

of regional apparatus or “*satuan kerja perangkat daerah (SKPD)*”. The status of sub-district, according to Law no. 5 of 1974, the sub-district is the area of government administration, while Law no. 22 of 1999, the sub-district is a working area whereas the sub-district head is an apparatus of a district and municipal area (article 1 letter m).

From the explanation above, it can be seen how strong is the position and authority of a subdistrict head in the sub-district. The sub-district head or *camat* is the head of the sub-district area, the representative of the central government, and the sole authority in the sub-district area who can take all necessary measures to ensure the smooth conduct of governance. Although the sub-district head is a subordinate of the district head/mayor, the sub-district head has considerable authority in his territory or area. No wonder at the time of Act no. 5 In 1974, the sub-district could decide everything without consulting the regent or city mayor. It should be underlined that the appointment of the sub-district head or *Camat*, in the article 224 of Law no. 23 Th 2014 explained that what is meant by mastering the technical knowledge of government is evidenced by diploma certificate or government graduate (bachelor or master of governmental studies) or profession certificate of civil service. The current fact that many of sub-district head or *Camats* do not meet the above-mentioned requirements.

By the end of 2016, there has been a massive protest by *Pajangan* community. They reject the appointment of sub-district head who is not a Moslem, the reason is related to the belief of majority of peoples in Pajangan Sub-district which are Moslems. This has been triggered a lot of debate on what is really happening. Because, in general, the protests show the attitude of intolerance among inter-religious people. The mutation policy by the Regent of Bantul District *Suharsono* led to the rejection from community leaders of Pajangan sub-district who then were marching to the legislative office of Bantul District to convey their disagreement. They demanded the Regent of Bantul District to replace the Sub-District head or *Camat* who was appointed named *Yulius Suharta*, the peoples of Pajangan says that, the new *Camat* is not suitable with the characteristic of peoples or community of Pajangan. The society criticizes the policy by the Regent of Bantul district in mutating Sub-District head which they claim is a mistake. Including the sociology of the Pajangan community, the Regent also did not consider historical background of Pajangan Sub-District. In addition, the Pajangan community a few years ago had strongly rejected the placement of new sub-district heads. Therefore, this new sub-district head is considered as inappropriate or not suitable to represent the characteristics of the local community. Meanwhile, a member of Legislative body *Heru Sudiby*o stated that the Commission A of the Legislative body (DPRD) has never been co-ordinated regarding this issue. With this rejection, this Golkar Party politician also encourage the regent to immediately to make a change.

Dozens of peoples from Pajangan Sub-District went to the Bantul Legislative office on 6 January 2017 and expressed their objection to the appointment of the new Pajangan sub-district head or *Camat*, *Yulius Suharta*. representatives of citizens with some members of Bantul parliament from various parties such as PKS, PPP, Golkar, PKB, PAN and Gerindra factions came to the Regent *Suharsono*. Most of the Pajangan residents or peoples want the new Pajangan Sub-district to be replaced, and they request that their wishes be delivered to the Regent of Bantul. The rejection by numbers of Pajangan residents or society against

Yulius Suharta and the support by some factions in the Legislative body regretted the Chairman of the PDI Party faction of Bantul Legislative body (DPRD). He considered the event and protests could trigger conflict and be imitated in other areas. He said "It can hurt the diversity of Indonesia, it's called narrow nationalism, Indonesia is based on Pancasila, Bhinneka Tunggal Ika (Unity in Diversity), I see it is a political nuance. The Rejection or Disagreement of Pajangan peoples to non-Muslim leaders is the latest intolerance incident in Yogyakarta". As noted by the Yogyakarta Legal Aid Institute (LBH), there were 13 violations of religious freedom and belief in Yogyakarta from 2011 to 2015. *Bayu Dardias*, a political science lecturer at Gadjah Mada University (UGM), assessed the incidents of intolerance in Yogyakarta upholding the provincial title as "paradoxical area". On the one hand, according to him, Yogyakarta is the basis of radical movement since the era of the fall of President Suharto. On the other hand, a number of tolerance movements are centered in Yogyakarta. For example, the Forum on Religious Harmony and the Consortium of Religious Studies from the cooperation of UGM, UIN, and Sanata Darma which seeks to create tolerance in the academic realm. Recent events are actually a continuation of a long process of paradox in Bantul District.

As mentioned above, the emergence of conflicts is due to differences and diversity. Reflecting on the statement, Bantul is one of the districts of Yogyakarta province with a high potential for conflict. Seen from news and mass media, the conflict that has occurred is a vertical conflict. Conflict refers to the growing conflicts between ethnic, ethnic, religious, racial, and community-based members of society and between groups such as the conflict in Poso and Papua. Vertical conflict is a conflict between communities and countries. Generally, this conflict occurs because of dissatisfaction with government policy, such as the conflict of Bantul government policy on the appointment of Head of Sub-district Pajangan that raises the reaction and disagreement from the society of Pajangan Sub-district.

From the background explained above, the writer comes up with the title "***Post-Conflict Strategy by Bantul District Government in Building and Maintaining Peace. Case Study: The Rejection of Non-Moslem Leader in Sub-District Pajangan, Bantul***".

2. Research Methods

This research uses a qualitative research method. Qualitative Methods defined by Creswell (2007) as an investigation process to understand social problems or problems related to human based on on the creation of a complete holistic picture formed with words reporting informant views in detail and arranged in a scientific setting and using a case study approach, which will produce narrative descriptive data. The reasons why researchers use qualitative methods with case studies here are: first, the notion of a case study approach is a qualitative approach whose research explores real life, contemporary limited systems (cases) or a limited variety of systems, through the collection of detailed and in-depth data involving multiple sources of information or sources of information compound (e.g, observations, interviews, audiovisual materials, documents and various reports) Creswell (2012). Because this research is aimed to see a conflict that occurs between society and government in regards to the policy by the Regent of Bantul District, the consideration why using this method is because this problem can be considered as an exclusive problem and is being discussed widely in public. In addition, this study deals with a specific or distinctive phase but still has a global link. The

results of this research using this approach will give a broad and deep explanation related to conflict of rejection of Pajangan Sub-district Head.

This study is also considered in the category of field research, in which the researcher went directly to the research area to find a valid and necessary data for the purposes of the analysis in this study. The primary data used are interviews with some informants who are directly related to conflicting communities in order to obtain detailed and in-depth facts.

3. Theoretical Basis

Conflict can be defined as quarrels, disagreements, or clashes between people. Conflicts can arise when there are differences of opinion, views, values, ideas, desires, needs, feelings, interests, behavior, or habits. Such differences can be experienced in various areas of life, such as culture, religion, politics, economic-social, science and education, business world, government, even in the field of leisure and lifestyle.

Conflict can occur at the personal level and at the group level. Social conflict means conflict in groups in social life. Meliala (2007) asserts that social conflict is "a situation that refers to differences in the goals and interests of individuals or groups or the way people choose to overcome differences in goals and interests".

The conflicts sometimes can be overcome by establishing good communication and negotiation. However, sometimes conflicts cannot be easily resolved, insurmountable, protracted, and lead to violence and anarchic behavior. In such circumstances, special strategies should be sought to assist conflicting parties in order to resolve the conflict properly without violence.

Hadiati (2007: 8) states that vertical conflict is the contradiction of community groups with the government. These conflicts can take the form of strikes, boycotts, protests, riots, anarchism and so on. Based on the above explanation, it can be understood that vertical conflict is a conflict that occurs in the different stage of power, in which one has a higher power than the other. For example, a conflict between the local government and the central government, between the holder of power with the community or interest groups, and between superiors with subordinates. This is in contrast to horizontal conflicts where conflicts occur between individuals, community groups, or communities that are one with another in the same layer.

4. Result and Discussion

When peoples hear about Pajangan, many peoples will refer to the conflict that happened due to the appointment of new Sub-District head or *Camat* who is not a Moslem. But why it happened? The rejection of new sub-district head or *Camat* is a rare situation, from this event, it cannot be denied that the views of the wider community towards Pajangan Sub-district is more likely to be negative. It is an assumption that cannot be blamed because of the various instability conditions often comes to the life of the society of Pajangan Sub-district. The condition is not conducive at the moment. However, besides the negative view of many people toward Pajangan, we can also get a variety of positive things such as *Pajangan* is well-known as a productive area of Batik. It is one of the main tourist destinations for Batik in Yogyakarta. The productive of Pajangan society is one of the factors

that make Pajangan Sub-district become more familiar to the tourists. Many tourists who came to this area sometimes become a pride of its society.

The Conflict that arises in Pajangan sub-district

The conflict has been happening in the community district of Pajangan, of course with a variety of driving factors and various backgrounds. The conflict has its own peculiarities; the conflicts raised in this study have their own peculiarities and characteristics, especially if it highlighted the type of conflict that plagues the community. The social condition of the community in Pajangan sub-district in everyday circumstances can be said to run normally, like the condition of society in general, but when viewed and examined deeper, there are certain moments that make social conditions in this Sub-district changed. The social change that looks significant and drastic is when there is a rejection of Sub-district head of Pajangan in which tends to trigger a conflict that will occur in Pajangan. The conflict occurred for various reasons and various backgrounds from various cases of conflict then came the various analyses of the causes of the conflict that occurred. Ranging from policy, religion, culture to minor problems but gradually become conflict and bring sensitive issues and also bring greater impact to people's lives.

By the end of 2016, there has been a massive protest by *Pajangan* community. They reject the appointment of sub-district heads who is not a Moslem, the reason behind is related to the belief of the majority in Pajangan Sub-district which is Muslim. This has been triggered a lot of debate on what is really happening. Because, in general, the protests show the attitude of intolerance among inter-religious peoples. The mutation policy by the Regent of Bantul District *Suharsono* led to the rejection from community leaders of Pajangan sub-district who then were marching to the legislative office of Bantul District to convey their disagreement. They demanded the Regent of Bantul District to replace the Sub-District head or Camat who was appointed named Yulius Suharta, the peoples of Pajangan says that, the new Camat is not suitable with the characteristic of Pajangan Peoples or Community. The society criticizes the policy by the Regent of Bantul district in mutating Sub-District head which they claim is a mistake. Including the sociology of the Pajangan community, the Regent also did not consider historical background of Pajangan Sub-District. In addition, the Pajangan community a few years ago had strongly rejected the placement of new sub-district heads. Therefore, this new sub-district head is considered as inappropriate or not suitable to represent the characteristics of the local community. Meanwhile, a member of Legislative body *Heru Sudibyo* stated that the Commission A of the Legislative body (DPRD) has never been co-ordinated regarding this issue. With this rejection, this Golkar Party politician also encourage the regent to immediately make a change.

Mufassir, who is also representative of peoples, stated that the appointment of Yulius as a sub-district head has been made by the Regent of Bantul. In his side, they are rejecting it if there is a handover process in Sub-district Pajangan (Interview in May 2017)

Dozens of peoples from Pajangan Sub-District went to the Bantul Legislative office on 6 January 2017 and expressed their objection to the appointment of the new Pajangan sub-district head or Camat, Yulius Suharta. representatives of citizens with some members of

Bantul parliament from a various party such as PKS, PPP, Golkar, PKB, PAN and Gerindra factions came to the Regent Suharsono. Most of the Pajangan residents or peoples want the new Pajangan Sub-district to be replaced, and they request that their wishes be delivered to the Regent of Bantul. The rejection by numbers of Pajangan residents or society against Yulius Suharta and the support by some factions in the Legislative body regretted the Chairman of the PDI Party faction of Bantul Legislative body (DPRD). He considered the event and protests could trigger conflict and be imitated in other areas. He said "It can hurt the diversity of Indonesia, it's called narrow nationalism, Indonesia is based on Pancasila, Bhinneka Tunggal Ika (Unity in Diversity), I see it is a political nuance. The Rejection or Disagreement of Pajangan peoples to non-Muslim leaders is the latest intolerance incident in Yogyakarta". As noted by the Yogyakarta Legal Aid Institute (LBH), there were 13 violations of religious freedom and belief in Yogyakarta from 2011 to 2015. Bayu Dardias, a political science lecturer at Gadjah Mada University (UGM), assessed the incidents of intolerance in Yogyakarta upholding the provincial title as "paradoxical area". On the one hand, according to him, Yogyakarta is the basis of radical movement since the era of the fall of President Suharto. On the other hand, a number of tolerance movements are centered in Yogyakarta. For example, the Forum on Religious Harmony and the Consortium of Religious Studies from the cooperation of UGM, UIN, and Sanata Darma which seeks to create tolerance in the academic realm. Recent events are actually a continuation of a long process of paradox in Bantul District.

"Chairman of the PDI-P for the Legislative body of Bantul, Timbul Harjana, said he supports the regent's decision to appoint Yulius as Head of Pajangan Sub-district. "That (the appointment of Yulius as the Head of Pajangan Sub-district) is correct, and we support the decision of the Bupati of Bantul," (Interview, May 2017)

As mentioned above, the emergence of conflicts is due to differences and diversity. Reflecting on the statement, Bantul is one of the districts of Yogyakarta province with a high potential for conflict. Seen from news and mass media, the conflict that has occurred is a vertical conflict. Conflict refers to the growing conflicts between ethnic, ethnic, religious, racial, and community-based members of society and between groups such as the conflict in Poso and Papua. Vertical conflict is a conflict between communities and countries. Generally, this conflict occurs because of dissatisfaction with government policy, such as the conflict of Bantul District government policy on the appointment of Head of Sub-district Pajangan that raises the reaction and disagreement from civil society.

Pimpinan Pondok Pesantren Al-Ihdad stated that, Throughout history, religion can contribute positively to society by fostering brotherhood and spirit of cooperation among community members. On the other hand, religion can also trigger conflict between religious communities. This is the negative side of religion in influencing society and this has happened in some places in Indonesia. In this section, will be described as the occurrence of community conflicts with the religion as the background, especially that occurred in Pajangan. (Interview, May 2017)

There are differences of doctrine and mental attitude of some community in Pajangan who are involved in the rejection protest of the sub-district head appointment, the peoples are

protesting because it is not in accordance with the majority of people's beliefs. Whether consciously or unconsciously, everyone has a belief in its religious teachings, comparing it with opponents' religious teachings, giving judgments on one's own religion and the religion of one's opponent. In the scale of subjective judgments, the highest value is always given to their own religion, and their own religion is always used as a benchmark, while the opponent is considered to violate. The religion of Islam and Christianity in Bantul is a revealed religion, which believes to be formed from divine revelation. It, therefore, has superiority, as a religion derived from God. In some places of protests from the mass organizations, they see that the appointment of sub-district heads is not in accordance with the culture of the local community, thus organizations as a means of rejection of the sub-district and politics in addition to religion. Therefore, the factor of differences doctrinal and mental attitudes and groups of Islamic and Christian societies have contributed to the occurrence of conflict.

Peace Building is needed to completely break up the rejections/conflicts that repeatedly occurs, but in peace building, it needs the seriousness of all parties to run the various programs that try to be included in the process of peace building, because peace building is not only based on physical development but it should be seen more deeply how the peace building should go to all sectors of community life, because post-conflict reconstruction must be comprehensive, such as psychological, economic, social, political and security. With attention to all sectors of people's lives, the eternal peace of post-conflict situation is expected to be realized within a society that will truly gain justice and will stop the conflicts that occur in society.

It can be seen how post-conflict management is so important, especially how it relates to peace keeping and peace building, because the success of realizing an enduring peace is not far from how to apply these two aspects, because the most important aspect is how to solve the problem which is not only limited to physical peace but must be seen how the root of conflict and how to maintain peace after peace is realized. In order to make peace can be maintained, there should be concrete actions to build from various sectors of community life, because it is expected that equitable development in all aspects of community life will eliminate the gap differences so as to minimize the conflict potential.

It can be seen that the various conflicts that occurred in outline must have been addressed and resolved in various ways, however, the current situation of society is not only limited to the temporary resolution issued and put forward, but a further step is how post-conflict management takes place at the level of whether the realization of peace can last for a long time, thereafter, in further stages, to obtain lasting peace there should be the role of all parties in realizing the concepts that lead to the building of peace in all aspects of community life, so that long-term peace can be realized and maintained.

Differences of Religious Ethnicity and Race. It can not be denied that racial and religious differences widen the gulf of hostility among nations. Differences in race and race coupled with religious differences are a stronger cause for clash among groups in society. For example in Pajangan sub-district of Bantul, some people reject the sub-district head because of the religious differences. In some places in Indonesia, there were riots such as Poso, Tolikara, and Singkil, the raging masses are mostly locals. While the victims of mass

rampage are generally different from the majority religions. Thus, it seems that differences in culture and ethnicity along with religious differences have contributed to the conflict.

Cultural Level Differences. Religion as part of the culture of the human race. The facts prove the cultural differences of the different nations in the world are not the same. Simply can be distinguished two categories of culture in society, namely traditional culture and modern culture. Places of conflict between groups in Pajangan, some time ago, appears to be a difference between the two conflicting groups. Local community groups who have the majority religion of Muslims and the opponents of the local community is a State, where the state made the policy without considering social conditions of Pajangan society.

The circumstances of the conflict are so absorbing the attention of various circles due to the involvement of political actors. The political actors involved are from the big Parties. Mass mobilization that is used by many parties to add ammunition (votes) is unfortunate because the actors of the party and the group who contribute mostly provide assistance without knowing the real problem, and without thinking about the consequences of what will be generated in the future. These factors become the most important point in the escalation process in a conflict. The problem, which was initially limited to the rejection of the sub-district head, developed into a major conflict involving ethnic and religious issues. Conflict is a social phenomenon that is not spontaneously formed but the explosion of conflict occurs because of the heap problems that are not resolved properly. The social gap, the failure to build good communication patterns between communities, the inability of local elites in conflict management, to different characters in society become an important element in creating big social conflict in society, or in the perspective of Jackues Bertrand is referred to as the *constructive* and *primordial* aspects (Bertrand, 2012.).

Broadly speaking, the history of the conflict occurred in Pajangan sub-district can be categorized into several major causes, the first is, related to cultural causes, such as disputes of religious differences, race, policy etc., And then related, between Society against the State, or Society against certain Corporate.

The conflict described above is just a conflict between community and the government in Sub-district Pajangan, particularly those that have received considerable attention from the wider community, so the impacts are wide-ranging and attract the attention of both Local and National public. So that, either small or big impact can change the condition of social politics both local and national. The dark history of the conflict that occurred in the Sub-district Pajangan undoubtedly will have an impact on the life to come because the existing history cannot necessarily be removed from the life of the community in the future. Certainly, history will shape the social and political life in the future.

Vertical Conflict in Pajangan Sub-District

The first highlight is related to the conflict in Pajangan Sub-district that occurred in the late of 2016. A conflict between the states and community, in this case, the government apparatus is dealing with the citizens who reject the Head of the Pajangan sub-district from the provisions that have been arranged and allowed in Indonesia. On the basis of the rejection of the sub-district head, the repressive action was carried out by the community, in this case, Pajangan Community conducted a demonstration on the pretext of wanting to

restrict Pajangan society not be led by the non-Moslem leader which is likely in the future will cause problems in the community. The action taken by the community is a persuasive action. The community's persuasive efforts did not get a response. So that the demonstration effort was finally used as a final mean in rejecting the new sub-district head.

“According to Temu Panggih Raharjo, representative of Pajangan community said that the appointment of Yulius as Head of Pajangan does not match the character and psychological condition of the citizens. Because in Pajangan sub-district, there was an event of banning the statue at a church on October, 2016. This issue is still warmly discussed by peoples. People who do not understand the problems get into like there is ethnicity, religion, race, and inter-group relations problems,” He said in Bantul District Government, Yogyakarta, (Interview, January 2017)

Issues related to religion are very sensitive since the New Order era, especially when viewed from the existing historical side. Pajangan Society is believed to be a moderate Islamic group who is predicted in the future will be able to maintain the stability of their sub-district. The upheaval between citizens and the government is a vertical conflict, in which people are considered to be against the policies of the District Government of Bantul.

The Regent of Bantul asserted that the appointment does not see the religion, instead, it is based on the performance and track record. The presence of Head of Pajangan is precisely to strengthen diversity, reinforcing diversity that has long been existed in sub-district Pajangan, "Suharsono said will not replace or move Yulius as a head of Sub-district Pajangan before knowing the exact and true problems in the community. (Interview, May 2017)

Various reasons put forward by the Pajangan community, of course under the pretext of justification with what they do. The people and the government are the victims of this incident according to a report from the Tribun Jogja (2016), the result of repressive treatment by the government because when there are efforts against or contrary to what the State has set, the state can easily overcome the problem, of course on the pretext that they perceive is correct.

Pajangan sub-district is also known for a very strong government; especially if talking about the strength of its security which is supported by the Military and Local Police. Government is fully supported by the Military and Police, So if there is a vertical conflict, it can be assured that the state will be superior, and automatically the community will become inferior, and sometimes it is not important to think of who is wrong or who is right, when the country has advanced in the process of handling, whatever they do will be justified even if they have to commit acts of violence against their own citizens or peoples. When the government assumes there is a little deviation, then whatever they do is always justified.

The Process of Conflict Resolution (Deliberation)

Every conflict occurs, the situation will always have ups and downs. According to the relevant parties, they want to immediately resolve the problem so that no more pile of problems that result in increasingly enlarged conflict and can result in casualties and material

loss. Therefore, some conflicts that happened in Pajangan sub-district have been in good process in solving the conflict.

Then to follow up this issue, representatives from the Government have the initiative to come to the Pajangan sub-district in order to solve the misunderstanding within the community. In this case, Camat (sub-district head), Police and Military were involved in the first attempt to find what activities exactly the groups are doing, as many reports assume there is an activity carried out by the groups that are unlike Islamic teachings in general. Various suspicions indicate that there is an intention of this group to change the foundation of Indonesia into Islamic Sharia (Chaidar: 2008). A good initial intention to solve the problem by negotiation was canceled due to the rejection from the community groups. Even, in the first attempt of negotiation, there was a resistance and contradiction by the community groups. The resistance and contradiction by the community groups were not even predicted by the Government.

Later in the conflict involving residents of Pajangan and Government, the process of realizing peace in this vertical conflict was actively played by local community leaders, and religious leaders while the government side consists of the Regent, Regional Secretary, and members of Parliament. This forum meeting is aimed to formulate the realization of peace between the Pajangan community and the District Government. The local community said, "We will fully hand over the problems that happened to be processed in accordance with the applicable rules". There are some treaties agreed by both parties. The local communities then declared 5 points of commitment. Those are:

1. We will always keep unity.
2. We will not discriminate any tribes, classes, and religions
3. We will always maintain the security and safety of our Sub-district.
4. We agree that in the future we will not take vigilante action against any criminal acts committed in our Sub-districts and
5. We will leave all the problems to be solved by the government and the community leaders of Pajangan sub-district.

More clearly the evidence of the peace agreement or treaty agreed by both parties and witnessed by the authorities, many important points become so important for the interaction between society and government in the future. Therefore, there is a need for a larger role from various parties in order to provide encouragement, guidance, and supervision, especially from the parties who became the witnesses or the most influential in the agreement process that has been agreed. So that, it will be discussed in more detail how each individual role or institution in the conflict process, from the conflict, arises until the agreement is realized, then also without forgetting the actors after the peace process is done, especially in the process of maintaining peace in the future, until the peace-building phase is really well-implemented.

The long process of reaching a peace agreement with a five-point written agreement has had its ups and downs, and so much of what is generated in the agreement is a quintessence of what has led to a conflict and it is perceived that the agreement will halt the recurrence of the same conflict. Although there are many tough and fierce debates, it can be

seen in a conflicting situation that there is still a good part of all the peoples who take part in the peace process, they put forward a culture of deliberation to immediately realize peace, but, in spite of it all which must be made to refer to all the interests of society, not just one of the parties who feel benefited. The peace process, until after the conflict happened, requires hard work from many parties, but it should be noted that all efforts to realize peace must also be viewed from various aspects; one of them is to look at aspects of cultural values owned by each community group. This study finds the realization of peace from this conflicted sub-district uses the perspective of noble values of culture and condition of the local community. So that deliberation is indeed on the original purpose as mean for the community to deliver all kinds of complaints to be accepted and accommodated in a peace agreement.

Agreements that have been realized with reference to various aspects of community life, is expected to be a “future” if there are frictions that involve Pajangan sub-district because it is expected that there will be a good relationship after this. A close relationship will make the relations between the local community groups and government better. Therefore, in the conflict that occurred in Pajangan Sub-District, it is expected that the future will bring a positive impact, in addition to the losses that have been experienced during the conflict, let’s try to see from different side, society will eventually make a big changes, from matter of conflict which previously the only disadvantage will be transformed in an advantage or positive direction. According to what *Lewis Conser* said, a Conflict leads to change, but it can also be positive. Positive consequences of conflict include defining the character of the members of the group, establishing group identity, maintaining stability and increasing community cohesion.

The realization of the Peace Agreement between Pajangan local communities and Government is claimed to be based on many aspect, so that the incident will not happen again. Settlement of conflicts that put forward deliberation and by not forgetting the main problem that became the cause related to the problem of criminality with the deliberations made by various parties and ultimately generates points of agreement. Basically, the beginning of the deliberations is not much different from the conflict resolution through the non-litigation process, prioritizing the resolution of conflict without using the judicial system, because one of the efforts made to realize the peace is by promoting the local values that exist in the mwiddle of society.

The process of peace agreement through negotiation or deliberations between several parties produces the points of a peace agreement that is agreed between the people of Pajangan and local government. Although the peace agreement was finally realized, the process tended to be long and convoluted; it took longer than three months so that any losses caused by the conflict will not easily dissapear from the district’s memory.

5. Conclusion and Suggestion

Conclusion

Based on the description of the data and various analyzes conducted to answer research questions related to post-conflict social management in Pajangan, especially related to how to realize long-term peace in Pajangan sub-district in order to uncover and analyze the various events and problems that occur between society and government.

Vertical conflicts that occur today are easier to appear, with dynamics of conflict, within a relatively short period, an up and down of conflict can easily occur. Conflict dynamics continues in the community, with the unavoidable tense. In addition, with the mass mobilization efforts by the outsiders that really have no interest in the conflict make the atmosphere even worse. When the triggers of conflict cannot be resolved immediately, other problems will quickly trail behind them like the mobilizing factors from outsiders, and it is proved that many people from outside the sub-district take part in the conflict, for several reasons that lie behind interests and goals of their own. It keeps on rolling and there are additional problems such as aggravating factors which was evidenced by the demonstration action by the local communities to the local parliament or legislative body (DPRD).

The realization of peace in the social conflict management in the context of Pajangan Sub-district can be seen from what has been agreed by both conflicting parties. The peace agreement or treaty is one of the realizations of peace making.

When a peace treaty has been agreed, it is assured that one of the crucial stages in bringing peace from the conflict has been realized. The process of realizing peace in Pajangan Sub-district is not easy, many processes need to be passed. In general, in order to realize the peace of conflict in Pajangan sub-district, all of the parties need to go through the stage of non-litigation (negotiation and mediation), reconciliation and coercive. The negotiation phase is the initial stage to immediately realize peace, this stage was purely initiated by community leaders of Bantul District and only attended by representatives of regional apparatus, and some residents or community. This process has not been so effective in realizing the peace.

Suggestions

From an analysis of post-conflict management that has been done in Pajangan Sub-district, the author provides an advice on the practical level, especially toward Bantul District Government. Conflict in Pajangan sub-district should become a valuable lesson in the future especially how anticipatory steps should be done before the conflict occur. Because so far, the conflicts that happened can actually be prevented and should not be widespread. The role of regional intelligence should be maximized into the community's life, so the potential for conflict can be prevented first.

Related peace that has been realized between the village community and government can be maintained continuity, by prioritizing ongoing coordination among all parties. Starting from the stakeholders who continue to synergize and maximizing the role of society, because so far, the role of society is not maximized in the post-conflict management process. A synergy among all parties in the process of maintaining peace is so important if it is expected to last for a long time.

In the theoretical level, there are many loopholes that can be seen in this study because of the limited access that researchers get. It is also an opportunity for future researchers who want to concentrate on various conflict issues, especially in the post-conflict area. Such limitation can be a reference when it comes to opportunities for the use of local values that can be maximized in post-conflict management. Subsequently, further research can be more

intensive to the study of policies that encourage long-term peace realization processes. Particularly examines how effective the implementation of policies in society, because in the one year term after the conflict occurs, there are limitations and seems to early to assess the success or failure of a program that proclaimed for a long term.

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