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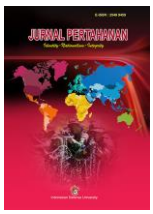

ANATOMY AND CONFLICT RESOLUTION APPROACH TO SOCIOLOGY: THE STUDY OF THE RELIGIOUS CONFLICTS OF THE AHMADIYYA CONGREGATION IN SUKABUMI DISTRICT

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Abstract

This study was conducted to analyze the anatomy of a religious conflict in particular related to the conflict of the Ahmadiyya in Sukabumi and religious conflict resolution particularly in Sukabumi Ahmadiyya with sociological approaches as a means of mediation. The election is carried as a sociological approach to settling the conflicts which are selected based on a variety of considerations that the approach that has been done by the parties to put forward more mediator the legal aspects, the results are less effective. Legal approaches in religious conflicts in Sukabumi constellations into two mutually contradictory sides between the religious law is seen as the absolute power of God by positive law which was seen as the result of human which sometimes in disregard of religious fanaticism by. This study uses a qualitative method and a case study approach based on Cresswell's theory. The results showed that 1) the anatomy of the Ahmadiyya religious Congregations conflict happening in the Sukabumi can be seen from the cause of the onset of the conflict, the parties in conflict, the onset of the conflict, and the impact of the onset of the conflict. Impacts of the onset of the conflict, namely suspicion between the more powerful group, the two groups feel aggrieved at each other, the loss of religious tolerance and community, the destruction of the unity and the unity of the community, regional development is hampered; (2) religious conflict Mediation between Ahmadiyya Congregation with Non-Ahmadiyya in Sukabumi carried through: the formation of Team Handlers JAI by MUI, the attorney, TNI, POLRI, *Kodim* Sukabumi, Socializing schools of true religion by MUI, socialization harmony and unity of the nation by TNI AD, hospitality to the parties by *Babinsa*, *Babinsa as mediators*, conducting joint activities, the addition of the local *Koramil* post.

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INTRODUCTION

In the history of humankind, interaction occurs between individuals, between communities, between tribes, between or among nations, and the existence of different interests always colors groups.

The interaction of diverse interests in economic, political, social, or cultural, in turn, will encourage the emergence of a wide range of conflict or contradiction. Advanced stages of the conflict are usually the emergence of violence. Competition and conflicts of interest among the various units of local-regional with a precise and smooth has been exploited for the benefit of the colonial countries of that time. After the proclamation of independence, post-reform, violent conflict, religion, race, and still one of the phenomena that mark a state formation better for Indonesia.

High intensity and extent of social conflict since the reform era in Indonesia, there is no denying it has been astonishing in many circles. Social conflict is always understandable because in Indonesia as a welcoming nation with high tolerance among people, every single conflict will affect directly the community especially after the new order. Society shows how the level of conflict penetrates the limits of humanity. Following the hypothesis of our society that has known as high-civilization, manners, good community, and religious tolerance, but on another side, this situation also can trigger the culture of violence? Or various conflicts can show that majority of people no longer respect and obeys the morality and law of diversity? All of these positions need to answer clearly in some approaches including sociological and psychological of mass violence to find the cause of conflicts?

a. It has been many years in Indonesia that the so-called syndrome of marginalization or life slumped and marginalized. It means many communities that have long felt left behind slumped from waste from the environment, isolated away from the glittering group of elites, depressed over the primary needs, and insulted over a man who wants to live an everyday social life.
b. The condition that gives rise to many violent tendencies is the syndrome of betrayal, namely a large number of hopeful that eventually, at least people feel cheated and re fooled, which shows them the gap between expectations.
c. Access the negative of an oligarchy that has been decades in power, now a complex problem. The house of a ruling elite used to want it in praise, and in this time, the worship starts her mask uncovered, super corrupt against its people, groups that Indonesia's rich and powerful, suddenly threatened to fall, and dragged to court. So the birth of the people's distrust of the community which the massif towards the rulers in the follow up with the practice of vigilantism
d. The weakening of most authorized and legal controls, or the lack of authority of some order and security apparatus. Low enforcement that slash, blunt down, and select do not entirely give birth to legal issues that are gray and prolonged conflict.

From the analysis of the above concept empirically, Indonesia society in conditions as already explained. However, the core of the psychology of mass violence is aspects of human capital Indonesia, especially the authorities, have not been able to give the example of the bureaucracy at every level, the values of truth, justice, and humanism remained in political rhetoric to increase electability and popularity of an individual or group, not in sacred intentions by the substance of those values to the increasing degree of value of society in general. Viewpoints the leaders in building a dynamic society in harmony that is peaceful, secure and much slipped from fundamental legacy values through the values of the Godhead, unity and brotherhood, the civilized humanity, leadership with wisdom and wisdom than the values of social justice.

Indonesia's social system has a complex structure. Talcott Parsons viewed the social system as a structure consisting of 1) the system of familiarity, 2) social stratification, 3) the territorial and pressure, and 4) religion and the integration value

(Parsons, 1991). Based on the religious dimension, Indonesia admits some religion as the religion of legal-formal. That religions are Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism. Simultaneously, Indonesia does not recognize familiar without religion (atheists) and religious schools of the Ahmadiyya, which is forbidden based on regulations.

The government has made a set of values and norms for harmonizing different religions. Its motive was to side by side and closed the taps of the conflict in the country. Unfortunately, the passage of the social structure does not negate the potential conflict. The potential often explodes when there is a trigger. Max Weber, in the phenomenon of conflict, emphasizes two approaches. First, the political arena is an opposition power struggle. Second, the clash of ideas and ideals to acquire its dominance over the view of its ideology. These two approaches will be able to frame the phenomenon of Muslims lately. Mainstream Muslims perceive religious sacrilege against Ahmadiyya Congregation in Sukabumi have brought social situations that paradox with the basic fact of the Sundanese culture is known as peace-loving and friendly. Portrait of that event have provided lessons all at once the big question of why such a thing could happen to be terrible images as well as social distribution values, therefore through this article will investigate similar event by using a sociological view.

The problem in this study can be expressed in the following research questions 1) How conflicted anatomy related to particular religious conflicts of the Ahmadiyya in Sukabumi? 2) How does the religious conflict resolution conflict, particularly the Ahmadiyya in Sukabumi approach to sociology, as a means of mediation?

METHODS

This study uses a qualitative research method. Qualitative research methods are used because the problems studied are very general, dynamic, and meaningful, so that quantitative research methods cannot capture data in complex, dynamic, and unclear social situations. Besides, the use of this method is intended by researchers to deeply understand the problem of handling nuanced religious conflict with the Guiding Sociology approach as a means of social approach in exploring social and human problems, which regarding anatomical conflicts related to inevitable religious conflicts and the resolution of religious conflicts in Sukabumi with a sociological approach as a means of mediation. This research approach uses a Phenomenological Approach, an approach that assumes that a phenomenon is not an independent reality. The phenomenon appears to be an object filled with transcendental meaning. The everyday social world in which humans live is always inter-subjective and full of meaning. Thus, the phenomenon understood by humans is a reflection of transcendental experience and understanding of the meaning (Littlejohn & Foss, 2005). Thus, authors can understand and explain the phenomenon of anatomy and conflict resolution approach to religious conflicts in Sukabumi.

RESULT AND DISCUSSION

General description of the region and religion in Sukabumi

Sukabumi district in West Java province with mileage 96 km from the capital of West Java (Bandung) and 119 km from the capital of Jakarta. It has an area of 4,128 km2 or 14.39 percent of West Java or 3.01 percent of the island of Java. The ethnic population of Sukabumi. The largest ethnic Sundanese, i.e., following the ethnic Javanese, Batak, Minangkabau, and Aceh. They are spread out in 7 districts. The most heterogeneous areas in Cikole and Warudoyong District. By 2016, the recorded number of religions in Sukabumi as follows; adherents of the religion of Islam amounted to 327.927 inhabitants, then the Catholic religion, and 3.599

Protestantism of 7.110, adherents of Buddhism and Hindu 3.367, 64 people, while several others trust 19 people (BPS, 2016).

Relationship of religion supported by local wisdom developed by each religion and Community of Concord. Local wisdom reflected in the motto of the town of Sukabumi is *reugreug pegeuh repeh repih* which means tough, sturdy, safe, peaceful, and unified (BPS Kota Sukabumi, 2008). Thus, it will manifest the life that gets along well and safely, including the Interfaith religious tenets and the motto of Compassion, Sharpening, Foster. The intent of the tip is the community life of mutual love of Sukabumi City love (compassion), to sharpen the sensitivity (exercise), and guides each other (foster).

There is no official document about Ahmadiyya Congregation Sukabumi, but according to Ahmadiyya mosque official news, Al-Furqon, at Parakan built in 1975. This is a sign that the Ahmadiyya are developing in Sukabumi began in 1975 with followers to this day more or less as many as 553 inhabitants. Until this study was done empirically, the situation against the Ahmadiyya Congregation group of informants did not want to put forward the amount only directly involved in the conflict, more or less around 250 people.

The Anatomy of a religious Conflict in Sukabumi

Anatomy of a religious conflict in Sukabumi Ahmadiyya Congregation in this study is outlined in some of the following; the cause of the conflict, the parties in conflict, and the onset of the conflict impact of the onset of conflict and conflict resolution in Sukabumi. Religious conflict itself can be defined as a conflict that occurs because of problems regarding religion, such as religious perspectives, rights, and morals. The conflict can also be related to government policies, legal systems, and moral outlooks in social life. Religious conflicts also have links to ethnic, national, political, and cultural disputes. The impact of this conflict can cause harm to the relationship of interaction and engagement in the social environment in a structural, intergroup, and interpersonal manner. Apart from that, religious conflict also causes severe impacts on the social life of the community (McKinney & Zannoni, 2015).

a. The cause of the occurrence of conflict

   The cause of the occurrence of the Ahmadiyya religious conflict between the Ahmadiyya with Non-Ahmadiyya in Sukabumi were different schools of religion and fanaticism of groups, they broke away from the Ahmadiyya community, absence of religious tolerance by the Ahmadiyya, Non-Ahmadiyya offense against Ahmadiyya Congregation, and breach of Covenant by the Ahmadiyya.

   The fundamental difference between fanaticism and religious schools of the Ahmadiyya with Non-Ahmadiyya Ahmadiyya in Sukabumi is one of the most fundamental causes of the conflict, the results of the investigation to some primary sources (the informant) and secondary sources (literature), there are three differences between the religious doctrine of the Ahmadiyya with Non-Ahmadiyya Ahmadiyya in Sukabumi first issue of Prophethood of Mirza Ghulam Ahmad, the two issues of revelation and the third issue of jihad (Batubara, 2017). These differences are the reason for the outbreak of the conflict (Alkatiri, 2014).

   The absence of an attitude to appreciate against Non-Ahmadiyya and not respecting the socio-cultural diversity to admit by the Ahmadiyya Congregation makes the value of tolerance not good. This form of religious intolerance by the Ahmadiyya. The Congregation's doctrine can be seen from the Ahmadiyya is taught to members of the group, either small children, teenagers, youth, or even parents that the Ahmadiyya, by all his conviction, was ordered to stay away from the group the Ahmadiyya.

The problem of the Non-Ahmadiyya Jama'at offense is a series of previous problems, namely differences in faith, the Ahmadiyah Congregation, which is exclusive and intolerant in the practice of community life so that the majority of community groups have a bad stigma on Ahmadiyah social and religious behavior which caused shapes attitudes, viewpoints, the difference in perception, behavior, and differences in social position in everyday life far from the expectations of the surrounding community, the two groups. It shows a sense of inherently that logically can create a situation in the environment that is not conducive, society is becoming a religious emotion (religious effective) be no harmony so is social relations, mainly because the majority of society feels offended because Ahmadiyya groups have been insulting, harassing, and/or degrading existence of Prophet Mohammed PBUH as a prophet has to tarnish Muslims (Rosyid, 2013).

The burning of the Mosque in Parungkuda have given birth to deal with, in this case, the Covenant between the Church and Non-Ahmadiyya, Ahmadiyya with authorities along with a regional mediator, military district command or *Kodim*, i.e., a treaty not to build the mosque again and have to live side by side within the religious life and social development. Nevertheless, that agreement appears to have been violated by the Ahmadiyya Congregation group, as they do the reconstruction with all the practice of their religious activities. Breach of this agreement later led to conflict occurs even more extensively and heated up between Ahmadiyya Congregation with Non-Ahmadiyya. In this situation, sociological factors exacerbate conflicts (aggravating factors), after an unknown factor triggers conflict and mobilizes conflict factors.

b. Conflicted parties

The first actor is a member of the Ahmadiyya as a direct perpetrator. In value, the members of the Ahmadiyya community are far from fury and crave life in conditions of conflict, but the changes have made the understanding they were displaced on the exclusive position of the fishing community in the middle of the polarization of the Sunni majority (Bonasir, 2021).

The second act as a direct perpetrator is a Sunni majority community in five subdistricts in the Regency Sukabumi. The presence of the Ahmadiyya Congregation had ruined the taste, heart, and creed interrupted in creating a welcoming environment, brothers and one vision in building together, and it could not make it because of the intolerance congregation in the Ahmadiyya at first.

The third actor to its indirect is those who are members of group social and religious observers which have to emotional closeness, religious sentiment and sympathetic to Islamic organizations such as the dominant group FPI (Islamic Defenders Front), and the (Islamic reform movement) and GOIB (Combined Unified Islamic Ummah). The province of actor that is not direct is a government of Sukabumi district consisting of Governors, the Resort Police Chief or *Kapolres*, Commander of the Military District Command or *Dandim* and Attorney Head of Sukabumi district, a secondary actor. The Government of Sukabumi district became securitizing actor positioning himself in double lines, trying to establish a conducive relationship with both the main actors with the capacity present in the conflict that is owned as the bearer of peace.

c. The process of occurrence of conflicts

According to the results of the study process of the occurrence of a conflict long enough and its nature suspended starting in 2008 to 2016 as well on a small scale involving multiple local communities or on a large scale involving many times in several

subdistricts in Sukabumi district, there is the process of the conflict that has spectrum a large conflict occurred in kampung Parakan Salak RT. 02/02 Desai/Sub. Parakan Salak Counties. Sukabumi. The action occurred on April 28, 2008, at 00.15 chronologically with the following:

1) On April 25, 2008, at 13.00-15.30 at Masjid At-Taqwa, Kp. Cisarandi Parakan Salak Sukabumi lasts *istiqosah*/prayer together to achieve a ban on Ahmadiyya Congregation by the Government of Indonesia, with the theme of "Through the Istiqosah We played the Ukhuwah Islamiyah to return to the Correct Aqeedah Ahmadiyah". The event was organized by the Forum of the Jamiatul Mubaligin Communication (FKJM) Parakan Salak Sub-district, Sukabumi, with Chief *Ustadz* Endang Abdul Karim and was attended by 450 people, including KH. Abdul Basid (Chairman of Islamic boarding school, An-Nizhomiyyah, Cicurug), KH. Hamdan Alawi (Chairman of Indonesia Muslim Youth Movement/GPMI) and KH. Mahmud Hasib (Chairman of Islamic boarding school, Anidjom Roasadikin Miyyah). The show is also filled with the reading of the claim against the existence of Ahmadiyya Congregation in Parakan Salak Sub-district.
2) April 28, 2008, the Ahmadiyya party 21.30 (Gugun and Iwan) upon an appeal of District Leadership Forum (*Muspika*) of Parakan Salak Sub-district decline a sign of the Ahmadiyya Mosque page residing in Al-Furqon.
3) At 23.00 o'clock in front of the t-junction of PTPN XIV Parakan Salak VIII factory has gathered some 500 people, then party and attempted to placate the masses and approach so as not to do anarchist.
4) After that 4 (four) people representatives of the District Leadership Forum (*Muspika*) and community leaders came to the home of Asep Saepudin (Chairman of the Ahmadiyya Branch Parakan Salak) to hold approach but the person does not exist at home. Then, those representatives of *Muspika* and community leaders return to the gathering place for the mass, but the mass already breaks down fences Furqon Mosque Al-page and began stoning the mosque. The mass had been cleared away by the Parakan Salak *Muspika*, but the mass kept throwing in the direction of the mosque Al-Ahmadiyya property Furqon.
5) At 00.15 the mass began burning the mosques of Al-Furqon and burning tables and chairs the *madrasa* of Al Furqon Mosque.
6) Then, 1 (one) unit of a fire engine from the Cicurug came to the scene, but in the Front Office, Parakan Salak Sub-district's car intercepted by 200 people.
7) At 02.30 mass began to dissolve, then at 03.00, 1 unit of fire engine came back with escorted members of military rayon command or *Koramil* members and sector police of Parakan Salak.
8) In 2009-2011 Furqon mosque and *Madrasa* Ahmadiyya Congregation belongs in use again as a center of Ahmadiyya Congregation activities by all members of the Ahmadiyah. The sealing is carried out by law enforcement officials.
9) West Java Governor Regulations issued on 3 March 2011, Furqon Mosque is done by sealing BAKORPAKEM (Supervisory Coordinating Body of Beliefs Society) Sukabumi and to his followers carried out a persuasive approach to willing to return to the teachings of the religion of Islam.

West Java Governor Regulations No. 12 of 2011 on the prohibition of the activities of the Congregation of the Ahmadiyya in West Java, which prohibit the Ahmadiyya to do teachings spread orally, in writing, or through electronic media; prohibit the mountboard organization name Ahmadiyya Congregation Indonesia in a public place; prohibit the installation of a nameplate on a place of worship, educational institutions, and others with the identity of the Ahmadiyya Congregation Indonesia; and prohibit the imposition of Ahmadiyya Indonesia Congregation attributes in any form.

10) Although there have been many followers of the Ahmadiyya Congregation successfully approach by BAKORPAKEM. However, the character JAI Sukabumi fixed activities are covered in addition to Masjid Al-Furqon. JAI Sukabumi party in December 2014 sends a letter to the National Commission on Human Rights (*Komnas HAM*) Regent of Sukabumi to open the seals of the Masjid Al-Furqon because such action has violated the Human Rights of followers JAI Sukabumi.
11) On March 3, 2015, Furqon Mosque in the seal and cannot in use for the dissemination of Ahmadiyya teachings, but the seal then opened by the residents of Ahmadiyya Congregation.
12) On June 29, 2015, Furqon Mosque in the seal for the second time with a pedestal and did not have permission from the province, but the seal was then opened by residents of the Ahmadiyya Congregation.
13) Local Regulations No. 10 of 2015 on the conduct of the public order and peace of the community: 1) give a warning and told residents who did not heed the warnings and orders may be subject to sanctions according to applicable legislation; 2) orders the Government authorities and local governments to take measures within the framework of constructing the safeguards and supervision of the implementation of this joint decision.
14) In 2016, Ahmadiyya congregation repaired the Furqon Mosque and used it as a place of worship of the Congregation of the Ahmadiyya in particular activities in the holy month of Ramadhan. The masses tried again to demonstrate and destroy the mosque. But the security officials quickly responded to the desire of citizens to close the mosque. In May 2016, there is a report that Ahmadiyya Congregation is returned to activities at the mosque.
15) At 7:00 Tuesday, July 25, 2016, The Municipal Police (*Satpol PP*) and members of the police, with a total of 160 personnel, did the sealing.

From the chronological process of occurrence of conflicts, conflict originated from something small and lightweight chaos, namely some locals over the behavior of some citizens of Ahmadiyya Congregation are hidden within the meaning still controlled by mutual appreciation as well as poses no physical contact, it became great because the community has not been able to accept the difference in extreme as an inevitability, the difference being the demarcation limit social interaction and even hostility instead of making a difference into a realization that human nature surely has different interests and goals.

d. Impacts of the onset of the conflict

Impacts of the onset of the conflict between the Ahmadiyya Congregation with Non-Ahmadiyya in Sukabumi were suspicion between the more powerful group. The two groups feel aggrieved at

each other, the loss of religious tolerance and community, the destruction of the unity and the unity of the community, and regional development is hampered. Suspicion between the groups more powerful post occurrence of burning Mosque in Sukabumi. Ahmadiyya Congregation feels worried about impending assault by the Non-Ahmadiyya, on the other hand, Non-Ahmadiyya suspects that Ahmadiyya Congregation remained with his beliefs and build a mosque again (Irwan, 2011). The two groups both Ahmadiyya Congregation or Non-Ahmadiyya, feel aggrieved at each other. Ahmadiyya congregation feel aggrieved as the victims of assault and violence, while Non-Ahmadiyya felt disadvantaged in terms of sacrilege of Islamic religion.

The conflict between the Ahmadiyya Congregation with Non-Ahmadiyya in Sukabumi signifies the loss of religious tolerance and society (Wahyudi, 2020). Religious tolerance that had previously wanted to built by a combination of Islamic organizations that are not in conflict as a mediator with the activities instantly lost post occurrence of assault and arson. Simultaneously, Non-Ahmadiyya does not feel assault and violence perpetrated splitter is unity and the unity of the community because that breaks the unity and the unity of the Congregation is the Ahmadiyya. They always emphasize the identity of his teachings. This causes any Non-Ahmadiyya is reluctant to discuss again with the Ahmadiyya Congregation that should have been punished for tarnishing the religious teachings of Islam.

Post-conflict leaving only sorrow and little hope of living a life together again in the Ahmadiyya group, while Non-Ahmadiyya goes back with her group. So that each group is indifferent or loses awareness among them, the Congregation does not regard the Ahmadiyya rejection, intimidation, and violence that they receive and still cling to the belief the Ahmadiyya teachings, while Non-Ahmadiyya ignores the distress, sorrow that befell post-war attack on Ahmadiyah Congregation such as pain, loss of relatives and the absence of a place to live.

Regional development requires unity and the unity of all aspects of society, while regional development not be done properly if the community still in the conflict that led to the suspicion between the more powerful group, the two groups who feel aggrieved at each other, the loss of religious tolerance and community, the destruction of the unity and the unity of the community. Regional development cannot be implemented properly without unity and unity, while unity and oneness are one form of regional development that has devastated the post-occurrence of conflicts between the Ahmadiyya Congregation with Non-Ahmadiyya.

e. Conflict Resolution in Sukabumi

Some approaches are conducted in the process of conflict resolution Ahmadiyya Congregation in Sukabumi district that is done using the approach of structural and social approach. Structural approaches in meaning the approach made by the formal apparatus of Government, both the Executive (the Government up to the village head) and the judicial area (police resort and command of the military district), which is done through the utilization of apparatus to provide supervision, control, and direction of the Ahmadiyya community and Congregation groups around. In limited, Sukabumi Government through BAKORPAKEM constantly monitors the activities carried out by the Congregation, including the Ahmadiyya community and Islamic organizations during this critical and reject the Ahmadiyya's existence, so the incidence of damage as occurred in 2008 did not happen again.

The socio-cultural approach to that question is the system of norms that

allow the creation of cooperation between members of the community with the Ahmadiyya Congregation to avoid conflict, this is done through the Indonesian Ulema Council (MUI) for appeal back to the Muslim majority and is forbidden spread the pragmatism. The MUI invites them to blend in with normal society and social participation, in recognition of the efforts of 18 residents of the Congregation Building in penance vowed Ahmadiyya Islamic Center Sukabumi district was led by Chairman MUI Sukabumi district and witnessed by MUI sub-district and *Muspika* as well as Regional Leadership Forum (Muspida) Sukabumi district (Irwan, 2011). As well as work is done *Fopulis* (Interfaith Youth Forum Sukabumi) Ahmadiyya congregation had started to maul the Prophet can follow along, active in the activities of the clean city Sukabumi, blood donation, iftar food and drink (*takjil*) sharing in the month of Ramadan as well as *lajnah imaillah* (a body for the Ahmadiyya Muslim Community Women) affiliated to the programs of Integrated Healthcare Center (*Posyandu*). The Ahmadiyya Congregation is still not much shifted from his conviction. It appears from the results of the depth discussion with a resource person that Ahmadiyya Congregation has survived by using internal strategy namely Loyalty against Leader (Mirza Ghulam Ahmad).

Religious Conflict Resolution in Sukabumi

Conflict resolution can help reduce, eliminate, or stop conflicts. This resolution can be divided into several aspects, such as negotiation, bargaining, mediation, and arbitration. In conflict management, it is necessary to design an effective strategy to reduce conflict dysfunction and maximize the constructive function of conflict so that it can increase effectiveness and become learning in an organization. However, the relationship between strategy and effectiveness of conflict management still needs to be studied more deeply (Rahim, 2000).

Religious conflict resolution between Ahmadiyya Congregation with Non-Ahmadiyya in Sukabumi is done via a few steps with sociological approaches include the formation of Team Handlers JAI, socializing schools of true religion by MUI, Socialization harmony and unity of the nation by *Kodim*, hospitality to the parties by Village Guidance Officer (*Babinsa*). *Babinsa* as mediators conducting joint activities, the addition of the local *Koramil* post with this step and the following stages:

1. The formation of Team Handlers JAI by MUI, the Attorney, Indonesian Military (TNI), Indonesian Police (Polri), and *Kodim* Sukabumi. MUI has a significant role in providing teaching materials for the Ahmadiyya and Non-Ahmadiyya. According to the Sharia, the congregation provided materials about understanding a true religion for the Ahmadiyya. Meanwhile, for the Non-Ahmadiyya, the materials are about the sense of true jihad and Islam as a religion that teaches peace and does not do violence. The prosecutors acted according to his duties in prosecuting the conflicted parties following the offense and the Indonesian Police acted according to his duties in arresting the perpetrators of acts of violence. Indonesian Army (TNI AD), in this case *Kodim* Sukabumi, acted as mediator between the Ahmadiyya Congregation with Non-Ahmadiyya in order not to interfere with each other and each other's conflicted again.
2. Socializing schools of true religion by MUI

   MUI Sukabumi has a significant role in providing the materials of true religion for the Ahmadiyya and Non-Ahmadiyya for both sides to not prolonged the conflict. The MUI provides the religious material in the form of socialization attended by both sides. Socialization in this regard emphasized two things, i.e.,

Prophet Muhammad as the cover of the prophets and religious understanding of the teachings of the Islamic religion of peace.

Socialization carried out by MUI was performed one month post the onset of the conflict, though the following socialization Ahmadiyya Congregation agrees or justifies explanation of MUI, but after socialization they back to their belief. The socialization that has been done by MUI does not affect at all. A strong doctrine and understanding cause the Ahmadiyya beliefs to already firmly entrenched. Besides having done socialization, they are back at the group that allows leadership or character on Ahmadiyah to give back the original belief as taught in the Congregation the Ahmadiyya.

The socialization about jihad and Islam as a religion that brings inner peace can be said less successful. After the socialization takes place, the Ahmadiyya and Non-Ahmadiyya seem in peace side by side, but after the socialization, the Ahmadiyah felt offended by and remains in their beliefs. On the other hand, the Non-Ahmadiyya still assume that the Ahmadiyah is apostate heathen. Further, there is a community of Non-Ahmadiyya who justifies and follows material Socialization with wisdom and implemented in the life of society.

3. Socialization of Harmony and Unity of the Nation by TNI AD

   TNI AD, in this case *Kodim* Sukabumi, did socialization from village to village about the importance of harmony and unity of the nation. Socialization material is *Bhineka Tunggal Ika* that refers to unifying the nation. So, the Ahmadiyya Congregation with Non-Ahmadiyya is invited in an atmosphere of how harmonious the life pillars side by side, how hard and to lose in case of war or hostilities.

   The harmony of life pillars side by side is shown with a variety of real-life examples, such as in Papua which has a principle of one three-stone stove which means one family consists of 3 different beliefs but remain pillars side by side and more concerned with unity and concord in the family and examples of other life. The important role is now in the hands of members of the TNI AD in charge of dealing with the conflict to give an understanding that the parties can accept the meaning and implementation of union and unity.

4. *Babinsa* as Mediator

   Babinsa as a mediator trying to create an atmosphere of a conducive environment and harmonious community relations, thus severely screwing things each party would be prevented and proved that their concern is not true. As concerns, the Non-Ahmadiyya traumatic assault case back then joined the Non-Ahmadiyya Babinsa protect from invasion, instead of giving an understanding Babinsa Non-Ahmadiyya not to attack or engage in other acts of violence. On the other hand, the Non-Ahmadiyya concerned if the congregation build the Ahmadiyya Mosque again. *Babinsa* calms the Non-Ahmadiyya and reminding not to accuse or too worried hastily. *Babinsa* also gives the sense that if the Ahmadiyya build the mosque, then the conflict will fire again. Furthermore, Babinsa suggested the Ahmadiyya to join the general Mosque.

5. Create a Mapping Conflict

   The goal of mapping the conflict is to understand the situation better, to see the relationship between the various parties more clear, to explain the layout of the power, to look at the balance between the parties, to see its allies or potential allies, seeking to identify early intervention and to evaluate what has been done.

6. Make A Triangular Conflict

   Analysis tools look at various factors related to the attitudes, behavior, and context of each of the main parties involved. The goal is to identify the attitudes, behaviors, and contexts of each

of the main parties to analyze how factors influence each other, connect factors with the needs and fears of each party, and identify the starting point of intervention in a given situation.

7. Make the Tree Conflicts
   Conflict analysis tools with a picture of a tree to help sort the principal issues of a conflict by identifying three things that are the core of a problem, knowing the reasons initially and those effects that arise from the problems that arise exist and the last.
8. Designing Stages of Conflict
   Conflict analysis tool using a chart showing increase and decrease the intensity of the conflict within the specified timescale. There are five stages of conflict i.e. pre-conflict stage, the stage of confrontation, crisis stage, stage, and post-conflict stages.
9. Hold Joint Activities
   A life committed on both sides tends to be clumped, activities conducted limited on each group, this led to the absence of a congregation called the Ahmadiyya with Non-Ahmadiyya. Therefore, *Babinsa* invites both parties to organize and follow joint activities, such as doing a joint security system (*Siskamling*), work program, study, and discussion.
10. The Addition of the Local *Koramil* Post
    Ahmadiyya congregation feel protected from acts of violence over the presence of *Babinsa* amongst the people. The Ahmadiyya proposes the addition of the *Koramil* Post Ahmadiyah at places where are prone to the onset of the conflict between the Ahmadiyya congregation with Non-Ahmadiyya. On the other hand, Non-Ahmadiyya also approved proposals from the Ahmadiyya Congregation, so the post invited was implemented. Also, both parties feel comfortable with the addition of the post is invited to do the surveillance inherent and control the attitude of the two sides.

CONCLUSIONS, RECOMMENDATION, AND LIMITATION

Based on the results of analysis and discussion, then it can be taken conclusion as follows:

a. Religious Conflict Anatomy Ahmadiyya Congregation that happened in Sukabumi can be seen from the cause of the onset of the conflict, the parties in conflict, the onset of the conflict, and the impact the occurrence of conflict in Sukabumi of West Java. The cause of conflict among them is different schools of religion and fanaticism of groups. The Congregation broke away from the Ahmadiyya community, absent religious tolerance of the Ahmadiyya, Non-Ahmadiyya offense against Ahmadiyya Congregation, and breach of Covenant by the Ahmadiyya. Conflicted parties, namely the conflict between the Ahmadiyya Congregation with the local community, and the conflict between the Ahmadiyya Islamic Organization with others (GOIB, FPI, and lines). Impacts of the onset of the conflict include the following; suspicion between the more powerful group, the two groups feel aggrieved at each other, the loss of religious tolerance and community, the destruction of the unity and the unity of the community, as well as regional development hampered.
b. Religious conflict resolution between Ahmadiyya Congregation with Non-Ahmadiyya in Sukabumi is done through several steps including the formation of Team Handlers JAI by MUI, the Attorney, TNI, *Polri*, *Kodim* Sukabumi, Socializing schools of true religion by MUI, socialization harmony and unity of the nation by TNI AD, hospitality to the parties by *Babinsa, Babinsa* as mediators, conducting joint activities, the addition of the local *Koramil* post. The formation of Team Handlers JAI

was implemented by the MUI, the Attorney, TNI, POLRI, Kodim Sukabumi based on task and role. Socializing schools of true religion by MUI emphasized the understanding of Islamic jurisprudence as a denial of the Prophethood of Mirza Ghulam Ahmad, and the understanding of jihad and Islam as a religion of peace a rejection of acts of violence committed Non-Ahmadiyya. Socialization harmony and unity of the nation by TNI AD emphasize the importance of unity and unity as well as the losses of war and hostility. Hospitality to the parties by Babinsa per day. *Babinsa* as mediators is where the vent both sides. Hold joint activities such as work, study, and an act of Congress. The addition of the local *Koramil* post made on the proposal of the Non-Ahmadiyya and the Ahmadiyya. They feel unprotected over the presence of *Babinsa* at the center of the community.

Of some of the conclusions of the above things can be recommended as follows:

1. Academic Advice
   a. Should more comprehensive research be needed regarding the MUI status in the legislation, given the MUI thus relied upon Ahmadiyya Non-assault against Ahmadiyya Congregation labeled heretical.
   b. Required follow-up research of the limits to appropriate worship inside the beliefs adhered to as guaranteed Constitution of 1945. Then the related laws and regulations that govern religious sacrilege. So it can be known to the party that has the right to decide, how is said as a sacrilege, and who is the executor of punishment.
   c. Further research is needed about the role as well as the related flow of Islamic organizations or beliefs, so it can be known to the lay religious teachings are contained in the organization or on the flow of the adhered, and how with the organization that is not a populist religion but the religion-based, considering labeling Ahmadiyah heretical Congregation is not clear on the organization or flow that adhered.
2. Practical Advice
   a. The Central Government should take over fully expressly address the question of Joint Decision policy, Minister of religious affairs, the Minister of the Interior, and the Attorney General (a case study of religious Harmony) in cases related to the Ahmadiyya.
   b. Suggested the LCS number 3 in 2008 about the commands and prohibitions against JAI (Worshipers Ahmadiah Indonesia) should be the status of the enhanced status of LCS became a Presidential Decree (*Kepres)* or into law.
   c. Practice implementing the resolution should consider sociological aspects in the field, not just through a purely legal approach.

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