

Empirical Analysis the Government and Private Intervention Model for Social Conditions Recovery of Public Economics at After Poso Conflict

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Abstract

Anyone can get a conflict, as the case in Poso District. Conflict was occurred repeatedly from December 1998 to 2001, although conflict resolution has been implemented through the Peace of Malino I and Malino II. Many people dies, property burned and many refugees cannot return to their hometowns. They look for new settlements and becoming new communities by reorganizing their socio-economic life. They began to reorganize their social relationships and livelihood resources. This study is aimed to analyze the model of Government and Private interventions to restore the socio-economic conditions of Poso District post-conflict. Kawua, Petirodongi and Pamona urban villages are the study location. The three urban villages become new settlement for refugee from 20 urban villages. The respondents are 98 heads of households to answer research questions. The data is analyzed by qualitative and quantitative analysis tools. Research results shows that conflicts have an impact on socio-economic conditions change for displaced communities as mass migration, broken relationships, livelihoods changes, emergence of a prolonged sense of trauma and limitation of customary activities. It need intervention model to improve the condition of refugees post-conflict recovered or to minimize the problem post-conflict. It needs intervention model in form of programs, both from government and private sector as a solution to the refugees problems to recover their socio-economic situation.

Keywords: Conflict, Refugees and Economic-Social Transformation

INTRODUCTION

The Poso District land is about 8,712.25 km² or 12.81 percent of land area of Central Sulawesi province (BPS, 2015). The agricultural becomes dominant sector and largest contributor at 40.98 percent to Poso District GRDP and main source of livelihoods. It can absorb labor above 59 percent of population for aged 15 years and over.

Poso District's inhabitants are very heterogeneous. They ethnically and religiously live in a deeply conserved social harmony in a concise collective called *sintuwu maroso*, it means strong unity, similar to slogan "strong in unity, divorced we collapse".

Poso conflict since December 1998 to 2001 has destroyed the power *sintuwu maroso*. Conflict has devastated all the joints of life, both social and economic. The data shows there are more than 1.129 people dies, 1754 houses burned, with number of refugees reached 93,254 inhabitants (Depsos, Poso, 2007). There are 46 percent of refugees are located in Poso District, 34 percent in Palu City, and rest are spread in several other districts even North Sulawesi Province. There are no close relations between people, burnt property and mass evacuation. Total economic activity of community was paralyzed during the unrest period.

The impact of conflict affects on changes in social order, such as the decline of social relationships, kinship gap, breakdown of economic order that becomes the buffer of life, loss of shelter and family members and even the head of family as the backbone of family economy.

Post-conflict phenomenon shows mass transfer. It creates sense of trauma to make them do not return to area of origin. Those who return to their place of origin have to hack back their jobs and some are switch to important jobs to get quick income. Some people are no longer gardening. They switch public employment into other sectors, from primary / traditional sector (agriculture / fishermen) to secondary / industrial sector (motorization / services / trade) and vice versa from secondary sector to primary sector. During the conflict period, aid came from various government and private parties through CSR funds as well as NGOs from domestic and overseas.

Above description shows interesting case for further study through a research entitled "empirical analysis the government and private intervention model for social conditions recovery of public economics at Poso after conflict post". The research question is how to model public and private intervention for social conditions recovery of public economics at Poso after conflict post

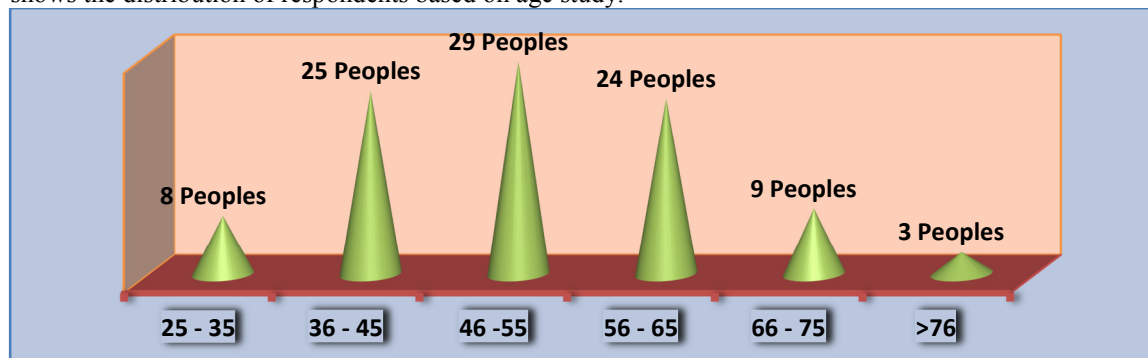
RESEARCH METHOD

This is a descriptive research. Singarimbun and Efendi (1991) use it to describe a certain phenomenon in detail, systematic and factual. The method used is the Survey (sampling Survey). The method is performed to some population to represent the population.

Poso District was determined as a research location. The consideration is conflict in Poso District had serious impact on all aspects of community life, both from social and economic aspects. Poso District has 19 sub-districts; three sub-districts are used as research samples, namely Kawua Village at South Poso Subdistrict, Pamona Village at Pamona Subdistrict and Petirodongi Village at North Pamona Sub-district. These three are chosen because the distribution of three regions comes from 20 representative villages and having mountainous, terrain and coastal areas. The research samples are 98 households from Poso District who have conflict, refuse return to their area of origin, and live in one place in Poso District area.

RESULTS AND DISCUSSION

The description of 98 samples is follows. The respondents ages are between 46 - 55 years. There are 86 people (87.76 percent) belong to productive age, remaining 12 people (12.24 percent) are above 65 years. Figure 1 shows the distribution of respondents based on age study.

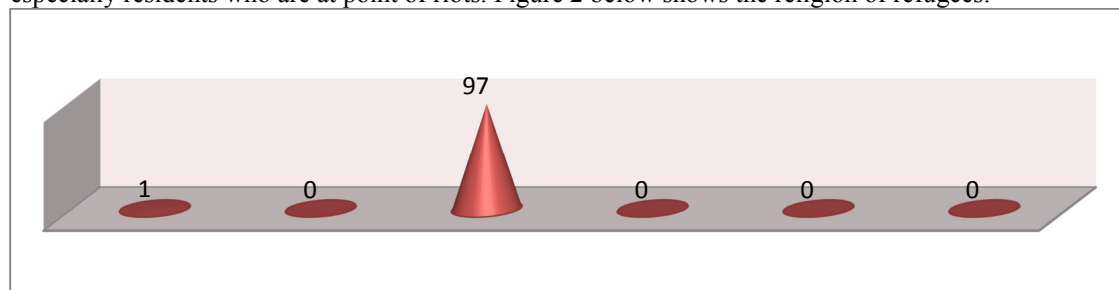


Source: Primary Data Processed, 2016

Figure 1. Respondents Age

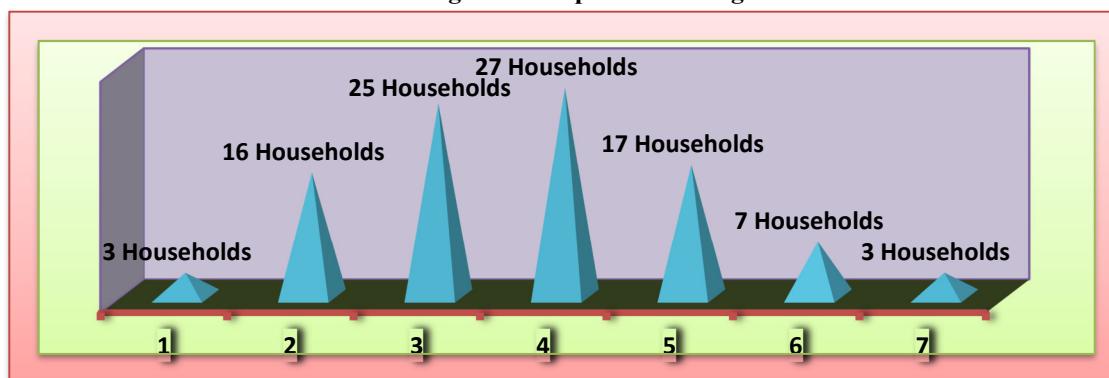
Total 98 households heads hope to move to a new location (Pamona Village, Petirodongi Village, and Kawua Village). They want a better life economically, since the age is still productive.

The respondents who live in slope area at mountainous plains adhere to Protestant Christianity. The Coastal region dominantly adhere Islam. Conflict has caused the population to flee without see the tribes and religions, especially residents who are at point of riots. Figure 2 below shows the religion of refugees.



Source: Primary Data Processed, 2016

Figure 2. Respondents Religion



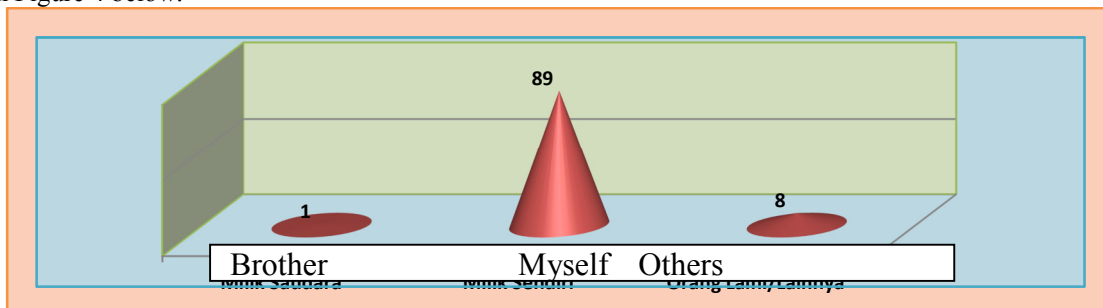
Source: Primary Data Processed, 2016

Figure 3. Family Members

Figure 3 shows 3 respondents with family members of 7 people, and 27 respondents have four household

members.

Research respondents in new areas have not yet fully control their assets, such as houses and land. It is shown in Figure 4 below.

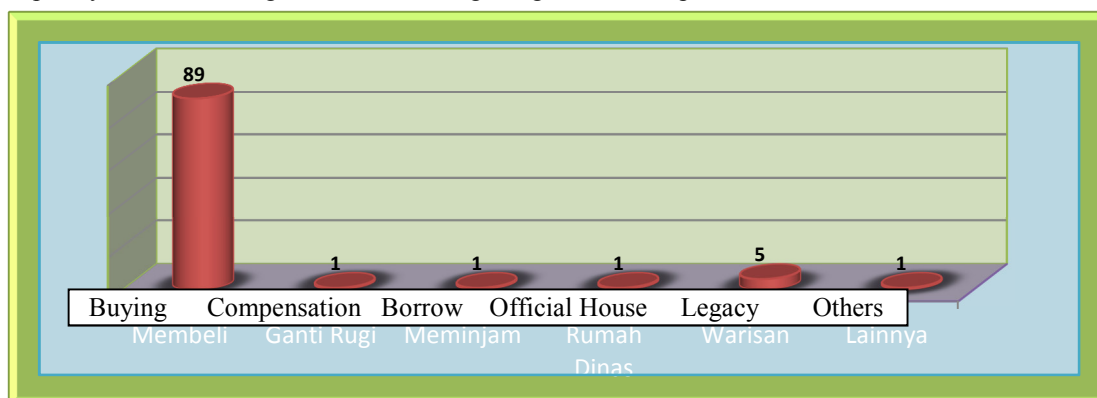


Source: Primary Data Processed, 2016

Figure 4. House / House Ownership

One respondent uses a relative's house as a residence after the conflict, and 89 people had their own homes. There are eight people live in others people house. Other categories in this study are: i) 1 person live in a family-owned house for a while, ii) 4 person lending for free, iii) hiring as many as 2 people, and iv) 1 person uses the official house.

The figure below shows how respondents get home and land. They have various ways the refugees acquire assets, such as by buying, compensation, borrowing, official house and others. Official housing and borrowing has temporary status or use rights. The interesting things are five respondents have inheritance house and land.

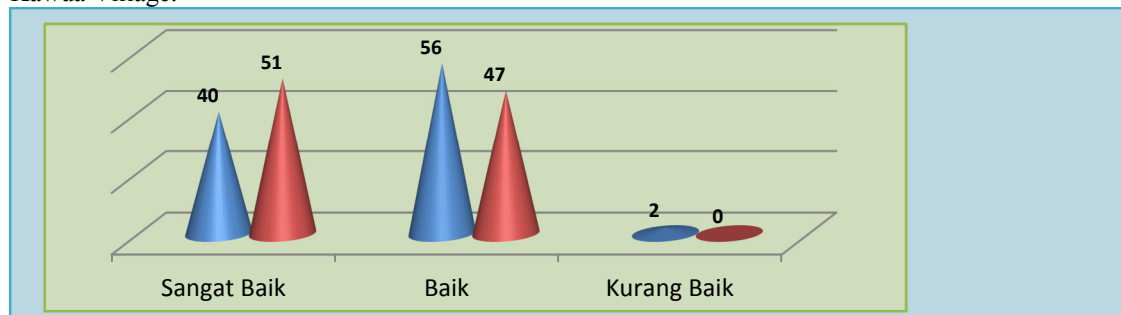


Source: Primary Data Processed, 2016

Figure 5. Home / Land Acquisition

Community Response to Refugees While Moving and Current

Figure 6 shows the response of local people's acceptance when the refugees decided to evacuate from a vulnerable area to relatively safe area. The relatively safe area is new locations such as Pamona, Petirodongi and Kawua Village.



Source: Primary Data Processed, 2016

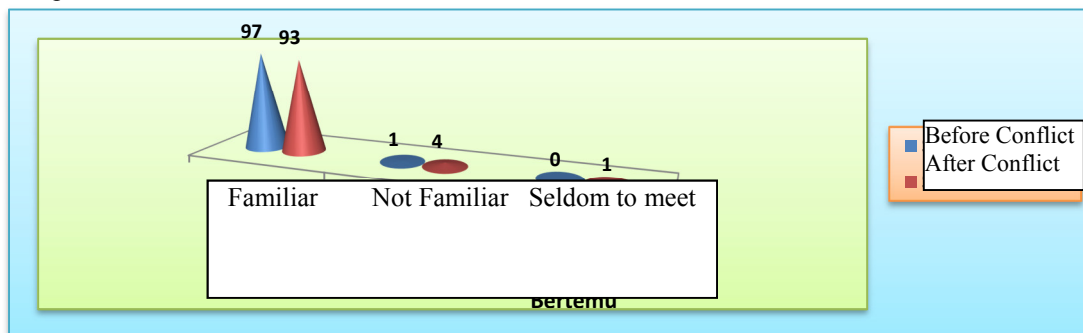
Figure 6. Community Response to Refugees Move

The interviews results indicate that 40 respondents very accepted by community when they moved. This means that at beginning of living in refugee community response is very good. There are 51 respondents said very good public acceptance to date.

Same research question is used to know more deeply the presence of refugees in new residential areas.

Along with with time travel, 56 respondents said local people acceptance are very good research, 47 respondents said are good. While the community acceptance also declined, 2 respondents said the current acceptances are poor. This indicates that as time goes not local communities accept the presence of refugees in their area. This means that immediate measure should be done to avoid the new friction between refugees and local communities.

Figure 7 proves the kinship relationship. Before the conflict, there were 97 respondents answered intimately, but after the conflict, it declined to 93 respondents. At same time, 4 respondents answered less familiar, and 1 respondent is not familiar after the conflict. This means that refugees in new areas do not always get comfortable atmosphere.

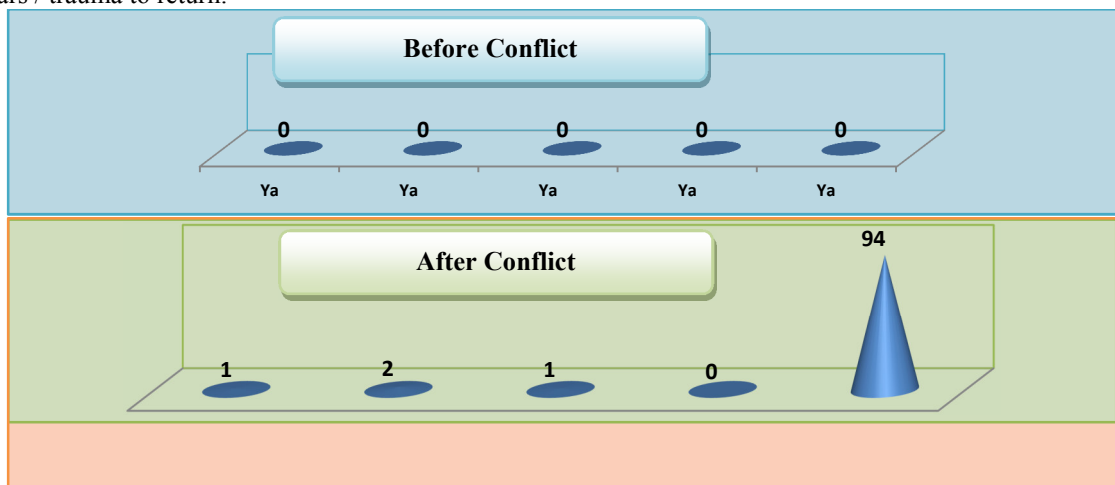


Source: Primary Data Processed, 2016

Figure 8 Kinship Relationships

Figure 9 below shows the kinship between refugees and local people with different faiths (Islam and Christian) before and after the conflict. It explains reasons or answers before and after the conflict that do not want to be adjacent to a particular religious.

None of respondents answered the kinship relationship before the conflict. It is difficult to know more deeply the reason why respondents did not answer the kinship relationship before the conflict. Furthermore, kinship relations after the conflict show various reasons. From 98 respondents, 1 respondent gives environmental factors. This means that respondents do not want together with people of different beliefs. The 2 respondents said they felt insecure and traumatized with people of different faiths (especially Islam). Furthermore, one respondent answered only by chance has neighbors with different beliefs. The 94 respondents did not give a reason. This research results shows Christian minority communities lives in Muslim majority areas. They feel fears / trauma to return.

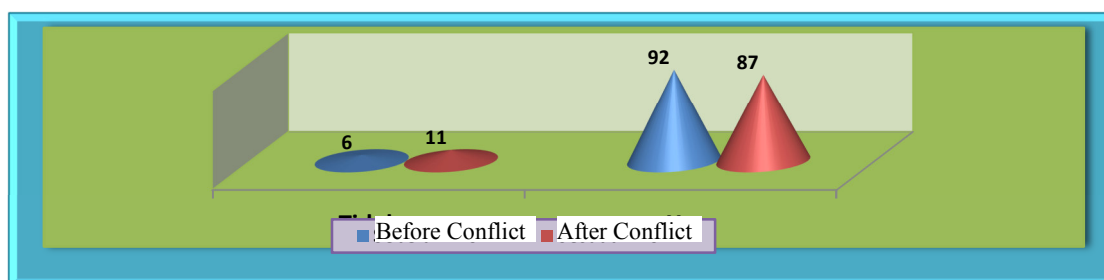


Source: Primary Data Processed, 2016

Figure 9. Reasons for None Neighboring with other Belief

Social Activities Based on Local Wisdom.

Long ago before the horizontal conflict, Poso District has social activities celebration as an expression of gratitude when and after the rice harvest. It is known as "*Padungku*". This celebration is very busy with presence of family, friends and other neighbors who do not know the differences of belief. The celebration is coupled with meals and drinks, visit each other, also celebrated in churches and accompanied by other cultural activities as *Moende / Dero* as expression of joy.

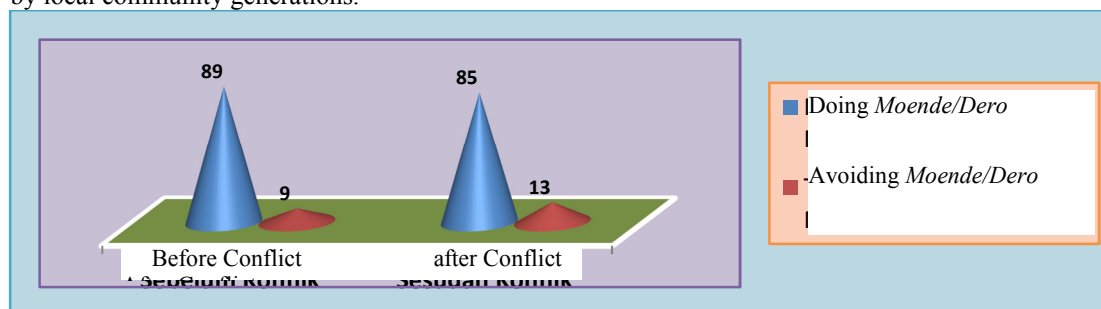


Source: Primary Data Processed, 2016

Figure 10. Decision to Activate *Padungku* Before and After the Conflict

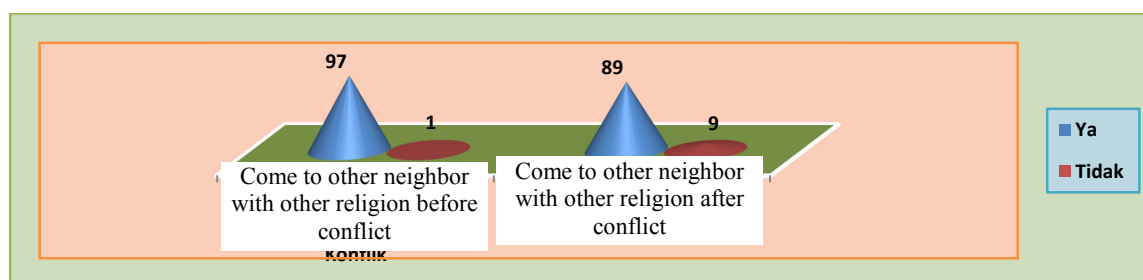
Figure 10 shows the decision to engage activities before and after the conflict. Before the conflict, there were 6 respondents make celebration, and after the conflict, it increases from 6 people to 11 people to do *padungku* activities. After the conflict, although it decreased from 92 to 87 respondents, it also decided to do the celebration.

Figure 11 shows the respondent's decision to do the *Moende* activity or known as *Dero* activity before and after the conflict. *Moende* or *Dero* is a mixture of art activities dance and singing in a circle accompanied by drum beat and guitar. It involves the crowds of men, women, young and old alike fused hand in hand. *Moende* or *Dero* is almost unaffected by horizontal conflict that occurred 19 years ago. Before the conflict, 91 percent or 89 respondents decided to keep doing *Moende* or *Dero*, and abstain 9 respondents or 9 percent. After the conflict, *Moende* or *Dero* activities decreased to 87 percent or 85 respondents, abstain increased from 9 percent to 13 percent or 13 respondents. This means that activities of *Moende* or *Dero* is still done by local community, because *Moende* or *Dero* is a cultural activity based on art of dance and singing that has become a tradition for by local community generations.



Source: Primary Data Processed, 2016

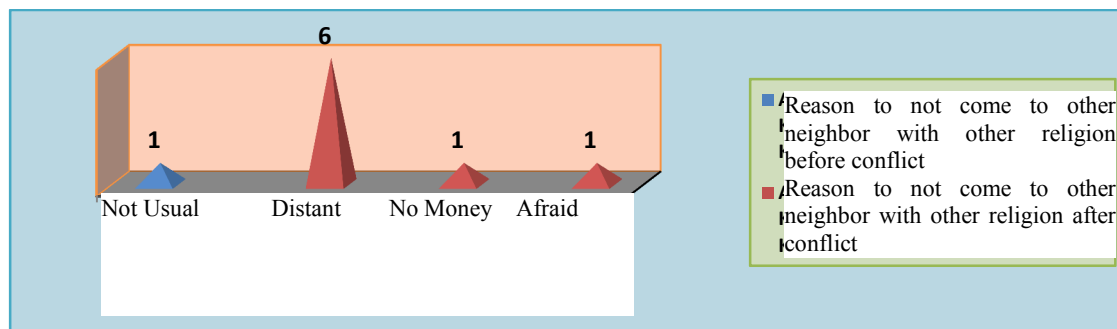
Figure 11. Decision to Conduct *Moende* / *Dero* Activities



Source: Primary Data Processed, 2016

Figure 12. Come to other neighbor with other religion before and after conflict

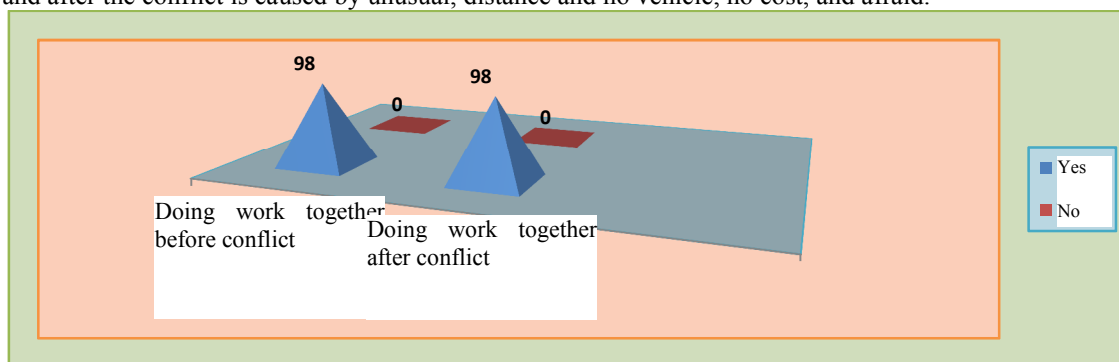
The most interesting thing about from figure 12 image is come to neighbor with other religious before and after the conflict. Before the conflict there were 97 respondents held a friendship to other neighbors religious, while 1 respondent did not. After the conflict there was, 89 respondents still keep the relationship to other neighbors religious, while 9 respondents abstain. This means that majority of respondents still maintain relationship with other neighbors religious. This condition indicates that respondents who have refugee status before and after conflict still keep friendship with other religious people.



Source: Primary Data Processed, 2016

Figure 13. Reason to not come to other neighbor with other religion before and after conflict

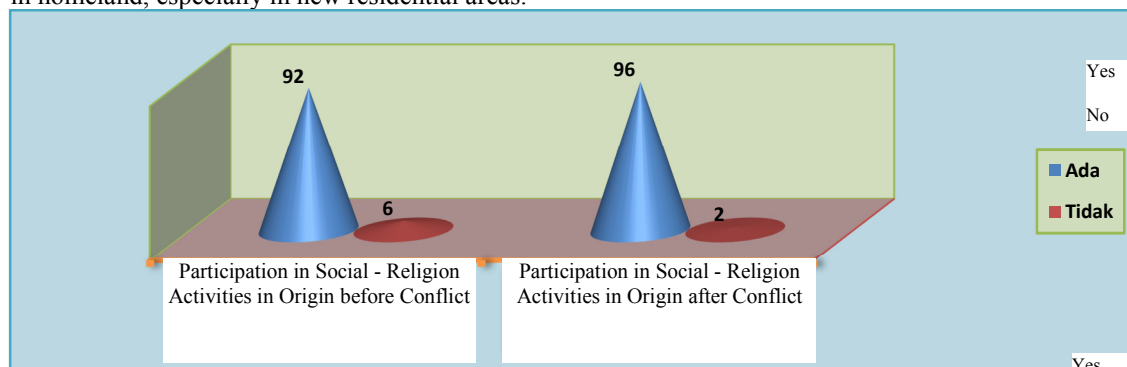
Figure 13 illustrates the decision to come to other neighbors religious before and after the conflict. While Figure 14 illustrates the reasons to come to other religious before and after the conflict. The reason for not come to other neighbors religious before the conflict was 1 respondent answered that it is not usual to stay in touch. The reason is not to stay in touch with other neighbors religious after conflict show 6 respondents with quite diverse reason, partly because the distance and not have car. There is also an answer no money by 1 respondent, and there is a respondent answered afraid. This means the reason to not come to other neighbors religious before and after the conflict is caused by unusual, distance and no vehicle, no cost, and afraid.



Source: Primary Data Processed, 2016

Figure 14 Active in Gotong Royong Activities before Conflict and After Conflict

Figure 14 below shows the work together activities before and after the conflict. The work together activity is one of much social capital in Indonesia. It is a characteristic of culture that thrives in society. Overall 98 respondents are still doing mutual cooperation activities before and after the conflict. This condition indicates that respondents in area of origin before and after conflict in new residential areas still maintain mutual cooperation activities. This means that respondents still maintain mutual cooperation as a power of social capital in homeland, especially in new residential areas.



Source: Primary Data Processed, 2016

Figure 15. Participation in Social - Religion Activities in Origin before and After Conflict

Decision to follow the social - religious activities in area of origin of respondents before and after the conflict is shown in Figure 16. Before conflict, there are 92 respondents stated actively follow the social activities in area of origin. Another answer, there are 6 respondents said not actively follow the social - religious activities in area of origin. Meanwhile, after the conflict, 96 respondents stated that they actively participate in religious social activities in their area of origin, and only 2 respondents stated that they are not actively participating in religious social activities in area of origin. This means that liveliness of respondents follows the

religious social activities in area of origin after the conflict is higher than before the conflict. While those who are not active in following religious social activities in area of origin tend to decrease after the conflict.

Transformation of Community Economy after Conflict in Poso District

The economic transformation of people after the Poso conflict switches the livelihoods. In order to get an overview of process of economic transformation of people after the conflict, it starts with tracing the work that became a source of income for people before and after the conflict.

Employment of Respondents Before and After Poso Conflict

Table 1 below compiles the work of respondents before and after the Poso conflict. There are 13 types of jobs that become sources of income. Here is the type of work.

Table 1 Type of Respondents Work Before and After Conflict

Work Type	Before Conflict	%	After Conflict	%
Farmer	59	60.20	48	48.98
Farmer worker	1	1.02	1	1.02
Part Timer	1	1.02	-	0.00
Household	1	1.02	1	1.02
Pension	4	2.04	4	4.08
Public Employee	18	18.37	23	23.47
Private Employee	10	10.20	4	4.08
Craftsman	0	0.00	2	2.04
Tapper Sapper	0	0.00	1	1.02
Trade	1	1.02	4	4.08
Not work	3	3.06	3	3.06
<i>Ojek</i>	0	0.00	5	5.10
Building Worker	0	0.00	1	1.02
Others	0	0.00	1	1.02
Total	98	100.00	98	100

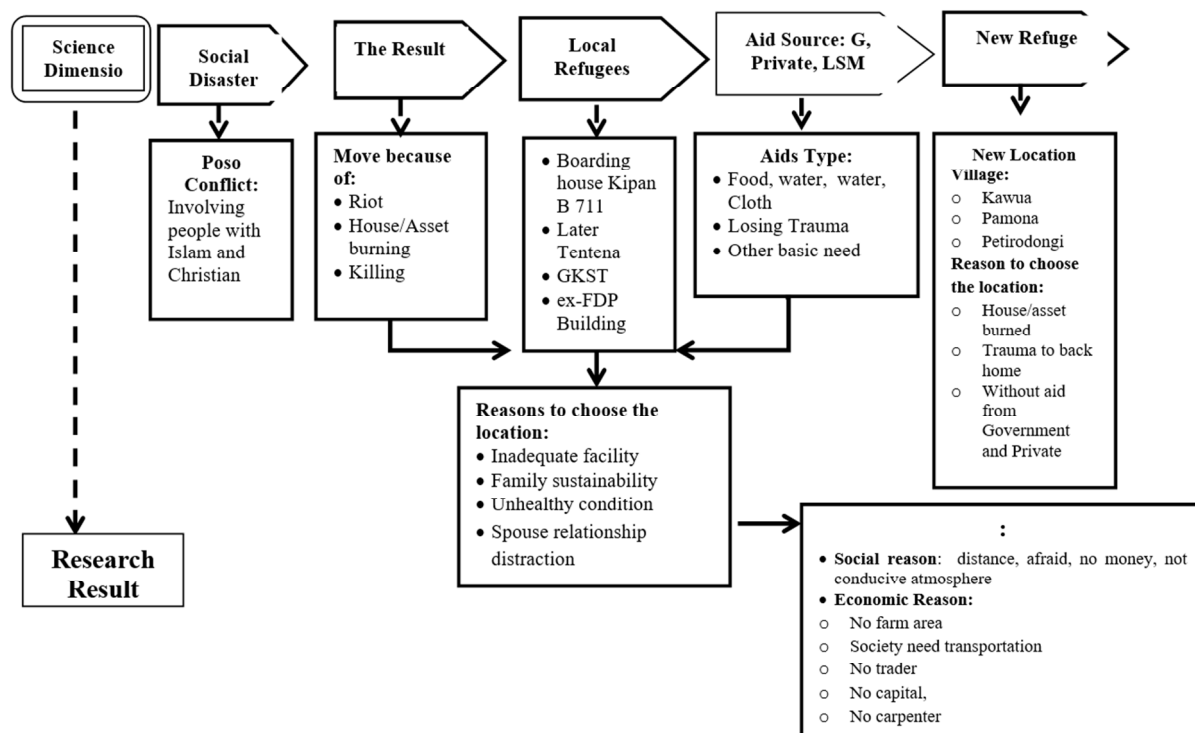
Source: Primary Data Processed, 2016

The most work type for income source of respondents is the farmers. It is seen that before the conflict reached 60 percent (59 respondents) and after the conflict decreased to 48.98 percent or 48 respondents. It means 12 respondents no longer farming. The work that became the second most preferred choice of respondents was as PNS. Before Poso conflict respondents work as civil servants reached 18.37 percent (18 respondents) and after the conflict increased to 23.47 percent or 23 respondents. This is possible because of splitting of village and subdistrict. The next is self-employed, before the conflict reaches 10.20 percent (10 respondents) and after the conflict decreases to 4.08 percent or only 4 respondents, because they have no capital anymore. Before the Poso conflict the respondents who chose to become merchants only 1 percent, and after the Poso conflict it increased to 4 percent. Similarly, type of work as an public driver before Poso conflict, none of respondents worked as motorcycle taxi (*ojek*), but after the conflict in new residential location of respondents who chose the work as *ojek* 5 people, this happens because new settlement need two-wheeled transportation (motorcycle taxi), and from respondent side with motor ownership capital has been able to do the job. Respondents who choose to become construction workers and other jobs, tapper sap tapper 1 respondent respectively. Of 13 types of occupations of respondents, still found respondents who have not chosen a job or unemployed as much as 3 percent or 3 respondents.

Economic and Social Transformation Model

Taking into account the aspect of social transformation and economic transformation, conflict has caused a shift both economically and socially. The series processes and phenomena are described in a model to facilitate the understanding of sequence of events. Because the Model is a representation of a phenomenon, either real or abstract by highlighting the most important elements of phenomenon. Dedy Mulyana, (2007); McQuail and Windahl (1981) explain that Model is a description of a part or a reality that is made simple in graphical form so explicitly that model is a picture (not just a picture) in form of a graph of a part or a whole simplified reality. Littlejohn (2009) also states that Model is Representation. It means that model is a symbolic representation of an object, process, system or idea that can be graphical, verbal or mathematical images.

The figure below shows model of post-conflict and post-conflict economic and social transformation of communities in Poso



CONCLUSION

Poso District People after conflict has changed or transformed in both economic and social sectors. This economic sector is indicated by change in employment sector there is a decrease and there is an increase or switch to other field work. Social transformation can take place naturally, but the process of movement will run more slowly. To accelerate the process of transformation required stimuli by both government and third parties (private / NGO).

The model is a representation of a phenomenon, either real or abstract by highlighting the most important elements of phenomenon. The conflict affects the changing socio-economic conditions of displaced communities. In order for condition of refugees post-conflict to recover as normal or to minimize the post-conflict problem, it is necessary to model the intervention in form of program, from either government or private as the solution for refugees, so that their socio-economic condition recovered as before the conflict occurred.

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