

Communal Conflict and the Resolution Efforts In Mataran City

Dr. Muhammad Natsir, SH., M. Hum¹

Abstract

The conflict can be occur vertically and communally, conflict can be conflict of business, riots, terrorism, racial, political, central conflict, region conflict.

Mataram as the capital city of West Nusa Tenggara Province still frequent communal conflicts caused by racial, as is the case on 12 March 2012, the communal conflicts between the *Salafi* ideologies. Tuesday 25 June 2013, the conflict between Sindhu surroundings residents, North Chakra village, Cakranegara districts (Bali / Hindu with the Lekok surroundings Mayure villages, Cakranegara districts (Sasak / Islam). On June 16 Th, 2013 at 18:30 pm a fight was occurred among college students from Dompu and Bima in street Gunung Batur Mataram. On December 19, 2012, a fight was using a sharp weapon between Komang and Sulaiman that led Sulaiman into death, and extends into communal conflict on Thursday and Friday 14-15 February 2013, and occurred at 01:30 pm throwing the Hindus who live on the border Karang Mas-Mas environment. Saturday, February 16, 2013, at 2:30 pm Occurred 2 times Molotov throw bomb on the house of DIRGA. On 5-7 March 2013, Fighting between groups of youth lead Adi Suparte injured and Made Ardiana died.

This study aims to determine whether the factors that led to communal conflict racial elements in Mataram and How resolution efforts by the Government, the Police and the Community.

This research is emperis with socio-legal approach. In this study using primary data obtained directly in the form of interviews and field observations of the behavior of law enforcement officials, and the reaction of the public perception of communal conflict.

Secondary data (secondary data) as a legal form of legislation, research, books and other literature “, then analyzed qualitatively, describing by the inductive framework.

Keywords: conflict, communal, the resolution, in Mataram

1. Introduction

Administratively Government of West Nusa Tenggara Province consists of 8 (eight) districts and two (2) city, with a population of 5,398.577 million more by the director general Ministry of Home Affairs (population and civil registration) RI. West Nusa Tenggara has a wealth of potential natural resources in the form of agricultural land and livestock and has been designated a local granary and livestock development. In addition, it also has a wealth of forest, flora and fauna, minerals, gold and copper mining, industrial and marine resources are quite extensive.

Mataram city as the capital of West Nusa Tenggara Province, is geographically located at position 116 ° 04'-116 ° 10 'East longitude and 08 ° 33'-08 ° 38' latitude south and Mataram city has an area 6,129 hectares divided into six (6) District and 50 Village and the 298 Environment.

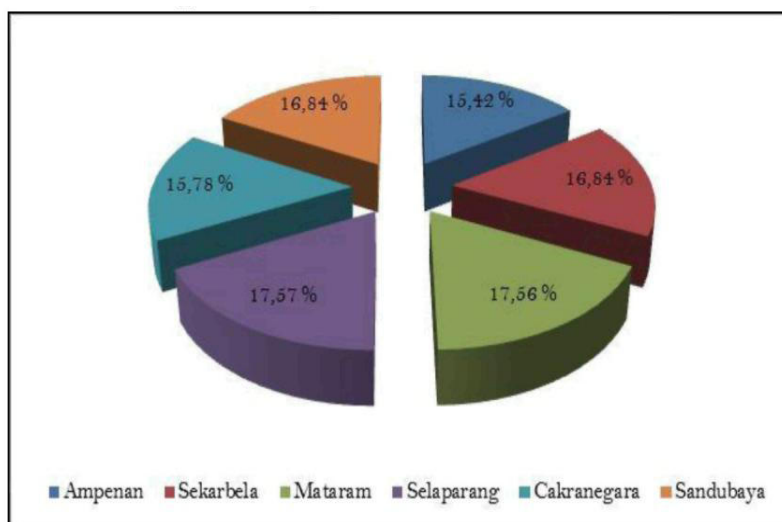


Figure 1. Mataram per city zoning districts

¹ Lecturer at the Faculty of Law, University of Mataram

a. *Natural Resources and Economic*

Mataram city has leading sectors such as trade and services, agriculture (corn) and tourism. For GDP growth rate of Mataram city at current prices, in 2009 the undertaking has the largest percentage of the building that is equal to 25.37%, while mining and quarrying had the smallest percentage that is equal to or even negative -36.93%.

b. *In Demographic (Population)*

The population of Mataram city in 2011 amounted to 406 910 inhabitants, the the proportion of the male population of 201 332 souls and female population of 205 578 inhabitants. As for the population density of Mataram City in 2011 was 6.638 people per km2.

c. *Social Cultural*

As the capital city of West Nusa Tenggara, Mataram is the largest city in the province. Mataram is also a center of trade, education and culture in NTB. Therefore many people all over the city districts in NTB Mataram who live in the city either to make a living (working) and to carry out educational activities, so the City of Mataram is known as the area or region that is sufficiently pluralistic and dynamic.

d. *Religion & Ethnicity*

Although most or the majority of the population is Muslim Mataram city, but because in the past this is the city which is the center of the kingdom of Mataram-Balinese Hindu kingdom. Therefore, Hinduism quite exists in Mataram city. Many ethnic Balinese temples and villages are scattered in Mataram city. Likewise, the followers of other religions such as Buddhism, Confucianism and Christianity / Catholicism, although a minority but enough exist and places of worship have spread across Mataram city. The number of places of worship in Mataram City in 2010, reaching 738 pieces, consisting of as many as 597 of the mosque, and the mosque violated, as many as 123 temples and the rest of the churches, monasteries and temples. Sustainability of religious life in Mataram City was basically quite dynamic although frequent tension-quietness among religious adherents. At each ceremony ahead of *Nyepi* is a day Hindus.

Table 1. Population by Religion and District in Mataram City

Kecamatan/ Distric	Islam	Protes tan	Kha- tolik	Hindu	Budha/ Lainnya	Jumlah
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Ampenan	68,564	609	992	3,879	548	74,592
Sekarbela	42,868	384	622	2,432	342	46,648
Mataram	56,605	565	688	10,228	112	68,198
Selaparang	56,691	567	688	10,243	112	68,301
Cakranegara	43,023	553	548	15,005	1,204	60,333
Sandubaya	40,956	526	521	14,285	1,146	57,434
Total	308,707	3,204	4,059	56,072	3,464	375,506

Source: BPS-Statistic of Mataram City

People of Hindus, for example, held *Ogoh-ogoh* parade. This event has even been established as an annual event by the city of Mataram. *Ogoh-ogoh* or giant puppets in the making also often involve Muslim teenagers. During the march took place, thousands of people thronged the streets to watch a variety of unique attractions. Similarly, on the eve takbiran, which hold a carnival activities held design mockups Mosque? Not infrequently many mosques involving young teenagers Christian or Hindu to manufacture these mockups.

Tense Atmosphere often occurs when *Nyepi* day underway. Many alleys and villages were closed and guarded by the *Pecalang* to avoid the noisy atmosphere and creates peace of *Nyepi*. But many bikers / car from outside the area that do not understand and break the latch, making it vulnerable to misinterpretation. Similarly, in the month of Ramadan, frequent sweeping of a restaurant or food stalls conducted by religious organizations. In fact it could be the owner of the stall religion other than Islam (Hindu, Christian / Chinese). So often led to certain tensions.

Mataram city inhabited by a number of ethnicities among others, ethnic Sasak, Mbojo Ethnic, Ethnic Samawa, Ethnic Balinese, Javanese Ethnic, Ethnic Sundanese, Madurese, Bugis, Minang Ethnic, Ethnic Sumba / East and Arab ethnicity. Since the colonial period occurred segregation based on ethnicity's hometown. For example Kampung Melayu, Kampung Bugis, Kampung Banjar, Arab Village, Chinatown, etc. are concentrated around the harbor area Ampenan. It is a strategy to facilitate control of the colonial government and the division of labor. While Sasak village of Kampung Bali and relatively dispersed the such patterns of spider webs in which the village of Bali as patron (land owners) are generally surrounded by 2 to 4 Sasak village as a client or provider of labor (workers/laborers) agriculture.

In new order, and after the 1998 reform, sometime conflicts between their respective villages inhabited by ethnic, certain; such as youth fights in the village Bugis-Arab- Melayu in District Ampenan. In 2006 never happened Jempong raid by the majority of the villagers of Kampung Pagesangan Sasak against the majority Hinduism? However, due to a misunderstanding of the conflict successfully suppressed by the security forces (TNI-Police, District Government and community leaders / religious leaders).

Tribal life in the city of Mataram in essence also quite dynamic. As a Provincial Capital, Education Center, commerce (Business) and services, much of the entire NTB ethnicity living in Mataram. Generally they become servants (Public-Private), traders or students. They live mingle the local communities (*Sasak*) in various villages. Misunderstandings frequently arise between village youth and students who live in dormitories, and a boarding contract. For instance that occurred between a group of students of Origin bima the youth in the village Dasan Agung or boarding raid by the youth of Sumbawa Students *Dasan Agung* village. The conflict usually leads to sweeping vehicles with certain license plate. Conflict also often occurs between societies or ethnic-based student groups such as IKIP Campus in Mataram.

e. Community Organizations and Customary Institution

As the center of government, trade/business and education many community organizations (CBOs) which set up an office or secretarial in the city of Mataram. Organizations at the national scale (national membership) usually puts representative provincial level in Mataram. While the organization of Indigenous/traditional institutions are also widely available in Mataram city, both regional and tribal like *Sasak* Traditional Council, Pillars of the Milky Family, Java Community Association, Ethnic Student societies. While parts of Bali generally have *Banjar* and others.

Based on the ethnic population of the city of Mataram which hitrogen, it would require the development of social life and mutual respect telaran by government and law enforcement officials and community leaders in order to understand each other to live in harmony and peace.

Conflict is basically characterizing the dynamics of the community, to obtain a better state. Conflicts occur ranging from mild and hidden until severe level and open. Conflict is defined as a form of opposition to each other party. Conflict also is interpreted as a struggle over values and claims status, power, and resources are scarce with the intent to neutralize, injure or eliminate the opponent. Conflict is an award-winning effort towards process by eliminating and weakening competition.

In Philosophical, harmonious community life full of social cohesion is the purpose of living in a society, nation and state is a legal atan sedang orderly society, therefore all the legal problems in the community should be resolved through legal mechanisms but communal conflict in the village striking, and Ngali with lace, observance of the law is still low, so that disesaikan legal problems with using the institutions outside the law, it is contrary to the purpose of the society, nation and state.

Juridical problem, that communal conflicts were resolved using penal often does not solve the problem but cause prolonged communal conflict/hostility/resentment latency time can be resurfaced, therefore done by non-penal / non penal mediation are better ensure the achievement of objectives the public order, social harmony. Public awareness remains low, weak law enforcement, unprofessional and proportion, slow, indecisive, still late firefighter tub. Lack of coordination and communication between state officials in the area with the police-military, religious leaders, traditional leaders, education leaders, and community vigilante allowed even by means of violence (communal conflict).

In sociological/empirical, that in Mataram as the provincial capital of West Nusa Tenggara still frequent communal conflicts that smells Racial, a case on 12 March 2012, the communal conflict between ideology *salafiyah* smelling racial. On Tuesday 25 June 2013, the communal conflicts between urban environments Chakra sindhu Northern districts Cakranegara Mataram City (Bali/Hindu villages with winding village environment *Mayure Cakranegara* Mataram city districts (Sasak/Islam) and Fighting between youths on Sunday 16 Th June 2013 pkl around 18:30 pm between students and students from Dompup of Bima district on street Gunung Batur Mataram.

In social conflict anticipation, it is necessary to social supervision, among others, to socialize or planting of understanding the values and norms of the society, and the social pressure or social sanctions, as well as the power or authority to use applicable legislation.

Communal conflict in Mataram, should not be allowed to drag on, as it carries the name of religion is harmful to the integrity of the nation and the State in ensuring national security. Various efforts have been undertaken by local authorities, the police and the community to resolve the conflict, but most of these efforts are more focused on addressing post-conflict so often the root cause of the conflict was never resolved, because it is necessary to study about the causes of communal conflict in depth. Be a legal issue which is why communal conflict and how the resolution efforts how the settlement efforts.

The purpose of the existence of the law to create justice, so that the formulations of the problem in this study are:

1. What Factors that caused the Communal conflict in Mataram, West Nusa Tenggara?
2. How the resolution efforts are made by the Government, Police and community in preventing and managing conflict?

2. Methods.

This research is emperis with socio-legal approach. In this study using primary data is the data obtained in the field either directly in the form of interviews and observation which includes, the behavior of law enforcement officials, and the reaction of the public perception of communal conflicts that have occurred.

Secondary data as a legal form of legislation, research, books and other literature. Tertiary data form of encyclopedias and dictionaries, then analyzed qualitatively, is by describing the material has been obtained from the results of the study were analyzed with an inductive framework.

3. Results and Discussion

3.1 Communal conflict in Mataram

- 3.1.1 Contributing factor, on the 12th of March 2012, the racial smelling communal conflicts between the *Salafi* ideology (Sasak, Islam, 50 men) with Bagirati environment, Sayang-sayang village, Cakranegara districts, Mataram City and environmental Lingsar (Sasak tribe, Islam, 600) as the Umar bin Khatab boarding locations are in the development stage, environment Bagirati, Sayang-Sayang village, subdistrict Cakranegara considered a cult and construction of boarding schools do not have permission, Bagirati and surrounding residents refuse wing *Salafi pesantren* (Salafi boarding) development for straying from the teachings of Islam are good and right in the way and stop blocking the road development project.
- 3.1.2 The Resolution Efforts is through mediation by government of Mataram city, the police, the commander, religious leaders by stopping the construction of the boarding school and people should return to their each home.
- 3.1.3 On Tuesday 25 June, 2013, a conflict smelling Racial between environmental Sindhu North Chakra village districts Cakranegara (Hindu Bali the Lekok hometown environment village Mayure Cakranegara districts (Sasak/Islam) Mataram City.

Contributing factor is the youth fights on Tuesday 25 June, 2013 at. 18:00 pm. Chronological occurrence, environmental Tohpati youth passes Sultan Hasanuddin Cakranegara road and met with neighborhood youth hometown New Lekok initially face each other eye bickering ensued until the fight between Ida Nane, 19 yrs, Bali, a Hindu neighborhood address Sindhu District of Cakranegara caned on her part, and the Tohpati of youth straight home to tell his family and the family of Ida Nane not received by the event and then invite some people from the Tohpati youth came to the scene with sharp weapons such as machetes and spears to seek youth hometown environment Lekok/new, but the young man who had sought nothing in place, so that citizens directly towards environmental Tohpati winding hometown / new. Seeing this, the people of hometown environment directly Lekok Takbir echoed dimasjid as a cue to gather and had been a fight, but the Mataram police station immediately to prevent occurrence mass brawl involving more and deliver information to citizens about to be provoked and suggest conflict resolution was submitted to the police and government, and as a result of the attack carried out by a group of Sindhu resulted in residents of hometown environment new Lekok injured and immediately taken to a public hospital for treatment Mataram, namely Muammar Qadafi, men, Sasak, Islam, addresses environmental Lekok hometown / new who suffered wounds from spears on the right ring finger and left arm, and H. Suhaimi male, 66 years old, Sasak, Islam.

Conflict resolution efforts over the racial smelling with peace facilitation by the government and the police and the commander, religious leaders, community leaders and traditional leaders of each neighborhood, because the conflict is harmful to the interests of national security and resilience to live harmoniously with the socialization of tolerance within society, while the cost of treatment for victims borne by government of Mataram City.

3.1.4 Conflicts among college students from Dompu of Bima, on Jl. Mount Batur Mataram

On Sunday 16 th June 2013 around 18:30 pkl, beatings and vandalism occur on your motorcycle Pepen students Dompu by four students from the village Ngali Bima Regency.

Contributing factors Motorcycles fights and vandalism. after a meeting held between the student Pepen Dompu requested compensation of Rp 5.000.000, - and the conflict continues on Monday, June 17th, 2013 around 23:00 pm at the Dormitory pkl road between Ompu Nadiran Mount Batur and his friends (student village Ngali Bima Regency) come with using six units of motorcycles meet the students Dompu with intent tell you that the cost of change loss of affordable only Rp 200.000, - course, the students heard the statement of Dompu do not accept compensation expense as it is considered too small / little. Then the conflict continues on Monday, June 17th, 2013 at around 23:30 pm in the dorm gunung Batur road, Ompu Nadiran cs come back with a sharp weapon and immediately attacked group of college students Dompu who were gathered there, see it Dompu college students then take the fight and attack each action occurred that resulted in one person dies from Farhan Bima Regency and one college students named Ramlin, male, 23 years of Cempi Jaya subdistrict Hu'u Dompu serious injuries. The conflict was resolved through a process of enforcement by the Police Mataram City.

3.1.5 The Communal Conflict in North Chakra Village Subdistrict Cakranegara of Mataram City.¹

3.1.5.1 *Causative factor of communal conflict.*

Based on interviews with Ward North Chakra, that communal conflict occurred begins on December 19, 2012 The first cause is a misunderstanding between youths named Sulaiman who was riding a motorcycle on the ground that restrict both hometown, was reprimanded by one of the Tohpati residents named Komang, ensuing debate, then each went home took a sharp weapon. Sulaiman home took a dagger and Komang took the spear and back, then they fight with weapons in the middle of the rice fields near the two hometown that witnessed by the youth of the Tohpati environment, in the second fight under the influence of liquor (being drunk) and Sulaiman died.² These events lead to resentment from each group that led to communal conflict continues.

Second, on 7 March 2013, in part fueled by his emotions with villagers throwing stones, between citizens Karang Mas Mas and Tohpati residents feel there is a throw home and then evolved into a brawl around the border village into two regions, which creates a conflict of two people who were affected, namely Adi Suparte injured and Made Ardiana died. Communal conflict to two is a continuation of the conflict ever occurred on December 19, 2012, when the conflict was triggered fights between youth which resulted Sulaiman Karang Mas-Mas residents died.

Communal conflicts between environmental Karang Mas-Mas with continued Tohpati, namely: Date March 5, 2013, occurred in the neighborhood Tohpati stonings and Mas-Mas Village North District of Cakranegara Chakra. According to the police chief Cakranegara, interview dated October 19, 2013. Process Communal conflict.

a) Environment In the second, that is still ongoing action of throwing a stone / brick houses towards both within Karang Mas - Mas and Environment Tohapti Village North Chakra Cakranegara district.

After the occurrence of cases of abuse against a resident of Karang Mas-Mas Environment's SULAIMAN died almost every night / early morning always happen throwing the homes of Hindus who live in the neighborhood and Karang Mas-Mas Environment Tohpati.

b) Tuesday on March 5, 2013, about 01.00 pm s / d 05:30 pm occurred throwing stone / brick houses towards citizens of both environments with a lot of intensity / more often.

At approximately 1:50 pm, the youth group of the Environment's Karang Mas-Mas MUSTA'AN with six (6) colleagues are carrying weapons in the alley / boundary between the Karang Mas-Mas environment by Tohpati environment and the youth appeal by Invisible Intelkam SAMNURDIN AKP, SH. and police chief Arief Hidayat Cakranegara Commissioner, SIK, they would return to their homes.

¹ Muhammad Natsir, then Parman, Syamsul Hidayat, Nanda Ivan Natsir, *Horizontal And Conflict Abatement Efforts in Village North Chakra Mataram City*, Featured Research Report on Higher Education, Faculty of Law, University of Mataram, 2013, p. 30-34.

² Interview with Ward North Chakra Ida Bagus Marta, September 25th, 2013, at the office of the Village

Although the youths of Karang Mas-Mas environment back to their homes, but stoning still occurs until morning. After being checked by Intelkam unit stationed at the site of the results showed that some of the homes that was hit is: In Karang Mas-Mas Environment: 1) Suhaili, 2) AMNAH, 3) AWAL, 4) ASIP, 5) H. Baharudin, in Tohpati Environment: 1. GEDE GETAS, 2. DIRGA, 3. MADE 4. SUTAMA, 5. KETUT JANE, 6. GEDE NUADA

- c) Monday dated March 4, 2013 (daytime) will be the installation of street lighting by the City Parks Mataram Department, but when will undertake the installation of lights at the location of the home front fork TELABAH KETUT no one resident of Karang Mas-Mas Environment's Nengah Durma requested that the lights are not installed first time on the grounds adjacent to the Nyepi day, and ask that mounted after the celebration of Nyepi, by the Mataram City in the Parks department grant, so just put the lights on the front of the house SWECA locations according to some neighborhood residents Karang Mas-Mas made the atmosphere in the surroundings become bright while in Tohpati dark environment.

The existence of throwing home, raising fears psychologically for the people who are on the border will continue to experience anxiety that can lead to emotional result of terror and throwing that often occur especially near the time of the implementation of Nyepi celebrations, on March 12, 2013, therefore it needs extra security at both the neighborhood to avoid conflict broader and encourage to finish the legal process for such offenses so that the families of the victims and residents of Karang Mas-Mas Environment was satisfied and did not do things that can provoke the re-emergence of conflict.

The role of the local *Muspika* (Deliberation district leaders) to immediately take good precaution to provide insight and to invite community leaders *belak* both parties to find a solution and agreement, so the issue is not prolonged and created new problems, as well as vulnerable Racial conflict.

Chronological occurrence of Communal Conflict, dated 14-2 - 2013. Development Environment situation in cultivation and condemnation Karang Mas-Mas Environment North Chakra Village sub-district Cakranegara, after throwing the Badil home on Thursday February 14, at around 01.30 pm. happen again throwing home:

- a) On Thursday and Friday 14-15 February 2013 at 01:30 pm occurred toss on some Hindus living homes border / are in the Karang Mas-mas neighborhood : Home Mr. BADING, DIRGA, KOMANG CANDRI, I MADE GETAS and I WAYAN KENDOR the roof of the house. The stone is thought to have come from the Karang Mas-mas Environment. At the time of the Environment Tohpati throwing some people off the light border and about 20 residents Karang-mas-mas came out with a variety of weapons.
- b) Saturday, February 16, 2013, at 2:30 pm occurred melotov 2 tosses bombs on the house of Mr Dirga, the first bomb is lit and a second melotov not lit. Head for the incident Karang environment-mas mas Mr.. MURAD with members of the Police urge residents Cakranegara both sides to return home each entry.

Dated March 28, 2013, there was persecution of one of the residents cottage Prasi Ampenan by one of the villagers resident Helen Mine Tohpati environment with residents Karang Mas-Mas environmental Chakra Village North, City of Mataram as follows:

- a) On Thursday dated March 7, 2013 at around 22:30 pm a fight broke out between neighborhood residents with residents cultivation environment-mas mas Reef Village North Chakra border both environments. On Thursday dated March 7, 2013 at around 22:30 pm a fight broke out between residents environmental Tohpati with residents Environment Karang-mas mas Village North Chakra border both environments.
- b) A chronological account of the fight originated from the direction of the throw action is not known which of the roof of a house belonging to Mr. GEDE GETAS, MADE SUTAMA and MADE DIRGA (Hindu citizens who entered the Karang Environmental Mas-mas) and some houses got hit that home of Mr. H. BAHARUDIN, SUHAELI, AMNAH, AWAL and ASIP. As a result of the incident of Environmental Muslims Karang Mas-mas out with sharp weapons while Hindus derived from cultivation on standby at the scene of the female residents and displaced children.
- c) Fighting the cause on behalf of I MADE MADE odak Ardiana Alias, 45 and KETUT ARDI SUPARTHA Alias. TUT DE, 37 years along with some other Hindus at the time of the incident was in front of the house belonging MADE Budiarta Alias MADE Godogan, then suddenly occurred to attack each other with Muslims from Karang Mas-mas Environment and a fierce fight broke out that resulted in Mr. ARDI KETUT SUPARTHA Als. TUT DE suffered wounds to the chest to the left of the arrow and died due to exposure to the world at Mataram General Hospital and Mr. I MADE Ardiana Alias MADE odak injured on the neck below the ear which is estimated to hit slash weapons.

d) In the event of Muslims Karang Mas-mas assisted by residents Karang Taliwang try to continue to attack with stones and sharp weapons which then attacked houses belonging to Hindus and burning houses IDA AYU KETUT MONE occupied by Mr. PUTRA and take action towards throwing a stone house belonging to Komang Suarta (Member Lingsar police) as well as Hindus lainnya. Pada when the attack occurred and the action of throwing a house belonging to Hindu, police officers then entered the North direction to repel people in led by Chief of Police Mataram around 01.30 pm and can be controlled by the state police. In securing these fights and some members of the Police Mobile Brigade members Mataram are pitching on behalf of victims. Aiptu H. Samson RIZAL (Member Mataram Police) suffered injuries on the head.

Communal conflict in Mataram was analyzed according to the theory that caused the conflict. Namely: *First*, Public Relations Theory, those conflicts occur due to the ongoing polarization, mistrust and hostility between different groups within a society. *Secondly*, based on the theory of intercultural misunderstanding, saying that the conflict is caused by a mismatch in the ways of communication between different cultures. *Third*, Theory of Conflict Transformation, that the conflict caused by the problems of inequality and injustice that appear as social issues, culture and economy.

Initially the conflict in the region Chakra Village North, because misunderstanding between youths, who influenced liquor, then the presence of people from outside the neighborhood to provoke a conflict for the sake of self-esteem / reputation of the environment, and to deal with is the need for awareness of each citizen, the role of family and the environment, keeping the peace tranquility from each environment, this is where it takes the role of community leaders, religious leaders, youth leaders, while providing insight on the importance of tolerance in a society different backgrounds.¹

Social phenomenon in Mataram in accordance with the opinion of Peter M. Blau (1977) states that the structure of the state is quantitatively the spread of communities in various positions in different countries that affect the relationship between them (including the relationship conflict). Principal characteristics of the structure is the existence of various levels of inequality or diversity between the parts and the consolidation that arise in the common life, thus affecting the degree of relationship between the parts in the form of domination, exploitation, conflict, competition, and cooperation. Further, Blau grouping distinction parameter base structure into two, namely nominal and gradual. Nominal parameters divide the community into sub-sections on the basis of a fairly clear boundary, such as religion, race, gender, occupation, surname, place of work, residence, political affiliation, language, nationality, and so on. If observed, this grouping is nominal, and will give birth a variety of "groups". The parameters gradually divide the community into groups on the basis of state rank status that creates class distinctions, such as education, income, wealth, prestige, power, authority, intelligence, and so on. Based on the state structure Blau expressed above, it can be mentioned that the interaction between parts in a common life may occur between groups, either on the basis of the nominal parameters and gradual; even not only internally but also externally. Interaction between the inner life of the country, on the basis of the nominal parameters or gradual can generate conflicts between individual members of various "groups" and "level", because it conflicts continue to grow if not immediately be reached peace of the two groups by the apparatus of state officials.

3.1.5.2 Communal Conflict Resolution Efforts in northern Chakra: ²

3.1.5.2.1 Peacekeeping efforts committed against Conflicts date: December 23, 2012:

On Sunday December 23, 2012 at 16:45 pm Darussalam Mosque is housed in Karang Mas-Mas environmental mediation takes place by the government to prevent the spread of cases of abuse that resulted in death Mr.. SULAIMAN, the meeting was attended by District Head of Cakranegara AHSANUL KHALIK, S.Sos, Head of Karang Mas-mas environmental H.ZAENUDIN, Head of Police Public Relations Mataram ARIF YUSWANTO AKP, AKP Cakranegara Head of Police Arif Hidayat, Danramil Cakranegara CAPTAIN Inf. Suwanto, Adj Binamitra AKP NURAINI Mataram Police and residents Karang Mas-Mas around 60 people. The meeting was opened by the District Head of Cakranegara that this meeting is silaturahmi, and hope the youth can provide input what is the desire of Karang mas-mas citizens so we all feel comfortable and be able to realize a peaceful life and mutual respect among communities. The proposal submitted by the public which is represented by the FAI, MURAD, Mahsun and TGH Baharudin:

a)

arang Mas-Mas society wants tolerance of Topati environmental which time residents implement Prayer For Do not Playing Equipment Music gamelan/gong.

¹ Interview with the head of the Reef Environmental Mas-Mas, dated 26 September 2013.

² Muhammad Natsir, et al. *Horizontal conflict and Abatement Efforts...* Op. Cit. p. 40-42

- b) he youth want a traditional liquor sales and the factory is traded in the surrounding environment to be disciplined.
- c) he youth of Karang Mas-Mas asked other actors who persecute Mr. SULAIMAN, to immediately arrested because according to the information of more than one perpetrator.
- d) n order for actors who provoke Karang Mas-Mas youths to conflicts with other environment to immediately dealt with firmly.

In connection with the arrest of the perpetrator, the Head of Police Public Relations Mataram AKP Arif said that if the people are still there witnesses who saw the incident immediately to complete the file and we will check if there are other actors proved Police will catch directly, while the police remained the problem of combating liquor, cooperation with the government and seized control of liquor in the city of Mataram. After hearing the explanation from Government Apparatus residents feel satisfied and ready to make peace but residents will first consulted with other residents to appoint representatives, and citizens will continue to oversee the case that caused Mr. SULAIMAN died.

Then at 20:00 pm Darussalam Mosque is housed in the Environment. Karang Mas-Mas Village North Chakra lasts *tahlilan* to the late H. MURDAH SULAIMAN and attended by about 150 people. Tahlilan finished the event continued with residents meeting to discuss security issues and solutions to the post-conflict environment Tohpati citizens. Deliberation led by Mr. MAKSUN and attended Head of Karang Mas-Mas environmental, police and military.

In the meeting at the invitation of the citizens requesting approval District Head of Cakranegara (as mediator) to 20 representatives from Karang Mas-Mas in order to attend a meeting with resident's cultivation for the reconciliation process. From Mr. MAKSUN offers peace efforts with resident's cultivation, without stopping the legal process that lasts / runs. Then one of the residents on behalf of MURAD suggested the matter be discussed peace "*pasca nyiwak*" (post tahlilan nine days late), but from some of the youth and Amaq Sairi (father deceased SULAIMAN) remained adamant not want any peace with the citizens of cultivation, because there is no agreement, the meeting was closed.

After the meeting was then held again failed closed meeting between leaders of the two hamlets with government and police mediation, meeting describe the emotions that have been made citizens began to subside although mediation done without both parties are committing a crime, so we need a more in-depth approach to Karang youth leader Mas-Mas and can bring both parties to seek problem resolutions encountered, that some people do not understand the meaning of the word peace offer from government and police in which people interpret the word peace to legal process for offenders aren't followed. Having described the peace process is then they understand that the peace process is the same for general public, while the criminal process is continued enforcement by the police to society then the trial court to accept peace.

3.1.5.2.2 Sunday the 14 April 2013 at around 17:30 pm housed in Bale sangkep Mataram University 45, Jalan Imam Bonjol Cakranegara, a meeting between neighborhood residents Karang mas-mas with representatives of neighborhood residents Tohpati Village North Chakra Cakranegara District of Mataram City, was attended by: Dr. District Head of Cakranegara. SALMAN RUSDI, Rector univ 45, Ward Chakra north IDA GOOD NYM ARTHA, Head of Police Arief Hidayat Cakranegara Commissioner, SIK, Adj Binmas Mataram Police AKP NURHAENI, Danramil Cakranegara Marito Captain, Head of IDA GOOD WELKEN cultivation environmental, Head of Karang Mas-mas environmental M.MURAD, I WAYAN SRI Masna (parents MADE odak) with two of its citizens and Amaq SAHIRI (almh parents. Sulaiman) with 12 Karang Mas-Mas residents, meeting begins with a handshake and an equally between Amaq apologize SAHIRI with I WYN SRI Masna.

Communal conflict resolution mentioned above in accordance with the opinion of Peter Lovenheim, in Prija Jatmika,¹ that mediation is a process and a process; it can be used for almost all types of disputes (communal conflict). Mediation works very well, because mediation looking to the future, not into the past. Criminal law looked backward to determine who is right and who is wrong, while mediation is looking forward to find a solution by the parties can adjust. In the law, the court used its powers to instruct a decision; whereas in

¹ Prija Djatmika, *Contempt Case Settlement with Means Press*, (Malang: Dissertation Doctoral Program of the UB Law Faculty of Law, 2008), p. 95.

mediation, the parties to the dispute giving authority to himself to find his own solution therefore even if there are various forms of mediation as where mentioned earlier, but in line with the way of resolving the conflict in Mataram is communal mediation model “community panels or courts”. This model of a criminal offense is a program for diverting from prosecution or justice in society more flexible and informal procedures and Often involves an element of mediation or negotiation. “Traditional village or tribal moots”. According to this model, the whole community met to resolve conflicts between citizens. In line with these developments, K. Abdullah, said that:

“Dispute resolution is one important aspect of the law that required people to achieve law and order in the society; this led to the development of various legal institutions, customs, or traditions of dispute resolution mechanisms in cultural practices, both in developing countries, as well as in the developed countries”.¹

While Bronislaw Malinowski in the theory of functional make ethnographic description. According to him, man to meet individual needs, but through life together in an organized or structured in law or certain values. Accordingly, the ultimate goal they want to achieve is a mutual agreement. Joint agreement on these goals will be achieved on the basis of common values that apply.

Based on the concept of Parsons (1951), every social system is necessary functional requirements. Among the requirements explained that the social system must be able to adapt to the demands of environment and the transformation of citizen action on any conditions (adaptation). Next, citizen action directed towards a common goal (goal Attainment). Then another requirement is that the interaction between people at least there should be a degree of solidarity, so that the structure and functioning of social systems (integration). It seems that what is proposed Parsons was relevant enough to be used as a basis for analyzing the structural and functional local conflicts.

According to Barda Nawawi Arief: “The policy or crime prevention efforts are in fact an integral part of social policy (Social Policy), which leads to social protection (Social Defence) and social welfare”². National development in the field of law, the which is a social policy has a purpose that is not only so that the rule of law was applied each time encountered a case or cases but want to Achieve welfare and social protection.

In reviewing the communal conflict can be understood as a form of policy or reduction of crime (criminal policy) which is essentially an integral part of efforts to protect community (social welfare) can therefore be said that, the main purpose is the protection of the criminal political community to achieve the public welfare³. Crime prevention efforts can be broadly divided into two, namely via the “penal” (criminal law) and via the “non-penal” (outside the criminal law). Crime prevention efforts via the “penal” more focused on the nature of the “repressive” (suppression / eradication / suppression of) after the crime occurred, while the track “non-penal” is more focused on the nature of “preventive” (prevention/control) before the crime (conflict) occur. Given the crime prevention efforts through “non-penal” is more precautions for the crime, then saracialn primarily addressing the factors conducive to the cause of crime (communal conflict).

4. Conclusions

4.1 Factors Causing Occurrence of Communal Conflict

- a) The causes of conflict, on 12 March 2012, the Salafi ideology (Sasak, Islam, 50 men) with Bagirati residents environment, Sayang-Sayang village, sub-district and environment Cakranegara Lingsar (Sasak tribe, Islam, 600 people) Umar bin Khatab boarding school in the location that is in the construction phase is considered a cult denied boarding and there is no development permission.
- b) On Tuesday 25 June, 2013, a conflict that began smelling Racial fights between youths and extends into the urban environment Sindhu North Chakra districts Cakranegara (Balinese Hindu village with winding village environment Mayure districts Cakranegara (Sasak are Muslim)
- c) The Reasons for starting a fight with a youth between Bima and Dompou youth on Tuesday 25 June, 2013 at 18:00 pm, later be conflict between groups
- d) Communal conflict began from private matter between Sulaiman and Komang on December 19, 2012 the cause was a misunderstanding then fight using weapons and Sulaiman were killed, and continues on Thursday and Friday 14-15 February 2013 at around 01.30 pm happened throwing some Hindu houses Mas live Karang environment border-Mas and 20 residents Karang Mas-Mas out and carrying weapons. On Saturday, February 16, 2013, at 2:30 pm 2 tosses bombs occurred Molotov on Dirga home. On 5-7 March

¹ K. Abdullah, *Dispute Settlement Mechanism through Local Institutions*, (New York: Pidea Pillars Media Group, 2008). p.1

² Barda Nawawi Arief, *Flower Potpourri Criminal Law Policy* (London: Image Aditya Bakti, Bakti 1996) p.2

³ Barda Nawawi Arief, *Op. Cit.* p. 11

2013, Fights between individuals under the influence of liquor and then evolved into a communal conflict occurs between environment resulting violence Adi Suparte injured Made Ardiana and died.

4.2 Resolution efforts of Communal Conflict:

a)

he first conflict is resolved by the government, police, military and religious leaders to halt the construction of Umar bin Khatab boarding school because there is no building permits.

b)

he second communal conflict, the peace Resolution through mediation by the government, police, military, religious leaders, traditional leaders, community leaders of Muslim and Hindu.

c)

ights between youth/colledge students from Bima Dompung settlement through the legal process by the police Resort Mataram

d)

fforts completion of communal conflicts between environment Karang Mas-Mas cultivation with peace.

e)

n April 14, 2013 at 17:30 pm housed in Bale sangkep Mataram University 45, Street Imam Bonjol Cakranegara, a meeting between some neighborhood residents Karang Mas-Mas with representatives of neighborhood residents Tohpati Village North Chakra attended the District Cakranegara Mupika and cultivation environment IDA Head of BAGUS WELKEN, Head of Karang Mas-mas environment M.MURAD, I WAYAN SRI Masna (parents MADE odak) with two of its citizens. Amaq SAHIRI (deceased parents Sulaiman) with 12 Karang Mas-Mas residents.

f)

n a meeting between residents Karang Mas-Mas with residents cultivation, still asking for the legal process to be done for murder diselesaikan with the criminal justice system, so that there is a deterrent effect for actors and citizens in general. The communal conflict resolution through the criminal justice system, for violating Article 170, Article 351, Article 358, Article 55 of the Criminal Code, while the communal conflict resolution through non penal policy (using the rules of criminal law beyond) it is in accordance with Law No. 7 of 2012 , on Social Conflict handlers, Article 1 (8), with a consensus agreement. Article 2 (a), (d), (f), (j) local knowledge and familiarity.

5. Recommendations

- a) The government should continue to provide guidance to the people, especially the younger generation to be able to live harmoniously in a peaceful pluralism through education and empowerment of communities and governments to improve the welfare community, thereby reducing communal conflict.
- b) Law enforcement officers respond to the issue of communal conflicts smelling racial community that developed in the early to be anticipated with community leaders and youth leaders in accordance with the values of Pancasila.

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