

poso conflict

by

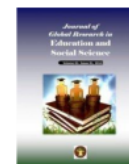
Submission date: 11-Apr-2021 05:45PM (UTC+0700)

Submission ID: 1555859762

File name: 2020_jogress_poso_conflict.pdf (193.88K)

Word count: 3424

Character count: 18838



POSO CONFLICT AND PUBLIC SPACE AS A RECONCILIATION MEDIUM

SUZY AZEHARIE¹ AND WULAN PURNAMA SARI^{1*}

¹Faculty of Communication, Universitas Tarumanagara, Indonesia.

1

AUTHORS' CONTRIBUTIONS

This work was carried out in collaboration between both authors. Author SA designed the study, performed the statistical analysis, wrote the protocol and wrote the first draft of the manuscript. Author WPS managed the analyses of the study and literature searches. Both authors read and approved the final manuscript.

7

Received: 02 October 2020

Accepted: 07 December 2020

Published: 19 December 2020

Short Research Article

ABSTRACT

Indonesia as a country with a high level of diversity has also a high potential for conflict. This condition makes Indonesia must have a solution in case of conflict. This research was conducted to find solutions to conflicts, namely by utilizing the public space, especially in cases of conflict that occurred in Poso. Some previous research shows that the public space can be used to generate peace and conflict resolution. The public space, in general, can be understood as an arena for people involved in daily life, which not only includes places for public activity but also involves the articulation of various interests. A public space is a meeting place for many individuals, including conflicting groups. This research was conducted using a qualitative approach and using the case study method. Data obtained through interviews and observations. The results showed that in the Poso conflict there was a public space that was used as a medium of reconciliation, namely the Cross Community Youth Gathering Event; Kampung Damai Village; Market; and school. Natural public spaces, such as markets and schools are used as bridges, intermediaries for conflicting groups to meet and initiate dialogue and discourse to establish peace. The public space can also be created to be a medium of reconciliation, as in the case of the Poso conflict is the created public space in the form of the Cross Community Youth Meeting and Kampung Damai Camp.

Keywords: Public space; conflict; medium of reconciliation.

1. INTRODUCTION

Indonesia is a country of high diversity, which is clear from its multicultural, multiethnic, multiracial, and multireligious state. Such a condition makes Indonesia prone to conflicts, especially conflicts related to SARA (ethnicity, religion, race, and inter-group relations) [1]. There are several instances of the most terrifying conflicts to ever happen in Indonesia: May 1998 riots, religious conflict in Ambon in 1999,

conflict in Sampit between Dayak and Madura, and religious conflict in Poso [2-4].

Indonesia's vulnerability to conflicts is also shown in the survey data from Wahid Foundation, which reveals that Indonesia is still very prone to intolerant and radical behavior, which can lead to conflicts. Wahid Foundation surveys 1,520 respondents in 34 provinces in Indonesia by using random sampling technique with an error margin of 2.6 percent, where

*Corresponding author: Email: wulanp@fikom.untar.ac.id;

respondents of the survey are Muslim and over 17 years old. The survey result shows that out of 1,520 respondents, 59.9 percent have their hated groups. The hated groups include non-Muslim, Chinese group, Communists, etc. Out of the 59.9 percent, as many as 92.2 percent disagree if members of their hated groups play the role of a government in Indonesia [5].

The next obstacle faced by Indonesia due to its vulnerability to conflicts is the solutions or ways of settling the conflicts. Preventive measures are indeed needed to avoid conflict, but what should be done if a conflict occurs is the problem. Is there any way that can be adopted to speed up the reconciliation process during conflict? [6].

In the case of a conflict in Ambon, one of the conflict reconciliation and settlement measures is through utilization of public spaces, such as markets, schools, and cafes, which are used as a medium for integration. Such public spaces will reach out to the society which is segregated due to conflict. In such public spaces, people can meet each other and eventually make peace [7–10]. The previous study shows that public spaces can be utilized as a means of conflict reconciliation. Concerning the present study, the present study is conducted to know and describe the public spaces used as a means of reconciliation in Poso conflict.

Another previous study is entitled “Dialogue and the Discourse of Peacebuilding in Maluku, Indonesia”. The study involves experimental research, with Christian and Islamic religious leaders as the participants. The participants have a five-day discussion to come up with a vision to reconcile and restore communities based on religious values, the power of differences, and dialogue [11]. The study uses a dialogue and discourse to build peace. Meanwhile, the present study examines how to build peace by utilizing public spaces. It adopts the concept of public spaces from Jurgen Habermas to examine the role of public spaces as a means of reconciliation in conflict areas in Poso. The study not only conducts an experiment by organizing a dialogue among participants, but also observes directly the phenomena and facts happening in the field and then analyze them with the concept of public spaces and how communication plays a role in facilitating reconciliation in public spaces.

In general, public spaces can be understood as an arena where people engage with each other in their daily life, which not only includes places for public activities, but also involves the articulation of various interests. In the political context as written by Habermas (1993), public spaces are a condition which allows citizens to come together to articulate their

interests to form mutual opinions and will in a discursive manner. The conditions referred to by Habermas are first, every citizens can communicate with each other and possess equal rights to participation in public spaces. Second, all participants have the same opportunities to reach a fair consensus and treat their interlocutors as autonomous and responsible individuals. Third, there is a common rule which protects the communication process from pressure and discrimination, so the discussion process will be grounded on more positive arguments. In other words, the conditions referred to are inclusive, egalitarian, and pressure-free conditions [8,10,12].

Dullham and Kellner mention that the concept of public spaces initially covers the overall reality of social life where something close to public opinions can be formed. Access to all citizens are guaranteed. Public spaces come to reality in the form of conversation where private individuals gather to form a public body [13].

Supriyadi writes that Habermas classifies public spaces into two types, namely political public spaces and literary public spaces. Political public spaces show not only the openness of accessible spaces, but also how the social structure of a community changes. The social classes inherited from the feudal system are gradually diminishing. Meanwhile in literary public spaces, public literacy awareness is starting to grow following the appearance of publications and public discussions on art, aesthetics, and literature all over Europe. Public spaces according to Habermas also need to fulfil three criteria. First, they should set aside social status differences and bring up the spirit of togetherness and equality at every meeting. Second, public spaces open up discourses which have never been questioned before, such as the state and church monopolies on the interpretation of truth in the text. The new social power in the society is now starting to bring literary public spaces into the political realm. Third, individuals’ meeting in literary public spaces has turned culture into commodities [14].

This research is aim to analysis and describe public space using as reconciliation medium in Poso conflict, with the hope of providing input for other countries with potential conflicts such as Indonesia.

2. METHODS

This is an empirical research uses a qualitative method with a phenomenological research approach. The phenomenological method seeks to find the nature of a phenomenon, looking for what causes the phenomenon to occur. This method focuses on exploring how humans create experiences and

transform these experiences into consciousness, both as individual meanings and shared meanings. In more detail, this method explains how humans realize, describe, feel, assess, and remember an experience and how they talk about it with other individuals. To obtain and collect data, researchers must conduct in-depth interviews with people who experience firsthand the phenomenon that they want to study [15–17].

The phenomenological method was chosen to describe and explain the experiences of sources who were directly involved in the conflict reconciliation process in Poso. Experience about how the reconciliation process was carried out and what public spaces they used in the process. Based on this explanation, the subjects in this study were individuals who were directly involved in the conflict reconciliation process, ranging from academics, activists, and communities who were directly in the conflict location. While the object of research is communication between all parties involved in utilizing public space as a means of reconciliation. The data in this study were obtained through several techniques, namely: in-depth interviews, Focus Group Discussion (FGD), and also observation. Resource persons in this study were selected with the criteria of being figures who were involved in the peace process during the conflict and academics who were experts in the field of conflict and public space.

The data obtained were then analyzed qualitatively and then re-checked as a manifestation of the validity of the data by triangulating the theoretical concepts used. The technique used to analyze data uses grounded theory. Hennink et al. [18] wrote that a grounded theory approach provides a set of guidelines and processes for analyzing textual data appropriate to understanding human behavior, and identifying social processes and cultural norms. The use of a grounded theory approach in this study was chosen to be able to understand individual behavior in conditions of conflict and how individuals use public space for reconciliation facilities. Furthermore, the analysis process with grounded theory approach involves several stages, namely: preparing verbatim transcripts, anonymizing data, developing coding, defining coding, coding data, describing, comparing, categorizing, conceptualizing, and developing theories. Coding development is central to qualitative data analysis. Coding can refer to an issue, topic, idea, opinion, etc. Coding is basically a topic discussed by participants and identified through reading data.

3. RESULTS AND DISCUSSION

Poso conflict occurred from 1998 to 2001. The conflict involved ethnical and religious elements, and

Islamic and Christian religious groups. One of the causes of Poso conflict that had been rooted for long was social jealousy of the indigenous residents towards the migrant residents. The indigenous residents felt that they were being marginalized economically and politically. The communal conflict itself initially stemmed from a fight between young people of different religions, which later developed into interfaith sentiment and prompted a conflict between two groups of different religions. The reconciliation measure for Poso conflict started with the signing of Malino I Agreement in 2001, which also marked the end of Poso conflict. [19,20]

After Malino I Declaration was signed in 2001, the intergroup conflict in Poso ceased temporarily. After the conflict stopped for some time, assaults, bombing, and murders started to take place, followed by painting of graffiti on the wall of the residents' houses which was provocative in nature and sabotage of land which was left by the owners who were seeking refuge. People became scared to return there due to trauma and worry of the same conflict happening again. The Christian citizens who previously lived in Lombugia Ward (Kelurahan), Kasintuwu Ward, Kayamanya Ward, Sayo Ward, Moengko Ward, Bonesompe Ward, Gebang Rejo Ward and Bukit Bambu Village left Poso City. Similarly, the Muslim citizens living in Christian areas, such as Sintuwu Lemba Village and Pamona Utara District also took refuge [20].

The reconciliation measure taken by the government, particularly Malino I Declaration, was concerned only with the safety aspect to avoid a conflict from raising again, so that there will be no more casualties. Meanwhile, other parties such as social organizations, religious leaders, and activists also made reconciliation efforts to end the conflict in Poso. Some of those efforts involved utilization of public spaces, as explained below.

3.1 Public Spaces for Poso Conflict Reconciliation

1. **Great Gathering of Inter-community Youth and Comic Publishing:** In 2004, according to a source, interview with social worker, Lian Gogali, the Great Gathering of Inter-community Youth participated by around 400 interfaith teenagers was held in Siuri area, Tentena which was mainly inhabited by Christians. Tentena was deliberately chosen so Muslim teenagers dared to enter Christian areas. The event was organized not only by Non-Governmental Organizations, but also by many youth organizations such as Al Khairat, Muhammadiyah, Christian Youth, and Hindu Youth. In Poso, Hindu is the third-largest

religion after Christian and Muslim. It is because in the 1960s there was a transmigration program from Buleleng and Tabanan, Bali to Poso.

During the Great Gathering of Inter-community Youth, participants were given opportunities to share their stories, experiences, and views of the future of Poso after suffering from religious conflict. In the same year, young people agreed to hold Peaceful Local Election (Pilkada Damai). For this event, young people went into remote areas and talked about the importance of having a peaceful and smooth election and of staging a campaign for peaceful election because an election is about who is holding power and the conflict in Poso was initiated by an election in 1998. That is why it should not happen again.

A comic with pictures entitled "Trip to Find Friend" was also published containing illustrations that brought up the local wisdom of Poso region, such as a fairytale about mesale, or helping each other and working together. For example, the comic depicted a family in Poso who was building their house and the neighbors came to offer their help. The comic publication was made into reality by USAID after realizing that when the bloody conflict took place, many elementary-age children had witnessed the gory incident.

2. Kemah Kampung Damai (Peaceful Village Camp)

A number of interfaith young people in various areas in Poso, Central Sulawesi participated in the Kemah Kampung Damai event, a workshop promoting peace that was initiated by the Paritas Institute in collaboration with Mental Revolution Secretariat of the Ministry of Coordination of Human Development and Culture. For four days long, from 19 to 22 September 2018, young people comprising of selected senior high and university students met and lived in a camp and shared their stories about living in diversity. The painful experience recorded in the dark history of community relations in Poso made valuable life lessons for the young to build togetherness. The young people came to the event with prejudice against their "other" friends. Through the Kemah Kampung Damai event, they could make friends with each other and differences were not an issue.

3. Markets

When the conflict broke out, there was no safe place for everyone. Houses or markets which were previously a safe space were no longer there since Poso Market and Tentena Market had been destroyed by the bombing. Therefore, women started to create their own safe space by building an open public space, namely Pasar

Lama (Old Market) located in the middle of Poso City. In the market, merchant women from a wide range of tribes, such as Bugis, Gorontalo, Pamona and various faiths, such as Christian and Muslim gathered. Christian women brought vegetables and Muslim women brought fish for trade. In the beginning, the trades started with barter between vegetables and fish, but eventually deeper interactions occurred as the two groups started to know each other.

The approach of foreign countries that enter the country as a Non-Governmental Organization is started to be questioned. Because instead of bringing up the values in local wisdom, they put forward "peace building" approach using new methods and ways. For instance, they bring the disputing parties together by offering them payment every time they come to the gathering. Meanwhile, according to a social worker who also acts as a source for this study, Lian Gogali (41 years), there is a native culture of the community that should be put forward such as the tradition of helping one another or mesale which is still prominent in the community. There is also the posintuwu tradition, which involves making donations to those in need. The donations can be in the form of money or energy.

4. Schools

In the conflict in Poso, schools are also turned into a public space as a means of reconciliation. After the conflict in Poso, with the support of many parties, women's schools were built. These schools functioned as a space for women who witnessed the conflict to share their stories and experiences. The schools functioned as a meeting room and also space for women to take a critical stance. The first women's school was built in 2009 in Tentena, and now there are over 80 schools. These schools were initially built in cooperation with the Asian Muslim Network.

4. CONCLUSION

According to the above discussion, it can be seen that public spaces are utilized as a means of reconciliation in a conflict. This study discusses public spaces that are used in the conflict in Poso as a means of reconciliation. There are several forms of public spaces utilized in the conflict, namely the Great Gathering of Inter-community Youth, Kemah Kampung Damai, Markets, and Schools.

Natural public spaces such as markets and schools are used as a bridge or mediator for the disputing groups to meet and start a dialogue and a discourse to create peace. Public spaces can also be created or established to function as a means of reconciliation. In the case of

Poso conflict, the artificial public spaces are in the form of the Great Gathering of Inter-community Youth and Kemah Kampung Damai events.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

REFERENCES

1. Saad MM. A study on the convergence of ethnic groups post the sambas conflict: How do People in Singkawang City Manage the Assimilation Pattern of Their Multiple Ethnicities. *Res. Humanit. Soc. Sci.* 2015;5(22):121–127.
2. Diputra R. Lima konflik SARA paling mengerikan ini pernah terjadi di Indonesia: Okezone News; 2016.
3. Rahawarin Y. Kerjasama antar umat beragama: studi rekonsiliasi konflik agama di Maluku dan tual. *KALAM.* 2013;7(1):95–120.
4. Andiko T. Melacak akar konflik dalam islam dan solusinya bagi kerukunan umat beragama di Indonesia,” *Madania J. Kaji. Keislam.* 2020;17(1):39–52.
5. RI Masih Rentan Intoleransi Wahid Foundation Sampaikan Enam Rekomendasi. [Online]. Available:<http://wahidfoundation.org/index.php/news/detail/RI-Masih-Rentan-Intoleransi-Wahid-Foundation-Sampaikan-Enam-Rekomendasi> [Accessed: 30-Dec-2019]
6. Pengelolaan Konflik di Indonesia – Sebuah Analisis Konflik di Maluku, Papua dan Poso. Geneva; 2011.
7. Ernas S. Architecture of peace in ambon: reading dynamics of peace after ten years of conflict. *Al-Albab.* 2016;5(2):219–236.
8. Faisal A, Putra HSA, Nugraha WCR. Warung Kopi, Media, dan Konstruksi Ruang Publik di Makassar. *J. Commun. Spectr.* 2017;7(2):2017.
9. 6 man E. Dinamika komunitas warung kopi dan politik resistensi di pulau belitung. *Masy. Jones.* 2014;40(1):89–107.
10. Paffenholz T, Potter A, Buchanan PC. Fresh sights on the quantity and quality of Women’s Inclusion in peace processes expert views on findings from the ‘Broadening Participation’ and ‘Civil Society and Peacebuilding’ Projects Policy Brief; 2015.
11. Lowry CS, Littlejohn S. Dialogue and the discourse of peacebuilding in Maluku, Indonesia. *Confl. Resolut. Q.* 2006;23(4):409–426.
12. Prasetyo AG. Menuju demokrasi rasional: Melacak pemikiran jürgen habermas tentang ruang publik. *J. Ilmu Sos. dan Ilmu Polit.* 2012;16(2):169–185.
13. Durham MG, Kellner DM. Media and Cultural Studies : Keyworks, Rev. UK; 2006.
14. Supriadi Y. Relasi ruang publik dan pers menurut habermas. *J. Kaji. Jurnalisme.* 2017;1(1).
15. Patton MQ. Qualitative analysis and interpretation in Qualitative Research & Evaluation Methods; 2002.
16. Chilisa B, Kawulich B. Selecting a research approach : Paradigm, Methodology and Methods; 2012.
17. Husserl E. Studies in the phenomenology of constitution, 2nd ed. Netherlands: The Kluwer Academic Publishers; 1989.
18. Hennink M, Hutter I, Bailey A. Qualitative Research Methods. California: Sage Publication Inc; 2011.
19. Alganilh I. Konflik poso (Kajian Historis Tahun 1998-2001). *Criksetra J. Pendidik. Sej.* 2016;5(2):166–174.
20. Yakobus IK, Yahya M, Agustang ADMP. Revitalisasi nilai budaya sintuwu maroso sebagai alternative resolusi pasca konflik di kabupaten poso. *J. Sosio Sains.* 2019;5(1):14–21.

poso conflict

ORIGINALITY REPORT

6%

SIMILARITY INDEX

4%

INTERNET SOURCES

3%

PUBLICATIONS

5%

STUDENT PAPERS

PRIMARY SOURCES

1

mafiadoc.com

Internet Source

2%

2

Submitted to Bridgepoint Education

Student Paper

1%

3

scholars.wlu.ca

Internet Source

1%

4

Submitted to De Montfort University

Student Paper

1%

5

Submitted to University of Leeds

Student Paper

<1%

6

cofeescience.ufla.br

Internet Source

<1%

7

Richa Sharma, Dania Mallick, Rafael H. Llinas, Elisabeth B. Marsh. "Early Post-stroke Cognition: In-hospital Predictors and the Association With Functional Outcome", Frontiers in Neurology, 2020

Publication

<1%

Exclude quotes On

Exclude bibliography On

Exclude matches < 5 words