

**BUILDING THE COMPETENCY OF DIALOGUE IN MANAGING THE
PROBLEM SOLVING OF FREEDOM OF RELIGION AND BELIEF
CONFLICT IN INDONESIA**

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Abstract

Higher education law has a long history in Indonesia from the colonial era of the Dutch East Indies to the present. Laying the foundation of higher education law starts with secondary law education - Rechtscholl - for the workforce of Bumi Putera who are made into low-paid ambtenaar employees. The task of the Rechtscholl graduate is to help the work of the law apparatus of the European population, especially the Netherlands. As ethical and political demands echoed nationalist concept of an independent state of all forms of colonialism, Dutch East Indies colonial government opened higher education law that continues today. Now we have entered a higher education law that intersects with the complexity of globalization concerning various needs and society and the area. The demands of legal higher education today are not just printing legal scholars who are adept at arranging legal documents as hard skill skills and even extending to soft skills in managing conflict resolution regarding social sensitivity, empathy, discipline and equality in communicating with parties in conflict. Conflict of Freedom of Religion and Belief in Indonesia is prone to occur because our society is heterogeneous and cases of conflict have been proven to spread in Indonesia. Like the conflict between the Free Aceh Movement, Papua, Poso. The profile of having competency in dialogue is soft skills that must be mastered for graduates of legal higher education in managing the settlement of legal disputes and / or conflicts that are now easily emerging in various sectors of life, one of which is freedom of religion and belief. Dialogical personal competency requires capital and specific training that is directed and continuous in building these skills. One of them is in

managing the conflict resolution of freedom of religion in Indonesia as well as new opportunities in the profession for graduates of legal higher education.

Keywords: Conflict, Freedom of Religion, Personal Dialogue

INTRODUCTION

Political awareness of reciprocity from the Dutch East Indies colonial government for the Indonesian people and the spirit of nationalism had grown greatly towards legal education in Indonesia at that time (1908). (Soetandjo W,2014,p.102). The development of legal education continued to change as the demands of the Indonesian people towards the spirit of independence up to higher education law were more inclined to the historical legacy of hard skill proficiency in the higher education version of Dutch law. Today's soft skill is needed for legal higher education in the form of skill in dialogue in overcoming conflict eradication.

General conflict in the sociological aspect is a situation where two or three actors struggle to get rare contributions in the same time (Wallenstein 2002 quoted by Sandy Nur Ikfal Rahardjo, 2015, p.36). Especially concerning natural resources and human resources which often occur outside Java, the distribution of superior human resources in the form of education, health and other experts in the outermost islands such as the Papau border, Southeast Sulawesi and so on, so that local residents have difficulty gaining access fluent education, health and others.

Religion in the study of anthropological perspectives is part of the form of community culture that teaches goodness and glory, but other hidden secrets convey violence in the name of religious militants who focus more on the problem of understanding narrow religious teachings (see Rini Fiidyani, 2018, p. 104), just like war cross. Meanwhile, the current riot is discussed by the conflict between the Myanmar government and the Rakhinea tribe which is seen as an inferior citizen in all aspects of life. (See Sandy Nur Ikfal Rahardjo, 2015, p. 35)

Conflict concerning SARA (ethnicity, religion and race) and in the realm of democracy today is easy to occur in multicultural societies, especially in Indonesia. This can be observed closely from the reports of the KBB conflict

Human Rights Commission in 2016 stretching from eastern Indonesia to the west including Manado, Belitung, Denpasar, Kendal, Rembang, West Java (Bogor, Kuningan, Bandung, Cianjur, Tasikmalaya, Bekasi) Tangerang, DKI Jakarta, Aceh, Singkil. KBB complaints in 2016 were 97 cases while in 2015 there were 87 cases. An increase in the number of KKB complaint cases indicates that residents of the community are aware of reporting complaints of cases, especially conflicts of the KBB. The main causes of the KBB conflict include the first; restriction or prohibition of places of worship (44 complaints), second; restrictions and prohibitions on religious services or activities (19 elders). (Report of the National Commission on Human Rights in 2016, pp. 13-15)

KBB conflict can be pursued through litigation, non-litigation and quasi litigation. The parties involved can be from state actors and legal institutions as well as government institutions but can also involve community leaders, religious leaders and other community members as well as personal dialogue as facilitators of conflict.

In the text of this article will be discussed professional opportunities for observers or legal experts to explore and hone soft skill skills in the form, the ability to dialogue into a dialogue person. Personal logistic is easy to adapt and can be trusted in good faith and has the ability to provide alternative directions concrete solutions for parties in conflict based on the basics of the conflict that occurred.

RESEARCH METHODS

The research method used is a juridical empirical and anthropological qualitative approach. Law is seen as non-doctrinal in social life or law in human interaction ethnographically. Primary data is obtained from observations and interviews while secondary data in the form of the results of previous studies and tertiary data obtained from the contents of literature such as documentation and previous archives. Then the data is processed using interactive and non-interactive methods, and then analyzed using an interactive analysis model.

RESULTS AND DISCUSSION

Religion or the flow of belief is a necessity of human life that is often fulfilled when humans in the womb of the mother, birth, childhood, adulthood, marriage, life death in the world. Religion or belief sets the details understood by its adherents not only as rites, sites but as a moral order from the Almighty for their followers or followers. According to Fox and Sandlerr (quoted by Sandy Nur Ikfal Rahardjo, 2015, p.37), several definitions of religion are inherent to adherents or humanity for the influence of society and politics, the first dimension; religion as the basis of identity both regarding history, location, language; second; a system of beliefs about the patterns of behavior of the adherents, because the greater the pattern of behavior, the less likely it is to make compromises and accommodations; third; religious or theological doctrine as a guide to the behavior patterns of followers and making decisions; fourth, religion becomes a tool of legitimacy in justifying policies and other actions, such as suicide bombings; fifth, religion is associated as an institution that is accepted by the community and has the authority to mobilize the masses.

KBB conflict conditions that occur in Indonesia reap the form of violations that are both physical and psychological in nature, while victims of both individuals and groups since 2014 appear tables of forms of violations and intolerance by non-state actors

No	Form of Violation	Total
1.	Physical / property attacks	16
2.	Spread of hatred	15
3.	Misdirection towards other groups	10
4.	Intimidation and threat of violence	9
5.	Restrictions / prohibitions on religious activities	9
6.	Rejection / sealing of the church	7
7.	Limitation / coercion of expression	5
8.	Mosque / musala rejection	2
9.	Discrimination on the basis of religion	2
10.	Coercion of conviction	2
11.	Hindu Temple destruction	1

While the table of victims of violations and intolerance by non-state actors in 2014 is as follows:

No	Victim	Group	Individual
1.	Church	5	
2.	Student		1
3.	Groups / Flow are accused of being heretical	12	7
4.	MTA	1	
5.	Islamic boarding school	1	
6.	Shiite institutions / citizens	7	
7.	Temple	1	
8.	Believers		1
9.	Baha'i	1	
10.	JAI Leaders & Members	6	
11.	Christian and Catholic congregations	9	2
12.	Radio Media	1	
13.	Mosque / Musala Management	3	
14.	FPI leaders / members		1
15.	Artists and public figures		11
16.	Cross Faith Activist	1	2
17.	Journalist		1
18.	General Public	2	3
19.	Employee	22	
Total		52	29

KBB violations related to intolerance and discrimination were spread throughout Indonesia in West Java with a total of 55 cases, DIY Yogyakarta with 21 cases, North Sumatra with 18 cases, Jakarta with 14 cases while Central Java and South Sulawesi each with 10 cases.

The means to resolve the KBB conflict include dialogue. The word dialog comes from Greek from the word dia-logos meaning between two parties or dual speech to exchange views, opinions and values of ideas. Unlike the case with the monologue, only one active party speaks. The dialogue process requires time to listen to one another, listen to, observe gesture, express opinions and trust the opinions of conflicting parties with facilitators from the dialogue dialogues. This is not necessarily guaranteed to be final because it can occur there is a process of a priori cultural interaction and incomprehension of the language of the parties in conflict.

Substantially the path of dialogue can free itself from the slavery of self-interest and become an independent human being. Through the dialogue channel can create a harmonious life without having to sacrifice each other's intrinsic identity (Victor L Tanya, 1998: p.65) Theoretically mapping there are 4 (four) psychological principles based on true dialogue containing the first; openness to other parties, second; willingness to speak and respond to others, third; mutual trust both parties provide correct information in their own way. (D. Hendropuspito, 1983, pp. 172-173). The condition of proficiency in dialogue needs to be built together with the power of social capital made by a dialogical person to explore and map the hidden will of the conflicting parties.

Terms that are fulfilled privately (D. Hendropuspito, 1983, pp. 174-175) 1. The whole person because he is truly present and full of respect for the person who speaks at the same time authentic means trusting and not manipulating for his own sake 2. Personal who are open to being willing to hear and accept other people's expressions, including criticism, 3. A disciplined person means holding fast to the context of the problem to obtain creativity. These four conditions can be attached to the proficiency of legal science as a means of sharpening the ability to dialogue.

In addition to the requirements to be fulfilled and prepared mature for the personal dialogal (Ibid, 1983.hlm.176-181), first; the same foundation as God's creatures that teach the goodness of behaving and special beings because they have reason; second; the purpose of dialogue means deliberation and consensus is that there are fundamental differences that are shared with each other for mutual understanding. Third; material for mature dialogue includes a. problems of da'wah and religious approaches, toleration versus fanaticism, c. living together in pluralistic religious area d. cooperation between religious communities e. ethical code of association between religious groups.

CONCLUSION

The above explanation can be summarized as follows:

1. Competency in dialogue for observers or graduates of legal higher education is a fundamental matter that is controlled to be a dialogue person;
2. The KBB conflict is vulnerable to the multicultural community of Indonesia and the skill of reliable dialogue to be a personal dialogue is an additional professional opportunity for legal higher education.

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