

Reconciliation In Order To Generate Unity Post Covid-19 Pandemic

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Abstract

This paper aims to provide a perspective related to handling conflicts that have occurred due to the Covid-19 pandemic. The perspective that is possible to do in knitting unity is the reconciliation approach. Reconciliation is an approach that uncovers differences and apologizes for what has happened in the past. So that the community can do activities as before without being burdened by the social problems that occur. As it has been so widely developed, COVID-19 has damaged various aspects of society and furthermore it can be one of the triggers for an effective conflict to divide the unity of the Indonesian nation.

Keywords: reconciliation, knitting unity, covid-19

Introduction

Indonesia is a multicultural country with various ethnicities, races and religions. In terms of area, Indonesia is also a large country with a spread of more than 16,056 islands and is ranked the fourth most populous country in the world after China (1.42 billion people),

Diversity in Indonesia is embodied in a national identity based on Pancasila and the slogan Bhineka Tunggal Ika. But in reality, even though it is not the main variable, the existing differences still make Indonesia prone to conflict. A conflict study expert from the University of Oxford, Steward also mentioned four categories of countries with the potential for conflict. Among them, countries with low levels of income and human development, countries that have been involved in serious conflicts in the previous 30 years, countries with high levels of horizontal differences, and countries whose political regimes are in transition to a repressive

regime to a democratic regime. These four categories have been experienced and downed by Indonesia.

Conflict in Indonesia continues to undergo transformation. Post-independence, conflict using violence was dominated by political motives as an ideological contraction which was focused into three stages. First, the struggle for the influence of communism and socialism vis-a-vis capitalist forces. Ir. Soekarno identifies himself as a

Representation of socialism with a local term, *marhaenism*. Although not fully, as an effort to accommodate all the political interests that existed at that time, it was manifested in the *Nasakom* (nationalist, religious, communist) concept. The second period was marked by the 1966 Supersemar coup in which General Soeharto represented himself more as Western control. Soeharto's power journey, known for its repressiveness, has enlarged the history of conflict and violence vertically. The following period saw a wave of reforms that became fertile ground for the reproduction of conflicts and new styles of violence in the domain of ethnicity, ethnicity, race, and religion, as well as interests in seizing resources or horizontal conflicts.

The beginning of reformation era was triggered by a prolonged monetary crisis in 1998. At that time, Indonesia experienced a severe economic crisis that paralyzed all joints in the domestic economy. As a result, demands for reform emerged which led to riots and ethnic sentiments between natives and Chinese. The indigenous ethnic group committed acts of looting, burning assets, violence, and sexual harassment against Chinese ethnic.

This inter-ethnic conflict became dark record at the end of the New Order government. In 1999, conflict occurred again in Ambon with religious nuances so that it developed into violent acts that claimed thousands of lives and destroyed the fabric of people's lives. The conflict between Muslims and Christians originated from a fight between a young Muslim Bugis descent and a Christian youth from *Mardika*, which later spread to war between villages and the involvement of other parties which made the conflict even more complex to resolve. If we look further, the cause of the Ambon war has a deeper background than just the clash between the two religions, but is also driven by various other factors such as economic, social and political in the community.

In 2001 the Sampit tragedy between the Dayak and Madurese tribes became an ongoing conflict. This conflict also originated from fighting between people from different ethnic groups. The Madurese as immigrants there are considered to have failed to adapt to the Dayak people as their hosts. As a result of the clash between the two tribes, hundreds of people died and even experienced the Dayak tribe's beheading. The Dayak tribe considered this as an effort to defend their territory, which at that time began to be controlled by the Madurese.

During 2011 Kontras recorded at least 10 cases of serious mass violence. The escalation of violence continued until January 2012. This mass violence was triggered by factors causing the growing conflict related to disputes over natural resource management, local political succession, to social friction in people's daily lives. The pattern of violence involved community groups, police officers, and business corporate groups at the scene of the incident, such as land disputes in Lampung, Bima and Papua.

It is feared that the diversity factor and the number of conflicts that have occurred in Indonesia could become the seeds for the next potential conflict. Indeed, Indonesia has now entered a post-conflict period both because of the conclusion of a peace agreement and for other reasons the ongoing democratization and decentralization have brought about

improvements in socio-economic and security conditions in society. On the surface, the conflict sometimes seems to stop, but it does not rule out that the situation is a negative peace and can reappear if there is a trigger.

Changed situations, emotions, misunderstandings and grudges from resolved conflicts become latent and can trigger conflict to the surface. In fact, the narrative of coverage by the media is also an element that triggers conflict. Therefore, reconciliation is needed to change negative situations of peace into positive peace to achieve ideals and life side by side in Indonesia.

Reconciliation means the process of restoring relations between several parties so that they are free from past violence. An in-depth discussion of conflicts that cause violence and violations is needed so that the burdens of the past can be ended without having to blame each other. Reconciliation seeks to build long-term peace by finding and resolving the roots of conflict. This is because post-conflict peacebuilding will be effective if it is supported by a strong consensus and political coalition between conflict parties and dominant political groups. This includes local institutions, both government and civil society, to manage governance.

Reconciliation can be carried out by negotiating peacefully using customary institutions or social institutions in resolving social conflicts

or by providing compensation or forgiveness. Reconciliation is a conflict preventive step in the future with conflict-sensitive development through early warning systems and peace promotion as part of this post-conflict institutional development. Sensitive to conflict in the sense that the process and determination of development policies must be oriented towards efforts to prevent conflicts from recurring or peace and development can take place in a sustainable manner by incorporating conflict and peace analysis into the development policy framework. The use of this approach is expected to produce strategic policy priorities and development program agendas capable of preventing conflicts and encouraging the achievement of peace consolidation.

Conflict Reconciliation

Conflict resolution takes various forms, such as mediation; negotiation; reconciliation; peace keeping; to peace building. Reconciliation is an effort to transform conflict into a peaceful form which is expected to be able to take place permanently. Reconciliation is an effort to resolve conflicts from conditions of negative peace to positive peace, where there is justice and human values in it. Conflict resolution through reconciliation shows that each conflicting party is aware of the protracted conflict and of course it has caused many losses. By pursuing peace talks with the parties involved in the conflict, it will certainly generate mutual trust to reduce disputes and achieve sustainable peace. Conflict reconciliation can also be interpreted as a process to prevent and stop violence between conflicting parties through a solution. Reconciliation can be carried out by the conflicting parties or by the mediator (third parties who are not involved in the conflict). Conflict reconciliation is a complex process and needs to consider legal, social and political institutions. Conflicts involving the interests of powerful parties, such as conflicts over natural resources, agrarian, politics, and community life, tend to be more difficult to resolve. Some experts define reconciliation as essentially a peace process.

According to Galtung (1994), reconciliation is an accommodative form of parties involved in destructive conflicts to respect each other, get rid of pain, resentment, fear, hatred, and danger to the opposing party. From the definition of reconciliation, it can be said that

reconciliation is an accommodative form of conflicting parties to respect each other and not hate each other against the opposing party.

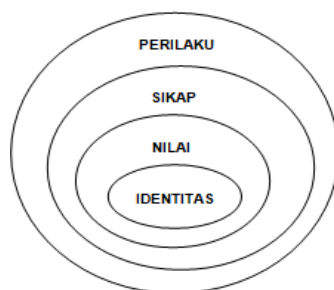
According to John Dawson (1998), the meaning of reconciliation is expressing and receiving forgiveness and pursuing intimate fellowship with people who were previously enemies. From the definition of reconciliation, it can be said that reconciliation is the process of receiving forgiveness to pursue alliances with parties who have not previously become enemies.

According to Carol (1998: 159) that reconciliation harmonizes or resolves a mismatch, recombines, recovers, agrees again, restores fellowship and trust. From the definition of reconciliation, it can be said that reconciliation is a process of resolving conflicts to restore conditions that have resulted in conflict.

Based on some of the definitions above, it can be concluded that the notion of reconciliation is the pursuit of peace by solving the root of the problem and forgiving, in order to obtain alliance (reconciliation) and aiming at creating a peace (reconciliation) without hatred, resentment, anger, bitter roots, and fostering relationship back. Reconciliation as part of conflict resolution is the most time consuming and tiring stage of peace but must be carried out.

Dimensions of Conflict Reconciliation

In essence, reconciliation improves relations between groups divided by conflict. In its dimensions, there are four dimensions of relationship that can be identified as dimensions of conflict reconciliation, namely: (1) the dimension of identity, (2) the dimension of values that directs interaction, (3) the dimension of attitudes, and (4) the dimension of interaction patterns. (Merwe, 1999).



(The dimensions of conflict reconciliation)

The outer circle is the dimension of behavior or in the context of reconciliation are the patterns of interaction. In this dimension, it shows whether the pattern of interaction tends to be cooperative, or is it still conflicting. The second circle is the attitude aspect, which concerns beliefs and attitudes towards former enemies; is it still negative or has shifted to be positive. The third circle concerns the value system that underlies and determines attitudes and behavior regarding the conception of justice, basic human principles, etc. Changes in this dimension are believed to be able to influence attitudes and behavior. The fourth, most important component concerns identity (both own and enemy groups). In detail, each dimension is described as follows.

Reconciliation and Interaction Patterns

The most visible dimension of reconciliation is in the aspect of behavior, namely how the patterns of interaction between groups during, during and after the reconciliation process. The desired pattern of interaction is one that no longer shows a pattern of conflict (such as

escalation of violence, mutual suspicion), but is more in the direction of a cooperative interaction pattern. There must be an increase in the quality of better communication, starting with the exchange of goods and services between groups, for example, this can be an indicator of starting to grow positive patterns of interaction.

Reconciliation and Attitudes

One indicator of the success of reconciliation is measured from the occurrence of a change in attitude from hatred, fear, distrust, the desire to take revenge to an attitude of mutual respect, trust and forgiveness (Merwe, 1999).

These attitudes are classified into two broad categories:

- (a) Emotionally oriented, such as feelings of anger, distrust, resentment, scorn, suspicion;
- (b) Cognitive processes, such as stereotypes, beliefs.

Reconciliation and Value

In essence, reconciliation is a rearrangement of a new moral order, a new order of values or a kind of social contract. There are three possible types of values and their relation to the possibility of achieving reconciliation. First, manipulative values. If this value is put forward, reconciliation will not be able to bring about a harmonious relationship, because it is the opposite of the values of peace.

The second possibility is that it appears in the form of contractual values, in which reconciliation is achieved by basing oneself on a social contract, each party is bound by their respective rights and obligations. The third possibility is the growth of fraternal values, friendship or what is known as fellowship.

Reconciliation and Identity

Images and identities of oneself and others (enemies) during conflict are usually constantly distorted and simplified in such a way, so it is important that moments of reconciliation are used to straighten out this image and identity. The problem of image and identity needs to be re-evaluated by confronting the facts of the past so that the position of each group's identity becomes clear, no longer distorted.

Why Doing Reconciliation?

Reconciliation in common language is an agreement between disputants or enemies. However, the conflict resolution meaning of the term goes deeper than that. It can be said that reconciliation is, at its heart, about restoring true relations between people who have become enemies. Reconciliation, as De Gruchy observes, 'implies a fundamental change in personal relationships, and power.

Reconciliation can be a desirable goal on its own in a divided society. It can also represent a pragmatic way of dealing with major changes involving past injustices to achieve some other desirable goals such as building peace, maintaining democracy, promoting human rights, and bringing about justice, among others. Thanks to the large currency obtained by the recent reconciliation, there is already a very rich literature on various attempts at reconciliation. They mainly involve acknowledging truth, reparation, retributive justice, apology, and forgiveness. No single form of reconciliation is perfect or satisfying for all circumstances and the parties involved. Sometimes difficult choices have to be made in deciding whether one form is preferable to another, depending on the specific and temporal circumstances of each conflict and society.

Sharing reconciliation with a conflict transformation perspective has the same focus on human relations, not on direct content or issues that give rise to conflict. As Lederach observes, reconciliation “builds on and is oriented towards the relational aspects of a conflict [...] and creates [s] a meeting where people can focus on their relationship.” Reconciliation is important because of the consequences of non-reconciliation can be overwhelming. In Fen Osler Hampson's terms, too many peace treaties are “imperfect.

That is, the parties reach an agreement that stops fighting but does little to lead the parties in what Kenneth Boulding calls a stable peace, which can only occur when the problems that give rise to the conflict are initially aimed at the satisfaction of all.

Reconciliation in Indonesia

Conflict reconciliation in Indonesia is still considered at the ceremonial stage. Conflict between religious followers seems to be over when religious leaders meet and shake hands even though the problem has not been resolved or other problems have not been resolved. Reconciliation that occurred in Indonesia cannot be said to have failed, but it tends not to be fully formed. The reconciliation that occurred in Indonesia was still in the stage of focusing on the figures who were seen as part of the warring parties, however, as a whole, the warring society was not yet complete.

This causes Indonesia to enter into negative peace. Negative peace is a condition of peace where there is an absence of violence and conflict. This is an imperfect stage of peace. The purpose of conflict reconciliation is to construct positive peace, where the conflicting parties are no longer sentimental and do not discredit other parties involved in the conflict.

On the other hand, a top-down peace system is not promises a perfect reconciliation. To use a reconciliation approach, a combination of top-down and bottom-up is a must to achieve reconciliation. The reconciliation created by this combination has yet to be achieved in Indonesia. An egocentric picture is still reflected in conflict resolution, the article is to achieve positive peace from the product of reconciliation, one must eliminate the ego.

Discussion

Reflecting on the difficult situation with the Covid-19 pandemic, Indonesia should prepare and improve. The crisis situation that occurred was imminent and could not be avoided. As a reflection, preparing to hold reconciliation to knit peace is crucial thing to do.

Reconciliation as a solution is an option. Reconciliation is seen as a movement capable of uniting large numbers of people and community groups. So that this can cement conditions that were badly damaged by the conflict. Indonesia in this case is one of the countries that must prepare itself for reconciliation. This of course aims to immediately improve after the uncertain condition.

This difficult condition is a situation that is very vulnerable to social conflict. History records that the majority of conflicts are the result of the economic crisis and the world is currently experiencing the same thing. Therefore, unity is a very effective keyword in dealing with this kind of situation. This paper underlines reconciliation as a movement that can be a means of achieving the desired unity.

Reconciliation is an effort to forgive and work hand in hand to forget about past problems and then work and do activities together. This is important to do and seems to be overlooked during this pandemic. Judging from the polarization and chaos that often occurs, it is important for both the government and the community to raise national reconciliation as a major activity against the pandemic and work together to build a better future after the pandemic.

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