

## Discourse on Religious Moderation in Pluralism: Conflict Resolutions Oriented to Local Wisdom "MENYAMA BRAYA"

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### Abstract

*Indonesia has complex ethnic, religious, racial, and intergroup differences. Differences in mindset, character, character, and/or behavior can trigger conflict. Various conflicts have occurred that have been triggered by religious differences. The research design is designed as a qualitative descriptive exploratory research using ethnomethodological methods to explore the treasures of Balinese local wisdom, namely 'menyama braya,' which is not widely known and understood by the public. This research departs from a working hypothesis that differences in perceptions, concepts, or beliefs can be assimilated into a consensus scheme by accommodating differences based on the 'menyama braya' concept to achieve conflict resolution or equilibrium. Data were collected using focus group interview guidelines and non-participant observation guidelines. The obtained data were analyzed qualitatively critically, namely: an in-depth assessment that seeks to uncover the activities, views, and identities of authentic assimilative, accommodating, and equilibration interactions that develop during focus group discussions. Results show that (1) Intra-religious conflicts can be resolved through the process of assimilation, accommodation, and equilibrium of differences in core understanding of the problem, conflict triggering factors, religious tolerance, differences in religious perceptions and conceptions through the implementation of local wisdom; (2) Inter-religious conflicts are resolved based on the framework of local wisdom in the form so that it becomes a turning point in building a religious personality that views differences as positive.*

**Keywords:** Religious Moderation, Pluralism, Conflict Resolution, 'menyama braya'.

### INTRODUCTION

Indonesia has complex ethnic, religious, racial, and intergroup differences (Barongo, 2014; Carandang, 2015). Differences in mindset, character, character, and/or behavior of each have the potential to trigger conflict (Adiputra, 2016; Amato, 2016). Nationally, various conflicts have occurred that have all been triggered by religious differences. The Poso conflict is part of an individual conflict that then permeates more widely to the religious level. In fact, when referring to its historical roots, that the beginning of the conflict rested on the cultural subsystem in this case concerning tribes and religions. These two elements then emerged and became a time bomb for religious divisions in Poso (Alganih, 2016). In East Java, conflicts occurred in Karanggayam village and Bluuran village, Sampang Regency. The conflict that led to this mass violence has caused the evacuation of hundreds of residents suspected of being followers of the Shia sect to Sidoarjo for the reason of maintaining community stability and conduciveness (Triyono

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&; Setyawan, 2021). Religious conflict in Bogor occurred when the Head of the Bogor City Planning and Landscaping Office Yusman Yopi froze the construction permit for the church. Because of objections, GKI Yasmin challenged the license suspension letter to the State Administrative Court up to the Supreme Court level. As a result, the Supreme Court canceled the license revocation. During the legal process, the situation escalated because since the permit was frozen, the Bogor city government locked the church gate so that the congregation was forced to worship on the sidewalk (Kompas, 2014). In conclusion, the three conflicts were resolved using religious and legal moderation approaches.

Intrareligious conflicts occur in Bali Province (Agung, 2017). Conflict between padlocks at Shri Nararya Kreshna Kepakistan Temple in Klungkung Regency. Another conflict, namely: the conflict that occurred at Masceti Temple in Gianyar Regency between Medahan Traditional Village and Subak. The traditional village of Medahan wants to control Pura Masceti, even though since centuries ago, the temple was managed by Subak. Other conflicts also occurred triggered by the issue of cemeteries in the Singakerta area. Conflicts can be resolved in good ways because they realize that ancestors can be reconciled and harmonious in the construction / use of graves together (Sri Malini, 2012; Mertayasa, 2016). The settlement of examples of intra-Hindu conflicts in Bali prioritizes a historical family approach. The deliberative approach by prioritizing the historical community of various differences can be assimilated without causing divisions (Devito, 2018; Budyatna, 2015).

Sparks of conflict that occur between religions in Bali, such as a group of people demonstrating ahead of Eid al-Fitr 1435 Hijriyah. The crowd from the Balinese Hindu Alliance consisting of Cakrawahyu, Foundation of Satu Hati Ngrestiti Bali, Foundation of Hindu Nusantara, and the Hindu Nusantara Coordination Center protested the use of veils and black peci for employees in a number of companies to welcome Eid. Similar tests are also addressed to other companies in Bali, among others, Hypermart, Smartfren, Hoka-Hoka Bento, and Taman Nusa. They demanded that the companies repeal the rules on wearing headscarves and black 'peci' for their employees. Previously, there was a ban on the use of 'hijab' in public schools in Bali (Armini, 2013; Damayana, 2011; Liffiati, 2014; Basyir, 2016). Resolution of interreligious conflicts in Bali uses policy and political approaches. The resolution of interreligious conflicts in Bali is resolved by referring to the constitution and laws that guarantee freedom of religion (Lu &; Guo, 201).

Research on religious moderation that uses societal and religious approaches (sociology of religion) is very little found in the literature. The problems studied are threefold, namely: (1) How is the process of assimilation of differences using local wisdom 'menyama braya' in religious moderation in Bali Province?; (2) What is the process of accommodating differences using local wisdom 'menyama braya' in religious moderation in Bali Province?; (3) What is the equilibrium process of differences using local wisdom 'menyama braya' in religious moderation in Bali Province? Research on religious moderation that uses societal and religious approaches (sociology of religion) is very little found in the literature. The problems studied are threefold, namely: (1) How is the process of assimilation of differences using local wisdom 'menyama braya' in religious moderation in Bali Province?; (2) What is the process of accommodating differences using local wisdom 'menyama braya' in religious moderation in Bali Province?; (3) What is the equilibrium process of differences using local wisdom 'menyama braya' in religious moderation in Bali Province? This study aims to present empirical evidence of the application of the concept of local wisdom of the Balinese Hindu community, namely 'menyama braya' in preparing an atmosphere of religious moderation that is conducive to resolving intrareligious and interreligious conflicts in Bali Province. For Balinese people, the concept of 'menyama braya' is understood as a protective frame for the harmony of community life from the threat of individualistic, materialistic and disintegrating life, so that it is meaningful as the glue energy of togetherness (Widarta, 2017).

The culture of 'menyama braya' is rooted in the philosophy that a plural social life in relation is like a tree. The root of the tree is likened to Tat Twam Asi (I am you: man is essentially one), the trunk is 'vasudewam khutumbhakam' (we are all a family), 'menyama braya' is the branch, while the leaves, flowers, and fruit are harmony. Balinese Hindus believe that humans are essentially dependent on all aspects of life, both their relationship with God, with fellow humans, and with other living beings. Especially for relationships between people, the Balinese Hindu community believes in always living side by side peacefully and tolerantly (Atmaja, 2020). 'Menyama braya' culture has been deeply rooted in the lives of Balinese people since the past time. The application of this culture is not only limited to fellow Hindus, but also applies to all non-Hindus. The culture of 'menyama braya' is one of the keys to success in setting up an atmosphere of religious moderation.

The conceptual framework of research on solutions to intrareligious and interreligious conflicts based on the concept of 'menyama braya' is in line with the Adaptation Theory (Vygotsky, 1978; Siegler et al., 2003; Wadsworth, 2004). Piaget (in Siegler et al., 2003) holds the view that the understanding of the environment is formed through interaction (assimilation, adaptation, equilibrium) with the social and physical environment. Assimilation is the cognitive process by which a person integrates new perceptions, concepts or experiences into the schemes or patterns they have in mind. Assimilation is seen as a cognitive process that locates and classifies new events or stimuli in an existing scheme. Assimilation does not lead to scheme change, but to scheme development. Assimilation is one of the processes of individual adaptation and organization to new environments that develop understanding.

Whereas, accommodation is changing existing schemes to fit new situations or patterns of knowledge. In the face of a new stimulus or experience, one cannot absorb the new experience with an already existing scheme. The new experience may not be compatible with existing schemas. Under such circumstances, people will make adjustments. Accommodation occurs to create a new scheme that fits the new stimulus or to modify an existing scheme to fit the stimulus. Equilibrium is the balance between assimilation and accommodation. Whereas, accommodation is changing existing schemes to fit new situations or patterns of knowledge. In the face of a new stimulus or experience, one cannot absorb the new experience with an already existing scheme. The new experience may not be compatible with existing schemas. Under such circumstances, people will make adjustments. Accommodation occurs to create a new scheme that fits the new stimulus or to modify an existing scheme to fit the stimulus. Equilibrium is the balance between assimilation and accommodation. Whereas, accommodation is changing existing schemes to fit new situations or patterns of knowledge. In the face of a new stimulus or experience, one cannot absorb the new experience with an already existing scheme. The new experience may not be compatible with existing schemas. Under such circumstances, people will make adjustments. Accommodation occurs to create a new scheme that fits the new stimulus or to modify an existing scheme to fit the stimulus. Equilibrium is the balance between assimilation and accommodation. Using the concept of 'menyama braya' wrapped in assimilation, adaptation and equilibrium, this working hypothesis can be drawn that: differences in perceptions, concepts, or beliefs can be assimilated into a consensus scheme by accommodating differences based on the concept of 'menyama braya' so as to achieve conflict resolution or equilibrium.

## **METHOD**

The research design is designed as a qualitative descriptive exploratory research using ethnomethodological methods to explore the treasures of Balinese local wisdom, namely 'menyama braya' which is not widely known and understood by the public (Garfinkel, 2002; Pollner & Emerson, 2001). Contemporary and current phenomena that are critically analyzed are intra-religious and inter-religious conflicts in the context of religious moderation in Bali Province. This research departs from a working hypothesis that differences in perceptions, concepts, or beliefs can be assimilated into a consensus scheme by accommodating differences based on the concept of 'menyama braya' so as to achieve conflict resolution or equilibrium. The purpose of the study is focused on critical analysis of the application of the concept of 'menyama braya' which has not been thoroughly researched in the past. In particular, the goal is to explore, deepen knowledge, or seek new ideas regarding the concept of 'menyama braya' in resolving customary and religious conflicts in Bali Province (Pickering, 2008). Data were collected using focus group interview guidelines and non-participant observation guidelines (Ahyar, 2020; Sugiyono, 2011). Research instruments are validated before being used for data collection by sociologists and social science and humanities research methodologists to ensure readability, reliability, and validity (Pickering, 2008; Sugiyono, 2011). Data on assimilation are traced from its dimensions, namely: (1) tolerance, (2) similarity, (3) interests, and (4) sympathy of conflict participants towards conflict material.

Data relating to accommodation are traced based on its dimensions, namely: (1) openness, (2) awards, (3) acceptance, (4) balance. And, data related to equilibrium or conflict resolution agreements are traced from the form or form of opportunity, namely: (1) written / oral agreement, (2) regulation or awig-awig, (3) other forms. Furthermore, the data collected are analyzed qualitatively critically, namely: an in-depth assessment that seeks to uncover the activities, views, and identities of authentic assimilative, accommodating and equilibrative interactions that develop during focus group discussions (Norris, 2017; Haryatmoko, 2019).

## **RESULTS AND DISCUSSION**

The problem that is critically analyzed using local wisdom and genius, namely the concept of 'menyama braya', namely: implementation of the process of moderation of intra-religious and inter-religious conflicts using local wisdom 'menyama braya' in Bali Province. The results showed the following conclusions.

### **Intra-Religious Conflict Moderation**

Intra-religious or internal conflict is a conflict between residents of an indigenous village with another customary village or between residents of an indigenous village (Latuharhary, 2020). This internal conflict is known as customary conflict. Examples of internal conflicts, namely conflicts that occur between 'pasemetonan', one descendant or ancestor of Shri Nararya Kreshna Kepakisan in Klungkung Regency who lock each other temple doors. This case is used as one of the objects of research on religious moderation with the concept of 'menyama braya'.

The synopsis of internal conflict is such. "Dozens of pasemetonan pratisentana Shri Nararya Kreshna Kepakisan who wanted to pray at Pura Dalem Agung Pura Kawitan Shri Nararya Kreshna Kepakisan, were forced to do so from the roadside outside the temple area located in Banjar Dukuh, Gelgel Klungkung. This happened because the entire entrance of the temple was padlocked by the 'pengempon' or temple bearers. After praying, the 'pasemetonan' then took revenge to lock the entire entrance gate of the temple. So that at each entrance of the temple there are two keys. The conflict was mediated, but the resolution did not find a good common ground."

The synopsis of conflict is discussed in groups and focused on the concept of 'menyama braya' to understand about: (1) the core of the problem, (2) conflict triggering factors, (3) perceptions of conflict behavior, (4) assimilation of differences, and (5) solutions to conflicts (Abdala, 2005; Aboribo, 2008). The discussion went smoothly and each FGI participant listened to the conflict summary which was read using Indonesian and interspersed with Balinese to ensure that the discussion participants had a correct understanding of the content of the conflict text. Participants are free to understand the core problems contained in inter-'pasemetonan' conflicts at Pura Dalem Agung Temple, Pura Kawitan Shri Nararya Kreshna Kepakisan. The core problems that can be listened to, namely (1) the right to manage the kawitan temple, (2) revenge, (3) the acquisition of power, and (4) the inhibition of access.

The trigger factor for the 'pasemetonan' conflict boils down to the acquisition of just power in managing Pura Dalem Agung Pura Kawitan Shri Nararya Kreshna Kepakisan. From a rational perspective, power and conflict are the result of suboptimal decision making, resulting in conflict (Avgerou & McGrath, 2007; Chaudhry & Asif, 2015). The lack of optimal decision-making of both parties to the conflict is discussed based on the concept of 'menyama braya' as the spiritual power of the ancestors' past, so that equilibration and equality of perception are formed. Conflict management based on the concept of 'menyama braya' focuses on consensus and maximizing benefits for everyone. In other words, they are rational applications of force that get things done (Cohen et al., 2004).

The four core problems perceived by FGI participants have differences and conflict-laden tendencies, thus encouraging the behavior of the two groups to act like that. There are 6 (six) relationships between perception and behavior, namely: (1) forming prejudices, (2) preparing feelings, (3) forming attitude patterns, (4) making emotions, (5) creating communication (Cavieres & López-Silva, 2022). Through the concept of 'menyama braya' an adhesive that has been intertwined since ancient times, namely 'pasemetonan' is communicated through FGI. As a result, the glue can moderate prejudices, feelings, emotions, and attitudes through assimilated differences and positive thoughts accommodated to achieve conflict equilibrium amicably and peacefully (Andresen & Biemann, 2015).

In general, assimilation means adjustment or fusion of the original properties possessed with the properties of the surrounding environment. In the context of 'pasemetonan' conflict resolution, assimilation is a form of social process that is closely related to the meeting of two conflicting groups moderated by the concept of 'menyama braya' (Fisher et al., 2001). FGI participants are very tolerant of differences in perceptions, views, thoughts, mutual acceptance and giving to other participants. In order for the assimilation process to run smoothly, each FGI participant must tolerate each other. The mutual benefits of giving to each other will encourage sympathy. Sympathy is an attitude and understanding to respect each other and treat other participants well. The sense of 'pasemetonan' is a contributing factor to assimilation. When differences intermingle through the concept of 'menyama braya', that's when the process of assimilation occurs (Alba & Nee, 1997).

Theoretically, the solution to a conflict is (1) focus on solving problems, (2) control emotions, (3) conduct discussions, (4) try to forgive each other, and (5) determine mutual agreement (Betawihanta, 2020; Fish & Gallon, 2005). Conflicts between 'pasemetonan' in Pura Dalem Agung Pura Kawitan Shri Nararya Kreshna Kepakisan are resolved by means of discussion, kinship with the spirit of mutual forgiveness and balancing mutual agreements.

General procedures taken to achieve equilibrium against conflict are: (1) collocation, (2) avoidance, (3) threatening, (4) negotiation, (5) conciliation, (6) mediation, (7) arbitrase, and (8) adjudication (Liliweri, 2011). Mediation is an effort to resolve conflicts by

involving neutral third parties, who do not have decision-making authority that helps disputing parties reach a settlement (solution) that is accepted by both parties (Budyatna, 2015). In the resolution of 'inter-pasemetonan' conflicts, a form of moderation in conflict resolution is used, namely the development of attitudes and views that are not excessive, not extreme and not radical. Theoretically, moderation of differences can be done with 4 (four) attitudes, namely: (1) committed to brotherhood, (2) have an attitude of tolerance, (3) reject behavior about violence, and (4) accept applicable traditions. In the concept of 'menyama braya' are inserted universal values, namely: fair, balanced, humanitarian, beneficial, public order, obedience to mutual agreements and regulations, nationality, tolerance, and nonviolence (Dhiba, 2021).

#### Moderation of Inter-Religious Conflict

In general, inter-religious conflict is a conflict or conflict related to peaceful actions or physical violence related to values, claims, and identities involving religious issues, slogans and expressions (Abdullah, 2001; Connolly, 2011; Casram, 2016). One form of inter-religious conflict that has spread in Bali Province is a protest among Hindus against the use of Islamic attributes. The synopsis of inter-religious conflict is such, "A group of people demonstrated ahead of Eid al-Fitr 1435 Hijri. The crowd from the Balinese Hindu Alliance consisting of Cakrawahyu, Foundation of Satu Hati Ngrestiti Bali, Foundation Hindu Nusantara, and the Hindu Nusantara Coordination Center protested the use of veils and black 'peci' for employees in a number of companies to welcome Eid. Similar tests are also addressed to other companies in Bali, among others, Hypermart, Smartfren, Hoka-Hoka Bento, and Taman Nusa. They demanded that the companies repeal the rules on wearing headscarves and black 'peci' for their employees. Previously, there was a ban on the use of 'hijab' in public schools in Bali". The synopsis of conflict is discussed in groups and focused on the concept of 'menyama braya' to understand about: (1) the core of the problem, (2) conflict triggering factors, (3) perceptions of conflict behavior, (4) assimilation of differences, and (5) solutions to conflicts (Abdala, 2005; Aboribo, 2008). The discussion was conducive and each FGI participant listened to a summary of the conflict which was read using Indonesian considering that the FGI participants consisted of Moslems who were not fluent in Balinese and Hindus. Participants are welcome to listen to the core problems represented in the conflict.

The core of the problem that FGI participants listened to was about religious rights. Freedom of religion stipulated in legislation. In Law Number 39 of 1999 concerning Human Rights Article 22 paragraph (1) which states "Everyone is free to embrace their own religion and to worship according to their religion and belief". In paragraph (2) it is written "The State guarantees the freedom of every person to profess his religion and belief". Religion and human rights support each other. Religion needs human rights so as not to create a religious ego that makes God surrounded by anger, wrath and hatred for humans. The core of the problem that FGI participants listened to was about religious rights. Freedom of religion stipulated in legislation. In Law Number 39 of 1999 concerning Human Rights Article 22 paragraph (1) which states "Everyone is free to embrace their own religion and to worship according to their religion and belief". In paragraph (2) it is written "The State guarantees the freedom of every person to profess his religion and belief". Religion and human rights support each other. Religion needs human rights so as not to create a religious ego that makes God surrounded by anger, wrath and hatred for humans. Basically, this ego attitude is based on man's worldly desire

to use religion for his benefit (Adhiyasa, 2021; Adhiyasa, 2022). In FGI, it is discussed that rights that deny the obligation to respect other religions can trigger conflicts. Theoretically, the relationship between human rights and conflict is dynamic, complex, and powerful, constantly shaping and reshaping the course of peace and conflict (Blattman et al., 2010; Bell et al., 2013; Bakker et al., 2016)

The trigger factor for conflict according to participants who are Hindus is politeness in religion. But according to participants who are Muslim, they understand that religion is a freedom regulated by law. In FGI the discourse develops that everyone needs to feel heard, supported, understood, and respected, especially when facing strong emotions. Civility and religious freedom must go hand in hand so as not to cause conflict. Everyone needs to be comfortable with how to manage emotions in a respectful way in order to contribute to solving problems in a way that strengthens family relationships (Adeyemi et al., 2012; Cobb & Janet, 2017). Differences in the factors that trigger inter-religious conflict are moderated with a moderate understanding of civility and religious freedom so as to create a tolerance with familial nuances as a resolution or equilibrium of conflict. The trigger factor for conflict according to participants who are Hindus is politeness in religion. But according to participants who are Muslim, they understand that religion is a freedom regulated by law. In FGI the discourse develops that everyone needs to feel heard, supported, understood, and respected, especially when facing strong emotions. Civility and religious freedom must go hand in hand so as not to cause conflict. Everyone needs to be comfortable with how to manage emotions in a respectful way in order to contribute to solving problems in a way that strengthens family relationships (Adeyemi et al., 2012; Cobb & Janet, 2017).

Differences in the factors that trigger inter-religious conflict are moderated with a moderate understanding of civility and religious freedom so as to create a tolerance with familial nuances as a resolution or equilibrium of conflict. In addition to setting tolerance with a 'menyama braya' perspective, FGI participants can accommodate the cultural history between Hinduism and Islam in Bali, namely: 'nyama Selam' or Moslem brothers. The 'Nyama Selam' are an ethnic group located in Bali Province, Indonesia. 'Nyama Selam' are people who follow the Islamic religion who carry out Balinese traditions in everyday life. Linguistically, 'Nyama' means brother and 'Selam' means moslem. The existence of 'Nyama Selam' who is moslem is seen in contrast to the demographics of Balinese society as a whole which is majority Hindu. Despite being a minority in religious matters, 'Nyama Selam' is known to live in harmony with the majority of Balinese people who are Hindu. This harmony is intertwined through the tradition of 'ngejot', which is helping each other and sharing food when religious holidays arrive. 'Ngejot' is performed by Moslems on Eid al-Fitr, while Hindus do it in Galungan, Nyepi, and Kuningan celebrations. This tradition is believed to have existed since hundreds of years ago until now it is still maintained in Bali (Mahadewi et al., 2020; Napsiah, 2019; Nusantara, 2020).

In general, FGI participants have tolerance for differences in perceptions, views, thoughts, mutual acceptance and giving to other participants. They develop the mutual benefit of giving income and consideration to mutual sympathy. Sympathy is an attitude and understanding to respect each other and treat other participants well. The sense of 'equalizing immersion' is a contributing factor for assimilation. In short, the solution to conflict is resolved by means of discussion, kinship in the spirit of mutual forgiveness and balancing mutual agreements.

## Discussion

The conception of conflict as an element of religion is essential to building a religious, democratic, dialogical, and tolerant society (Simmel 1955; Coser 1967; Cobb and Rifkin 2017). Conflict can be seen as an opportunity or as a risk. Conflict resolution should be a transversal competence in a pluralistic society, since living in a society means living in

conflict, and this should not be considered dangerous (Caravaca-Llamas and Sáez-Olmos 2012; Cordeiro and Cunha 2018). The complexities of religion must be reconciled through religious moderation to find stability as a means of preserving local wisdom values, such as 'menyama braya' (Lomnitz 1977; Holton and Phillips 1995; Miklas and Kleiner 2003; Rommel and Bailey 2016).

This research shows that local wisdom such as 'menyama braya' allows people of different religions to resolve conflicts through a process of assimilation, accommodation, and equilibrium. Religious moderation encourages communities involved in conflict to develop rules and protocols to resolve their disputes (Dorius 1993; Maines and Powell 1986). In this process, public relations can be improved through the development of assimilative, accommodating, and equilibrium processes of intra-religious and inter-religious conflicts (Forester 1987; Shonholtz 1977).

Resolving conflicts positively through the implementation of local wisdom in the form of 'menyama braya' is a turning point when building a personality that views this situation as positive. In addition, both Hindu and Islamic religious institutions should take steps to provide intra-religious and inter-religious mediation services to support collaborative governance by improving their organizational dynamics (Kern and Smutko 2021; Mueller et al. 2022). Religious institutions can open mediation services to civil society to facilitate democratic, tolerant, and peaceful religious processes. Religious conflict can vary greatly depending on the religious core, conflict triggering factors, religious tolerance, perceptions of conflict behavior, the process of assimilation of differences, and the way of solution to conflict (Abdala, 2005; Aboribo, 2008).

Perceptual differences between conflicts, problems, dilemmas, confusion, and disagreements imply differences in how they are managed. The fact that some are inherent in society and difficult to solve allows management of religious means as a solution. Regardless of the type of conflict experienced, the approach and management by those responsible is important (Stanley and Algert 2007). Competency in positive management can help build competence in positive conflict management at the individual, group, social, and professional levels. Finding possible causes behind conflicts can cause them to be positively rewarded. In addition, training on religious moderation can be fundamental in building a plural, diverse, and democratic society, consistent and congruent with opposing perspectives. The results provide an opportunity to provide effective services in resolving religious conflicts in Bali Province.

## **CONCLUSION**

Intra-religious conflicts can be resolved through the process of assimilation, accommodation, and equilibrium of differences in core understanding of the problem, conflict triggering factors, religious tolerance, differences in religious perceptions and conceptions through the implementation of local wisdom, namely 'menyama braya'. Inter-religious conflicts are resolved based on the framework of local wisdom in the form of 'menyama braya' so that it becomes a turning point in building a religious personality that views differences as positive.

## **POLICY IMPLICATIONS**

1. Inter-religious and inter-religious conflicts can lead to violence. Those who are socially excluded often form cultural or religious groups, and that group affinity can be a source of strong mobilization. Certain conditions can cause this to lead to violence: The leadership, which turns grievances into group protests, will most likely arise where there is political and economic exclusion. Leaders most often come from outside the group, such as middle-class leaders who seek power for ideological or economic reasons (where there are gains to be made). Government reaction is the most important factor influencing



whether groups resort to violence rather than peaceful protests. The protesters' response also relies on leadership and access to resources to support the violence.

2. Political policy introduces formal/informal structures, ensuring that each group participates in political decision-making and power. This is very important in preventing conflict. Strategies can include regulation and decentralization.

3. Good leadership, nurturing positive religious dynamics and communication, encouraging shared problem solving and acceptance of change. In addition, mutual respect fosters a more positive environment. Since conflict has direct implications for religious people, positive resolution is essential, to promote peace, religious harmony, tolerance, and material and spiritual religious development.

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