Conflict Resolution of Regional Head Election in South Buru in 2015

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ABSTRACT

The first round of simultaneous general elections had been held in 2015, involving 269 regencies, one of which was South Buru Regency participated in this democracy party. In fact, the general election of South Buru experienced the conflict followed by two candidate pairs, Rivai Fatsey and Anthonius Lesnusa (HIKMAT) versus Tagop Sudarsono Soulisa and Ayub Seleky (TOP-BU). The conflict resolution to address the conflict is by involving the government and regional wisdom. The regional wisdom approach is delivered to eliminate the politicization of customary law so that potential conflicts do not reappear again as well as the family approach used to remove a judgment, and the support of the government accommodates the demands of both parties. With using the tradition of regional equality, this conflict could be resolved or by approaching the positive peace as the institutionalization of these values can influence the behavior of both parties to anticipate new conflicts. However, the logical consequence of this conflict is the return of conflict victims and non-permanent employees.

Keywords: Simultaneous regional election; political conflict; democratic governance.

ABSTRAK

INTRODUCTION

The conflict can be understood as a social phenomenon that is present in social life and it is exactly undeniable, so that conflict is inherent meaning that conflict always exists in space and time, (Setiadi & Kolip, 2011). Society is more likely as a potential arena of conflict where an arena that meets different interests between one and the other as those must compete with each other in various ways to win a competition. However, conflict and integration are driven by similarities and differences in social, political and economic interests. Either individuals or groups are not easy to be encouraged to always running the similar choices as well as the difference in determining the rights in social, political, or economic.

This paper will clearly discuss on both political conflict and conflict resolution, conducted in regional head election of South Buru Regency in 2015. The conflict led to the destruction and burning of opponents houses. The first wave of simultaneous elections, in 2015, consisted of 269 cities and/or regencies and 9 provinces, twenty-seven of which were classified as conflict-prone areas, including Maluku, (Bawaslu, IKP 2015). In Maluku, there were four regions involving the first simultaneous regional elections namely Seram Bagian Barat (SBT), South Buru, Aru Island, and Southwest Maluku. Yet, for these regions, there had the potential to confront between supporters of candidate pairs, even spreading into mass clashes because of the dissatisfaction with the election results. This paper concerns about the conflicts that occurred in Maluku, oriented as an anticipation of the efforts made by supporters of candidates. It merged because a result of defeat or a form of the campaign ignited their inter-conflict. It is therefore necessary to anticipate early.

The general election held, on 9 December 2015, brought together two candidates of South Buru; the regent and
vice-regent candidate for number one were Rifay Fatsey and Anthon Lesnussa (HIKMAT) and the number two was Tagop Sudarsono Solisa and Ayub Seleky (TOP-BU). Before to further explanation, before the date of voting, the candidate of regent for number one was Judge Fatsey had passed away on Tuesday, 15 September 2015. The General Election Commission (KPU) of South Buru then proposed for being replaced by a new candidate. Judge Fatsey and Anthon Lesnussa that had been appointed by the The PILKADA’s Commission (KPUD) were as candidates of Gerindra Party and PKS (Prosperous Justice Party), whereas Tagop Sudarsono Solissa and Job Saleky represented the large coalitions consisting of parties: PDIP, Golkar, Nasdem, PKB, Hanura and PPP. In order to continue the election contestation, the coalition of Gerindra and PKS replaced Judge Fatsey with his son which is Rifay Fatsey.

In the election of South Buru, conflict began with the issues of the Ambalau districts community who wanted the regional descent who led the southern Buru-\textit{not an outsider}, although these issues had been accompanied by several physical actions against supporters of TOP-BU. With the refusal of the Ambalau society it was also supported by traditional leaders and became the legitimacy for them to adhere violence against opposing supporters, in which the rejection was written on the shoreline, stating that we are the Ambalau people and the traditional leaders reject Tagop Sudarsono and Ayub Seleky.' This article together with the Tagops visiting, even the sea in Ambalau was closed using a regional fishing boat. This refusal carried out on the planned visit to Ambalau by giving the task of preparing the planned visit. Unfortunately, the regional government represented by the sub-district had been blocked in the village of Buru, and however the planned visits could not be carried out for safety.
Moreover, the conflict happened on 9 December 2015 coinciding the election date in which at the time the results of the election was announced and won by pair of number two. Based on the tabulation of KPUDs data, Rifay Fatsey and Anthon Lesnussa obtained just 12,323 votes (40.01%), whilst Tagop Sudarsono Soulisa and Ayub Seleky gained 18,478 votes (59.99%).

The impact of the defeat was that the act of destroying the house of TOP-BU supporters conducted by HIKMAT supporters occurred in three villages in Amabalau, comprising of Selasi, Elara, and Siwar. Thirty houses of TOP-BU voters were heavily damaged by burning the houses. This violent action began when the voice recapitulation process was carried out in Ambalau, which ended on Monday, 14 December 2015 at 18.47 after the vote counting in the District Election Committee (PPK) as the vote of HIKMAT outperformed the TOP-BU in Ambalau, with 5,609 votes for HIKMAT and 1,366 votes for TOP-BU respectively. But from PKK the overall recapitulations results the TOP-BU outnumbered HIKMAT.

Furthermore, there are still some explosive tensions for example, the burning of peoples houses resulted in the evacuation of residents in a number of sub-districts. This evidence has made the government to formulate and provide effective conflict resolution in order for social order among citizens is maintained. Therefore, this paper is oriented to explore in governance conflict resolution based on democratic convergence used by the government to resolve social conflicts. The study case of conflict in South Buru that came from the 2015 general elections is being the best example to develop the term of conflict resolution. This research uses a descriptive approach that will look at the whole based on the facts of the conflict and conflict resolution on the impact of the 2015 South Buru Regional Election.
CONCEPTUAL EXPLANATION

The word conflict comes from Latin in term of conflictus, which means opposing each other, (Suprapto, 2013). In the present-day, psychology means the situation that occurs if at the same time there are two or more behavioral tendencies, (Suprapto, 2013). Conflict is a social phenomenon that is always present in every society a period unable for being determined. Conflict is an inseparable part of social life, because conflict is one product of social interactions, (Rauf, 2001). Because human beings are homo conflicts consisting of a large number of social relationships as well as conflict always occurs between citizens involved in social interaction, (Susan, 2009).

Conflict can be interpreted as any conflict or difference of opinion between at least two people or groups, such as verbal conflict or non-physical conflict. If this conflict cannot be resolved, it will lead to a larger physical conflict, involving various elements. The social conflict that has become a literature review in this research is a political conflict. However, political conflict is part of the social conflict, but the difference between social conflict and political conflict is the term of politics. This connotation brings its own meaning to political conflict because it is related to the state or government and politician or government officials. Basically, politics always contains conflicts and competing distinctive interests. The conflict usually starts from controversies arising in various political events where the controversy begins with abstract and general matters, and then moves and processes into something. The political conflict is certainly based on a lot of things, whether it is money politics, low participation, irregularities in organizing elections (vote trading), threats of clashes between supporters, black campaigns, and political disintegration and fragmentation, (Ridwan Al-Makassary, 2015: 150-155).

Conflict is divided into two as follows: realistic conflict and non-realistic conflict. Firstly, realistic conflict stems from disappointment with the demands, occurring in relationships and from the behavior of possible partisan benefits, aimed at objects considered disappointing. Realistic conflicts have concrete or material sources such as struggles for economic or regional resources, (Susan, 2009). Secondly, non-realistic conflict is a conflict that is not originated from the objectives of an antagonistic rival, but from a need it alleviates the contempt of one party, (Poloma & Kontemporer, 2004). Hence, non-realistic conflicts are driven by irrational desires and tend to be ideological and tend to be difficult to find conflict resolution, consensus and peace as it will not be easily obtained, (Susan, 2009).

When we re-elaborate on the concept of conflict resolution, it is understandable if the concept invites conflicting parties to enter into a political agreement for pursuing a consensus and help to resolve the existing sources of conflict. Conflict resolution, on the other hand, refers to strategies for dealing with the opened conflict in the hope, not only reaching an agreement to end violence (conflict resolution), but also achieving a resolution of the different objectives which are the cause, (Fisher et al., 2002). The parties who have in conflict been successfully resolved their conflict if they disagreed to continue dissenting, due to they had found a meeting point. For further resolution of the conflict, it is based on a change of view from one or all parties, involved in the conflict so that there is no longer any opposition between them. Thus, there is a change in the views of one or all parties involved (Rauf, 2001).

There are two ways to address deliberately conflicts, namely persuasion and coercive resolution. The persuasion must employ the negotiations and the deliberations to find common ground between the conflicting parties, between
themselves and other parties. The persuasive way that resolves conflicts results in a complete resolution for the conflict. It means there is no longer any difference between the parties who had been in conflict because the meeting point is produced on their own accord. The parties, which are in conflict with all the joy, have succeeded in reaching consensus so that there is no conflict between them. Moreover, the persuasive settlement is a skill in solving what is demanded by democracy. Communities, that are able to develop persuasive ways of resolving conflicts, are those who are able to develop persuasive ways to settle conflicts for empowering the principles of democracy. A democracy that wants freedom of speech, opinion, association, and assembly-open opportunities gives conflict in society.

Based on the type of conflict, it can be divided into three types. First and foremost, personal conflict. Secondly, interpersonal conflict. Finally, the conflict between groups. For these considerations, conflicts can be seen based on the stages. The conflict has the cycles and the stages of the event below, (Soerojo, 2005).

1. Antecedent condition, at this stage there is a causative element among others due to suspicion, personal conflict, race, social class, politics, resources, and belief;
2. Perceived potential conflict, at this stage both parties begin to change the personality of the individuals themselves, the cracking of group unity and solidarity begins to disappear;
3. Felt conflict, at this stage, collisions of interests and needs occur. One party or both parties involved see unsatisfying, inhibiting, frightening, and even threatening conditions.
4. Manifest behavior, at this stage the two groups respond and take actions ranging from silence to each other, verbal arguments, arguing, competing, aggressive, attacking each other with hostility.
5. Suppressed or managed conflict, the conflicts that have occurred can be suppressed. This means that the conflict is maximally eliminated through negotiations (mutual agreement).

6. Management aftermath, if the conflict is not managed and resolved, both parties involved in the conflict bear the consequences for themselves and others.

From the six causes of the conflict above, those often occur in certain situations in social change because of that social change. Therefore, they can be said to be the cause of social conflict, when social change affects so quickly by the system in society that will change as well and eventually lead to change in the prevailing system of values, (Toha & Ngah, 2007). Pericles called peace with the isegoria separation, namely free but wise and quality political communication for good. Isegoria can be interpreted as a practice of peace that emphasizes dialogue to find misunderstandings, (Susan, 2009).

The peace study has two concepts in the study of conflict consisting of positive peace and negative peace. Positive peace is interpreted positively when violence is removed structurally and culturally. Jeong further defined the positive peace based on a basic understanding of social conditions, it is the way to eliminate structural violence beyond the absence of direct violence, (Susan, 2009).

On the other hand, negative peace focuses on the absence of direct violence, such as war. Prevention and elimination of the violent uses require different problem solving through negotiation or mediation rather than choosing physical coercion, meaning to helping to avoid physical violence and total disarmament also known as holistic peace. Those are the efforts to combine two concepts of positive peace and negative peace, in which a comprehensive view is
the effort to control and manage life continuously at the moment, by reducing everything to be simple forms.

The Process of Conflict Resolution

In the category of conflict, the PILKADAs conflict can be interpreted as a political conflict rose from a power struggle with democratic mechanisms. Politics always invites conflicts and competing interests. In the election of South Buru, the conflict began with small controversies, for example, the refusal of Tagop Solulisas visit and campaign prohibition in Ambalau. However, in fact conflict that existed in the general election of South Buru could also be referred to as a realistic conflict, started from disappointment towards the results and aimed at objects considerably disappointing.

Based on its characteristics, this conflict can be said to be a personal conflict and inter-group conflict. Personal conflict is because it occurred in a different circle of families when the regional election of South Buru revolves, then flowed into inter-group conflict. In the following evidence if the conflict detailed in this group, there were the family that had different views and choices. Thus, there are six points of conflict factors as follows: 1) Differences in convictions and beliefs; 2) Cultural differences result in conflicts between groups; 3) Differences in interests; 4) Racial differences; 5) gender differences; and 6) Religious differences on both practices and other sacred things. Relying on the factors above, it can be stated the the causes of conflicts are due to differences in opinions and beliefs, interests and culture.

There are several factors that triggered the general election conflict in the South Buru. Firstly, the election organizer was sometimes not neutral. There were many cases that shown the alignment of PILKADAs organizers against certain candidates. Secondly, the Permanent Voters List (DPT) was problematic. Thirdly, elites who fought in the elections still
considered politics only as a means of personal power. Consequently, politics were identical with the public interest. Fourthly, the political costs of democracy for the elections are very expensive. Fifthly, the conflicts of the PILKADAs in various regions were also closely related to economic, political, and socio-cultural injustices in the regions concerned. Finally, there was still a strong sentiment of primordial side, and ethnocentrism was also a fuel that could explode in the wake of the election conflict.

Based on this study, it can be explained that the PILKADAs conflict occurring are derived from a high sense of primordial aspect, especially supporters of the HIKMAT pair. Rifay Fatsey is an indigenous of Ambalau delegated by parties of Gerinda and PKS. In addition, one of the findings in this research was the use of power by the Ambalau figures, giving legitimacy to the supporters of HIKMAT to destroy the houses of the TOP-BU supporters.

Behavior or action is carried out by one group against another group. However, it is the culmination of conflict as well as contradictory. In democratic conflict, governance ended in the actions of both parties to defend themselves or destroy their opponents. Forms of actions and threats were more visible when pre-election, this form of threat was carried out on TOP-BU supporters who were government employees or ordinary people. For examples of threats, it carried out during the preparation process for the visit of the regent and vice-regent candidates of South Buru and their group to visit the villages consisting of Masawoy, Ulima, and Kampung Baru, based on the request for processors against ambalau sub-district Head and Hanafy Mony. It is regarding to the governance regulation of Ambalau in number: 138/66/ Kec.Ambalau/XI/2015. Whereas on 14 November 2015 there was an incident of threatening in Ulima, at the residence of the Ulima Village Chief towards Ambalau Sub-District Head
and Hanafy Mony, the siege around 50 people surrounded the residence of the Ulima Village Chief, not only in the threat of assassination, but also ended in throwing houses of TOP-BU supporters in the village of Ulima as well as the destruction of the campaign facilities of the TOP-BU pair, both the posts and the TOP-BU bearers. The judgment efforts and threats were experienced by voters of number two, because the TOP-BU voters wanted to return to Ambalau, but they had not found a way out, so that they could be repatriated. It happened because there were still threats and attempts to make amends to some people. The outset of the conflicting outbreak arose when the process of repatriating the government through the coordination of districts repatriated the refugees, but what was found was refusal and judgment by some communities. The stage of repatriation through the district government was not going well, because there were still actions and efforts to judge the government of Ambalau until finally the results of the coordination on the refugees of Ambalau had not been repatriated.

The two-year span of this conflict cannot be resolved, thus giving rise to the wishes of the Ambalau community, and the government ended the conflict. Through meetings of community leaders, traditional leaders, religious leader and government figures as well as some momentum such as Eid al-Fitr, Hajj, Eid al-Adha and other agendas functioned mediators. By those, both parties were able to meet well in view to give recognition that this conflict should be completed.

During this research, the conflict in South Buru occurred in Ambalau was not resolved. It still found rejection from some parties even though it was not comparable to the beginning of the conflict. By two years, this conflict began to decline both from the forms of violence and other activities. By the government's intense role, this conflict could be prevented gradually and does not arise on the surface, as a form of
expression as before. Government activities through the district officers make the reconciliation efforts with both parties so that this conflict can be resolved, in which this role can find a compromise point to eliminate the ego of each person. Actually, the coordination of both parties is number one and number two, to determine the time of repatriation in stages. The government had coordinated four times in the return of refugees to Ambalau. The first coordination of repatriation was held on Saturday, July 22nd, 2013, through deliberations between the two parties on Monday, July 17th, 2013, at the residence of Morad Loilatu (Ambalau Sub-District Chief).

The government duties is providing an understanding of what to do in these conditions in Ambalau. Through the invitation letter with Number: 500/14/Kec.A/IX/2017, regarding distributed to the village heads throughout a whole of Ambalau areas and BPD staff in each village, and the sub-district officer wanted to resolve the problem of delinquency in the Ambalau community which has not been paid. The meeting resulted in several agreements between the government and the community to carry out government activities again, without any action which would disturb other parties.

By the government, both in the lowest strata and so on, efforts had been made to resolve conflicts with implementing various other activities, whether repatriation visits or other government activities have succeeded in reducing conflict. But the potential for refusal from certain personalities is still there, so the need for caution in coordinating with the community, although there is not the same in the previous year, which is still very apparent.

In the development, there are several important variables accompanied the conflict resolution process in the regional election of South Buru. First of all, the role of the village in
resolving conflicts. Although this conflict coincided and occurred in one sub-district, the resolution of this conflict was returned to each village. Why is that? First and foremost, each village has its own traditional leaders, and each traditional leader has the right to the village led either economically, religiously, culturally, or otherwise. For that, with the customary mechanism of each village, this conflict can at least be declined by delivering prejudice and action. Based on traditional leaders involvement, it can convince the public to accept each other.

Hence, each village that experienced conflict consisted six villages, including Selasi, Siwar, Elara, Ulima, Masawoy and Kampung Baru except Lomoy which did not face the significant conflict due to the number one pair of Rivai Fatsey came from Lomoy. The settlement would be returned by custom or regional wisdom that has been carried out by each village by using the extraction of *duaslama*, which had lasted for up to two years. The goal is that they will no longer be legally bound as a victim, revocation of sasi, meaning they will open the door so that the victim can return. It is through these traditional leaders that supporters of wisdom couples can refrain from triggering conflict again. As a result, some villages began to open themselves to receive their families who were displaced. This happened in three villages compromising of Ulima, Maswoy and Kampung Baru, because the strong role of traditional leaders, and community leaders, so as not to trigger conflict.

The role of traditional leaders' strengths became the first wall to prevent and end the conflict, where it was realized or unlimited powers such as those owned by traditional leaders were able to prevent the mass rage in Kampung Baru. The explanation above shows the responsibility of each village to end the conflict itself. This responsibilities do not mean being on one side but both of number one and two voters. On the
contrary, there is no interference from other villages, either
provoking or preceding to complete.

Second of all, the regional wisdom approach. The
settlement of the election conflict in South Buru in Ambalau needs
to go through a custom mechanism because this tradition
mechanism has been ‘used’ by Judges Fatsey and Anton
Lesnusa when nominated as candidates for the regent and vice-
gerent of South Buru. The social order of the Ambalau
community, which is bound by customary rules, requires an
adherence to religious and traditional leaders as the real leaders
in Ambalau. Subsequently, this is often misused, and the form is
taking a binding decision. As an indigenous territory, Ambalau is
thick with binding rules and laws. The impact of this customary
power results in conflict and it is exacerbated by a high sense of
adherence to one group that justifies the action, although it is
basically contrary to customary rules and positive law.

Understanding the importance of regional wisdom values is
so important. It becomes a mediation tool for conflict of the
South Buru Election which takes place in Ambalau. For this
reason, this value must be fostered with a sense of kinship, thus
minimizing the occurrence of bad things. This part of the
resolution itself becomes meaningful if the public realizes the
values of regional wisdom become a rule in life carried out as
life goal.

Furthermore, strong family ties and high sense of
primordial result in easy conflicts. The history of Maluku and
its conflict in it is a long story of a very high sense of primordial
in trust. The long history of the conflict resulted in a very
chaotic condition of society and sensitive to religious issues and
others. These conditions are very difficult to return in a fast
period and returning it is not easy. Although it was seen the
trigger of the conflict that was only a trivial matter, namely
disputes between **angkot** (public transportation) and
between motorcycle and taxi drivers, however it has a very big impact. The way to return it with the kind of resolution model has been done either by giving understanding or a one-blood of Maluku campaign, but the regional wisdom spirit answers all of them. The question is how to solve it through a model of regional wisdom by implementing term of either Pela, Gandong or Makan Patita.

Third of all, a familial approach, this conflict is hence a family conflict, where the cause was only a difference of choice. Derived from this reason, the approach taken was a persuasive approach to the family mutually convincing by considering the tenuous family connectivity over the past two years. The familial approach is able to provide understanding to fellow voters, and it is a step as the beginning of the campaign that this conflict will further aggravate familial relations if not resolved as quickly as possible. With this approach, the conflicting families would reassure each other and provide mutual understanding as this was what Fadly Soulisa did. After Eid al-Fitr of the 2017 he and his family visited Ambalau, and this was the first visit that he made after evacuating to South Buru. This figure was accepted and lived together in the Soula Soul Soa house, with this approach it was not possible for others to come to adhere acts of violence. Because of the same time he was with his large family and settled in the house of the Great Soulisa clan.

From the time, the family became the main door of conflict resolution between the two sides; the family conflict that affected the Pilkada occurred in the three villages in Waitua. Basically, the first step was found in the family as done by Musa Lesilawang, although he differed in choice from the village of Selasi, in particular of the TOP-BU supporters. Then he was involved in the conflict resolution process to the return of conflict victims in which this family approach propagated to several other clans to open themselves accepting
their families who were victims of the Pilkada conflict. So, the step through a familial approach is the best option to end conflict as explained that the relationship built so far is a closer relationship with the binding family and cultural ties. If there are unfavorable conditions, those approaches taken is in terms of accuracy as the clan of each family and the house of Soa for being the institutionalization of each clan.

Fourth of all, the collectivity response between groups. The attitude of the TOP-BU supporters accepted the people of Ambalau who would carry out the pilgrimage as the proof was that the overall supporters are ready to return. If they still have a grudge because of the losses experienced during the conflict, then they may commit acts of violence against supporters of HIKMAT. If there is a rejection by both parties, only a few parties, addressing such as an attitude.

Overall, the people of Ambalau agreed to resolve this conflict if there were later rejections and it was only a few people. This circumstance is based on the observations of both parties. Firstly, Ambalau people, especially the HIKMAT's voters, have shown their attitude and commitment to ending the conflict. The form of it can be shown by the presence of HIKMAT voters in South Buru, the site of refugee camps for TOP-BU supporters. Moreover, the attitude of the victims is similar to the conditions of chaos carried out by supporters of HIKMAT. Thirdly, it is strengthened by their openness with reducing mutual suspicion, meaning there is a commitment and respect between the two in order that the conflict could be minimized to arise.

Demands Of Society

In the process of resolving the conflict, the accommodation demands between conflicting actors were used as an alternative to address the problems. The first is in terms of allocation of political positions that politics is an effort to manage something
limited. Something which is limited can be in the form of resources, position, or other benefits. The way that it will bring contestation in a particular organization or a region within a struggle for limited power may likely open up opportunities for a very large conflict. One of the conflict resolutions for violence in the election of the Head of South Buru is to offer potential positions to be occupied by several people who are the number one voters. In the competition there must be winners and losers, the losers will be evicted without being forced and the winners will get what has been won.

The demands offered are accommodated, one of which is the replacement of the Head of the State School in Selasi as this was done to replace the previous Headmaster, Drs. Lesilawang. The cadre of Lesilawang himself is currently serving as Head of the Division of Youth and Sports Service (DISPORA), in South Buru, as Head of Youth Empowerment. The reason why the need to be accommodated is that the aim is to reduce the potential for conflict because the mechanism for resolving this conflict does not involve other parties, meaning only the village itself must resolve it.

Secondly, the return of Non-Permanent Employees (PTT) is also used. After the Pilkada there was a breakdown of several honorary exhibitors in the government of South Buru. The disbursement of these honorary employees resulted in an increasingly heated conflict of Pilkada, as a form of disappointment again carried out damage to the homes of TOP-BU supporters. The power struggle won by pair of the number two impacted to some people eliminated, even though by force. Yet, this limited power is certainly only for those who gain the victory. As a form of accommodation in the interests and conflict resolution offer, the HIKMAT’s voters offered to return some of the employees who were fired at the government of South Buru. Of course, in the proposal of conflict resolution requires both parties to lobby each other.
so that no one is suffered in the compromise of conflict resolution. In the interview of the HIKMAT's voters, Basri Souliisa said the demands given by the HIKMAT's voters were the return of employees who were transferred and fired. Through this offer, several coordinations had been conducted to return some of the employees in the South Buru Regency Government like Arifin Lesilawang, the son of Adam Lesilawang who has now returned to work in the Revenue Service Office of South Buru.

To bridge the conflict, of course, the need of media or tools must be used in resolving this conflict, one of the bridges is the return of several temporary employees who were fired. The demands submitted have been accommodated when this research was carried out by several honorary employees that had returned to their original activities without any conflict, such as 'number two' or another innuendo.

So, what are the demands submitted from the 'number two' to the 'number one' as an offer of resolution because the conflict could have happened due the neighbor's revenge, whether voters of the number two who felt that he had become a victim and was not satisfied, or he had to surrender it as ways to get revenge or so on. One of the steps taken to prevent voter revenge was number two, with the way to restore the damaged condition of the house, at least the resolution offered by the researcher from the victim respondents. The statement is whether the victims will come to terms with their dark history as people who were exiled because their homes were damaged and their property was taken away, or they wreaked vengeful history. From the victims of the Pilkada conflict, they conveyed the same thing to accommodate, but the demands they informed it was not a top priority. It is desired by the victims that are to be accepted back by the Ambalau community when they returned to their hometowns, because there is no way they will live in South Buru Regency for a longer time.
Thirdly, the budget used returned the Ambalau’s refugee victims. The role of the government to be present in resolving this conflict was evidenced by giving repatriation money to victims of political conflict in the 2015 elections, by giving money in the amount of one billion rupiah to 125 Family Heads, on Thursday, 31 August 2017 at the Regional Secretariat Office. It was through the Regional Secretary, Syahroel Pawa, that handed over repatriation money to three representatives from three villages namely, Aldi Souwakil for Elara, Zen Loilatu for Selasi and Abdul Rakib Ely for Siwar. The returns could be detailed as follows; Elara has 37 households and received 296 million, Selasi received 272 million rupiah for 34 households, and Siwar received 432 million rupiah for 54 family heads. For each family head would get 8 million rupiah so that the total amount of the budget was one billion rupiah.

**Deliberative Politics**

The term of deliberative means ‘consultation’, ‘weighing’ or in the popular language is ‘deliberation’. All meanings are placed in ‘public space’ or ‘political togetherness’ as the merger with the term of ‘democracy’. In this conflict, consensus efforts are sought as a form of agreement between the conflicting parties to agree finding a way out of this problem. As a democratic way, consensus must be reached to uphold the principles of democracy by reducing the ego between those who are in conflict.

To deal with this conflict, the two sides tried to find a way out of both between the HIKMAT’s voters and TOP-BUs voters. The way of negotiation and deliberation was taken to bridge the differences between the two. On 17 July 2017, the supporters of HIKMAT came to the residence of the Ambalau Sub-District Head in the village of Waly. This arrival was based on concern that the village was not the same as it once was, and also the efforts return the refugees gradually. The meetings started from 09.00 to 20.00 held by the voters.
of both parties. The members of the meeting were Latif Bima, Adam Lesilawang, Latif Lesilawang, Nur Lesilawang, Yahya Lesilawang, Musa Lesilawang, Nasar Loilatu, Musa Loilatu, and Rasid Loilatu. While voters of the number two were attended by Sedek Loilatu, Zena Loilatu, Ismarung Soulisa, Ibrahim Loilatu, Abdullah Loilatu, Ali Loilatu, Saiful Loilatu, Nur Loilatu, Taher Loilatu, Ademang Loilatu, Abdulla Soulisa and also attended by Taib Souwakil (member for the house of regional regional representative in South Buru Regency), Nawawi Souwakil (academicianfo South Buru and several other youths. The deliberative process was taken to consider what the two groups wanted, whether there were demands from one group as a prerequisite for conflict resolution, or not. This consultation was conducted as a way of mediating the two conflicting groups, in which the principle of deliberation used was to use customary approaches and familial ties between clans or houses of each group.

**Democratic Conflict Governance**

The alternative paths benefited in resolving the evidence are a conflict resolution referring to strategies for dealing with open conflict. It aims not only to finding commonalities and ending conflicts, but also to seeking conflict resolution from the differences in existing targets. The choices used in conflict resolution theory are a negotiation, mediation, and reconciliation, (Anak Agung, 2015: 10). As in Fishers view, conflict resolution is an attempt to resolve or eliminate the conflict as a whole by means of an agreement between the conflicting groups.

The approach used as intended above is a way in the scheme of democratic conflict governance. Negotiations are the means by the conflicting parties as engaged by the Ambalau District Government and the South Buru Regency Government to negotiate with the Ambalau community to open themselves up. The mediation of the two groups brought together the two different interests and desires in the future.
will be strengthened by restoring the social order changed due to group political interests and making it a binding rule if it is again violated.

The choice of resolving this conflict is to use persuasive estimation, having the potential for settlement which is coercive as an option. It is an opportunity to have a deterrent effect on one of the groups that still believes that this conflict persists. By some forms of rejection such as the simultaneous rejection of Pilkada, repatriation at the beginning of the year 2016, there were violent actions taken against several figures. The persuasive approach was intended not to cause greater conflict that the fear arose when the TOP-BU voters acted to accept the conditions experienced during the two years of conflict without wanting a form of legal action to bring charges against the perpetrators.

Hence, it used in resolving the Ambalaus conflict is a positive way to peace based on the basic understanding of social conditions. Although the discourse of the negative peace approach is to be carried out due to conditions of the conflict does not recede as the beating of religious leaders. The conflict is now no longer appearing on the surface.

The efforts to resolve conflicts have been carried out after the conflict occurred, because conditions are still heating up and the people of Ambalau still refuse to return. Furthermore, in order to conflict no longer, the steps, that must be taken, are conflict management. For this conflict, regional wisdom approach can be managed in stages so that it leads to productive conflict. The conflict management is by upholding the principles of democracy seeking a common consensus to determine justice for both groups. The institutionalization of the conflict was able to accommodate the demands of both groups, although some of the demands made by the Hikmat settlers could not be fulfilled such as the change of the sub district head and the replacement of the Principle for Selasi
Elementary School which was accommodated, namely returns and dismissal of several employees in South Buru.

The purpose of the long-term step is that preventing the conflict is to manage conflict, dispute resolution, and conflict transformation. Three options for conflict management are intended to make the conflict productive in nature without causing harms on the other side. These steps can be seen from the way that the conflict groups enter the conflict arena and lobby for mutually beneficial ways. The stage to strengthen it is by campaigning for the people of Ambalau, and this conflict has ended. The next step is to settle the dispute arising, namely giving assurance is that the election contestation has been won by the TOP-BU, and the requirement for other contestants is to accept the results of the communitys choice as a form of maturity in politics. This step of conflict resolution can be seen when the District Government gives to return money to the victims and entitles several employees for being transferred after the Pilkada. Hence, this realizes both parties have been accommodated and the conflict has diminished in order that both voters can embrace each other. Finally, the conflict underwent a transformation and changed the structural conditions of the government and the unbalanced social order due to conflict conditions. Transforms are by promoting the values of regional wisdom and accommodating all groups, (Devi, 2017).

Nonetheless, the role of groups, who want this conflict resolved, must provides the support for the process of accelerating the conflict resolution as done by Selasi villages figures who visited the residence of Ambalau sub-district head to coordinate repatriation. Although it was also realized there were groups who were pro-conflict resolution as some were contradictory and wanted this conflict to be present. The greater impetus came from the people who were holding on to this conflict resolved. This melting condition was also
preceded by the villages of Ulima, Masawoy, and Kampung Baru following the three villages of Wailua, namely Siwar, Selasi, and Elara.

Based on mentioned above facts, the conflict in the Election of South Buru resulted in an irregular social order, customary rules, economic conditions, family relations and upwards. On the other hand, researchers also acknowledge that conflict is a ‘necessity’. It means a necessity to defend themselves. For this reason, the need for conflict management involves all components such as those carried out in the conflict resolution process. The Pilkada lead people to the disorder condition, where for the community needs to have an understanding of the conflict in order to avoid and prevent the conflict. The rapid democracy in Indonesia often happens every year, even though it is not in the same area. As the reasonable factor, the community is required to have a deep understanding of democracy so that they can express it in the public sphere, without reducing or eliminating the rights of others. Eventually, the end found an answers to immaturity in democracy, however, the dominance of indigenous doctrine and other actions that threaten the other party cannot be maintained anymore. Because of the HIKMAT group, there is nothing to gain from maintaining this condition, and to end with binding in accordance with customary rules and formal rules. The adverse impact is something similar happens in which the perpetrator will be processed according to custom and legal pathways.

CONCLUSION

It is unavoidable that conflict is always existing in society derived from various different factors consisting of social, economy and politic, culminating in acts of violence. Conflict can comprehensively be understood as an attempt to eliminate or defeat someone who is considered to threaten social, economic and political rights. The conflict that emerged from
general election for Head of South Buru Regency in 2015 was a political conflict. It was stemmed from the dissatisfaction of supporters of the HIKMAT on the results of the elections in order to result in acts of violence and destruction for houses of the TOP-BUs supporters.

For two years of conflict amid the community, the duration of the lifespan led to the desire of the community ending this confrontation in choice, so that it could be said it is a productive conflict. Through the role of the South Buru government and sub-district leaders, this conflict can be ended. The institutionalization of conflict is carried out by means of deliberation to repatriate the victims, listening to the different views of both parties in order to accommodate every existing interests. The desire to end the conflict is conveyed by every community, meaning one consensus has been earned. The process of the conflict resolution uses a variety of approaches, whether it is a family approach, regional aphorisms and governmental institutions approach. It aims to restore conditions without using violence, therefore this approach is then tied to customary law again.

Through deliberative way, it shows the attitude of both of them began to thaw as well, that the peace commitments and the violent elimination are as a form of answer. Now there is no more attitude and treatment threatening one another. In the other word, the great momentum brings the two together in the same mind so that the resolution of the conflict can be realized, even though in a long period of time, such as Eid al-Fitr, Eid al-Adha, the running of Hajj and other government activities.

Meanwhile, conflict resolution was also faced with problems, consisting of the rejection and the form of physical violence, so that conflicts could not be resolved in the near future, due to hidden power were able to affect other voters, especially voters of number one. The majority of the
Ambalau's people could make a consensus to end the conflict, but unfortunately some small groups still want this condition to be present. The omission by one partner shows there is immaturity in politics in order that it affects the supporters. Its means is that the form of rejection was presented by not carrying out the election of village heads in Ambalau, and other forms of rejection were expressed by committing acts of violence against one of the religious leaders.

Finally, from this conclusion, researchers look at the role of police institutions that are still weak in responding the conflict and efforts to handle the conflict. For two years, if, through the police institution, this conflict could end by arresting the perpetrators, the aim is to provide a deterrent effect so that the conflict ends in a faster period. On the other hand, the police institution seems to be still siding with some individuals as they did not run legal action. Because there had been in damage and threats for other voters, but a slow response was present from the police either district police or above. By the support of all parties with a local wisdom approach, these efforts have been pursuing the final answer for repatriation of the conflict victims, as well as the acceptance of victims and the removal of the violence acts. Thus, creating the conflict management and finding a mutual agreement are to accept different views and to end the conflict.

REFERENCES


