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By: Bakri La Suhu, Marno Wance, Marsel M. Girato
Social Conflicts In Church Development In Kecamatan Ibu Selatan Kabupaten Halmahera Barat

**SOCIAL CONFLICTS IN CHURCH DEVELOPMENT
IN KECAMATAN IBU SELATAN KABUPATEN HALMAHERA BARAT
(Study of Conflict Resolution among Citizens in Church Development
In Adu Village)**

By: Bakri La Suhu¹, Marno Wance², Marsel M. Girato³

^{1,3} Universitas Muhammadiyah Maluku Utara, Indonesia

²Universitas Pattimura, Indonesia

e-mail: ¹bakrilasuhu@yahoo.co.id, ²ipmummu@gmail.com

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ABSTRACT

The church conflict that occurred in Adu Village, South Ibu Subdistrict, West Halmahera Regency was caused by unjust church leadership. Conflicts in the construction of places of worship often lead to violence, attacks and sealing of houses of worship by the community. This study aims to determine the occurrence of social conflict between residents in the construction of church in Adu village and to find out the resolution of the conflict. This research uses descriptive qualitative research that can be understood as a series of procedures used in solving problems, namely the cause of conflict between residents related to the construction of church in Adu Village by investigating and describing research objects based on facts in the field. Data sources used are primary data and secondary data with data collection techniques namely observation, interviews and document analysis. The research findings show that the cause of conflict in church construction is because (1) the church leadership is no longer neutral in serving the community, for example when visiting a sick Adu village community, the church leader only visits one group while the other group is ignored, and (2) the regulations of church leaders regarding residents' responsibilities to the church such as the obligation for each person to contribute IDR 200,000 per year for church construction is considered too burdensome for the community. From the factors causing the conflict, conflict resolution is carried out by way of negotiations (consensus agreement) between the Old GMIH and the GMIH Renewal. From these negotiations, a mutual agreement ensued that the construction of a new church planned by the GMIH Renewal would continue.

Keywords: Conflict Factors, Conflict Resolution, Church Construction

ABSTRAK

Konflik gereja yang terjadi di Desa Adu, Kabupaten Halmahera Barat disebabkan oleh oleh kepemimpinan jemaat. Konflik yang terjadi disebabkan pendirian rumah ibadah kerap kali berujung pada kekerasan, penyerangan dan penyegehan rumah ibadah oleh masyarakat. Penelitian ini bertujuan yaitu untuk mengetahui terjadinya konflik sosial antar warga dalam pembangunan gereja di desa Adu serta untuk mengetahui resolusi konflik antar warga desa Adu Kecamatan Ibu Selatan Kabupaten Halmahera Barat. Penelitian ini menggunakan jenis penelitian adalah deskriptif kualitatif yang bisa dipahami sebagai serangkaian prosedur yang digunakan dalam pemecahan konflik Gereja di Desa Adu yang diselidiki/diteliti dengan menggambarkan keadaan obyek-obyek penelitian pada saat sekarang berdasarkan fakta-fakta konflik gereja. Sumber data yang digunakan yakni data primer dan data sekunder, teknik pengumpulan data melalui observasi, wawancara dan dokumen. Berdasarkan hasil temuan penelitian menunjukkan bahwa penyebab terjadinya konflik dalam pembangunan gereja dikarenakan antara lain (1) Pimpinan jemaat tidak netral lagi dalam mengunjungi masyarakat desa Adu yang sedang sakit, pimpinan jemaat hanya mengunjungi satu kelompok saja sedangkan kelompok lainnya diabaikan, dan (2) Aturan-aturan dari pimpinan jemaat mengenai tanggung jawab gereja (kewajiban) setiap orang menyumbangkan Rp. 200.000,-/ per tahun untuk pembangunan gereja dinilai terlalu memberatkan bagi masyarakat. Sedangkan resolusi atau penyelesaian konflik melalui cara negosiasi (musyawarah mufakat) antara pihak GMIH Lama dan GMIH Pembaharuan, dengan negosiasi tersebut terjadi kesepakatan bersama sehingga pembangunan gereja baru yang direncanakan oleh pihak GMIH Pembaharuan tetap dilaksanakan.

Kata Kunci: *Resolusi Konflik, Resolusi Konflik, Pembangunan Gereja*

INTRODUCTION

Conflict is a fact of life, inevitable and often occurs creatively. Conflicts that occur compilation of community goals Not involved, different discussions and conflicts can be resolved without violence, and often results in better thinking for most or all parties involved (Fisher, 2000). between individuals, groups and groups, groups or individuals with the government. This contradiction is usually non-physical. However, it cannot develop into a physical impact.

Basically, conflicts lead to two things, namely conflicts involving horizontal plurality and vertical pluralism. Horizontal plurality is a pluralistic structure of society such as ethnicity, religion, region and race. The plurality that is meant here is social pluralism in the sense of the importance of obtaining employment, workers, laborers, trade, employers, civil servants, military, businessmen, doctors, religious scholars, scholars and residences such as villages and cities (Ramlan) Surbakti, 2007 : 150). Horizontal cultural pluralism can lead to conflict because each culture is protected to maintain and differentiate culture from other cultures in a standing society, as well as there is no consensus of values that hold together young people that produce political conflicts called wars and separate movements. Vertically based conflict is a structure of society polarized in power.

Conflicts in the context of the North Maluku region are no longer unfamiliar, after riots in 1991 Conflicts occurred between communities both conflicts between fellow citizens, between villages and even between regions. The most important conflict between villages occurs, this is a struggle for resources between communities, in addition there are also migrants (non-native) become a problem for indigenous communities, causing land disputes conflicts in the community (Bakri La Suhu, et al, 2019). Conflicts between regions or regencies sometimes have not been resolved properly, the case of 6 (six) villages between North Halmahera Regency and West Halmahera Regency still integrates problems that required policy steps that can be taken to resolve them. Currently, boundary conflicts between East Halmahera Regency and Central Halmahera Regency still require government policies to resolve disputes between the two districts (Bakri La Suhu, et al, 2018).

Conflict always happens among the people whenever it will happen. Conflicts between religious communities often arise lately. Conflicts in the midst of a pluralistic society are sometimes deliberately created by certain parties to create a chaotic atmosphere. Social conflicts in the regional realm in Indonesia that occur continuously both involving religious sentiments and other political interests, tend to threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI). For this reason, the integrity of the plural society must be the concern of all parties.

Social conflict between residents in the village of Adu, South Ibu District, occurred in 2015 ago, a conflict caused by the construction of a new church carried out by several community groups on behalf of the GMIH (Gospel Church in Halmahera). At first the Adu village community only knew GMIH, but because of pressure from some community groups to form the GMIH Renewal. The formation of the GMIH Renewal because supported by around 300

families (Head of the Family), the Renewal GMIH sees the place of worship in Adu village as only 1 Church building and the disharmony between the GMIH Renewal community and the Jamaat leadership so that they can build a new Church that is bigger than the old Church.

With the construction of a new church carried out by the GMIH Renewal, social conflicts between Adu villagers actually occurred. Conflict occurred until there were injured victims from both sides. The construction of the new church raises the pros and cons of the people of Adu village, who are pro (supporting) on the grounds that the old Church building is too small and is no longer able to accommodate too many worshippers and the GMIH Renewal dislikes the leadership of the old Jamaat. While the counter (not support) on the grounds that the construction of a new church will make the Jamaat divided in worship, and the community is no longer united because there are 2 (two) churches in the village of Adu. Social conflicts between residents in the Adu village of South Ibu Sub-district have not yet been resolved properly, so it is feared that conflict will reoccur. The church conflict study is the latest study in community conflict in Adu Village, West Halmahera Regency. Based on the above problem, this study has a focus, namely first, how to build a New Church in Adu Village, West Halmahera Regency. Second, What is the resolution of the conflict that occurred in the construction of the GMIH Church in Adu Village, West Halmahera Regency.

LITERATURE REVIEW

Conflict Theory In human life, conflict will always occur anywhere, anytime humans will always experience social conflicts both between individuals and groups framed due to certain interests. (Chandra, 1992: 31). Many terms of conflict in various books and journals, but the language of conflict comes from the Latin "con" which means together, "fligere" means collision or collision. Meanwhile, according to Tualeka (2017: 32) that conflict theory is a theory that views that social change does not occur through the process of adjusting the values that bring change, but occurs due to conflict that results in compromises that are different from the original conditions so that conflict occurs in social life results in a conflict of interest, conflicting desires, different opinions between individuals or groups that involve at least two or more parties. According to Chang (2001: 51) debating about conflicts that can be rooted in human inner dissatisfaction or a jealousy, pride and envy among others. Conflict between people can also be in the form of hatred, economic interests, agrarian conflicts, housing issues, work conflicts, financial problems and power struggles. It turns out that the answer to the conflict debate according to Chang is that human emotions will result in conflicts of interest both for a moment and will continue in the dynamics of social conflict (Simon Fisher, 2000).

Conflict between two or more different positions experienced by a person or a group can trigger conflicts that occur in the social life of the community. (internal conflicts of various models both with motives, desires, efforts, and ethical values) or that occur between several parties or between groups, other countries and communities (Peter Schroder. 2003: 359). Meanwhile according to Irwandi and Chotim (2017: 27). That conflict theory is a process that occurs in society and will always be in a process of change that is marked by ongoing

contradiction between elements in society. Conflict theory sees that each element contributes to social disintegration. In addition, the conflict theory assumes that the order in the society is only caused by pressure or coercion of power from the ruling class. Conflict theory also says that conflict is necessary for social change. When functional structural states that social changes in society always occur at the equilibrium point, conflict theory sees social change as caused by conflicts of interest. But at a certain point, the community was able to reach a mutual agreement. In conflicts, there are always negotiations carried out so that a consensus is created.

The term conflict in political science is often and often associated with violence, such as riots, coups, terrorism and revolution. Conflicts contain the notion of "clash", such as differences of opinion, competition, and conflict between individuals and individuals, groups and groups, individuals and groups, and between groups or individuals with the government (Ramlan Surbakti, 2007: 149). The roots of conflicts that occur in people's lives can be resolved in various ways, namely arbitration, negotiation. Resolving arbitration conflicts is one of the conflict resolutions, in which the parties to the conflict agree to accept a third party, which will play a role in providing decisions that must be accepted by the conflicting parties. Unlike mediation, the method of arbitration requires the parties to the conflict to accept the decision taken by the arbitrator.

Society can be both an opposition and an antagonistic interaction (opposite, contradictory or opposing). Conflicts can occur because of differences or struggles over social positions (power, assets, land) and resource positions (natural wealth, energy struggles) or because they are caused by extreme value and valuation systems ". Conflict can also be interpreted as a clash of strengths and interests between one group and another in the process of struggling for relatively limited social (economic, political, social, cultural) resources. The main sources of conflict in society are social injustice, discrimination against the rights of individuals and / or groups of society, and the absence of respect for diversity.

Conflicts that occur can have both positive and negative impacts, conflict can function as a driver for the growth and development of social solidarity within a group. Not a few conflicts that are destructive to group integrity and social integration of the community on a broader scale. The incidents of the impact of a conflict that lead to social violence are grouped into four broad categories, namely: communal violence, separatist violence, state-community violence, industrial relations related violence (Muladi, 2009 : 8). According to Rona (2015: 221), quoting Dahrendorf's opinion stated that community conflict consists of organizations based on power (domination of one party over another party on the basis of coercion) or authority (dominance accepted and recognized by the dominated party) called "Imperatively coordinated associations "(associations co-ordinated by force) because the interests of the two parties in the associations are different. The ruling party has an interest in maintaining power, while the ruling party has an interest in gaining power that can cause social change.

According to Soekanto (1995: 170), that conflicts or social conflicts that occur in the process of human life both individuals and groups who have certain goals. Conflicts that occur can be physical or non-physical in the form of threats or to the level of violence. The forms of conflict that occur are increasingly sharp due to being triggered by differences in personal or group awareness that differ in certain interests. Meanwhile according to Suhu & Wance (2019: 71) that the mechanism or method of resolving land disputes between the two villages through

negotiations (deliberation to reach consensus). Negotiations were conducted between the two villages with representatives between the two (Gamsungi and Tosoa villages), namely: the two village heads, the village secretary, traditional leaders, religious leaders, and the head of the BPD, and witnessed by the District Head of South, Kanit Reskrim West Halmahera Regional Police, Head of Government Section, Kapolsek Ibu, Connect Team, and Koramil Ibu.

Types of Conflict

According to Simon Fisher, et al (2000: 5), there are many types of conflicts that can be divided into several, namely:

1. Without Conflict, this happens if the target is right so that the behavior of the community remains in harmony. Conflict in every group or community whose life is always harmonious and peaceful because it has a commitment to maintain a dynamic survival that prevents conflict in the life of the surrounding environment.
2. Latent type of conflict, This happens if the target is not right but the behavior of the community remains in harmony. Latent conflicts can be hidden because differences or disagreements have never been raised on the surface or in people's lives. Latent forms of conflict are always guarded against appearing on the surface because the community is able to handle conflicts and resolve them quickly.
3. Open conflict is a form of conflict that occurs in the lives of people, individuals, certain groups that occur in a real and rooted way. So that open conflict is very difficult to overcome and cause a great effect on people's lives.
4. Forms of surface conflict are conflicts that occur in people's lives and are rooted. Surface conflicts occur as a result of differences of opinion or communication misunderstandings which result in differences of opinion which result in conflicts in the conflicting groups.

Theories Regarding Various Causes of Conflict

In terms of sociological aspects, according to Hardjana in Asry Yusuf (2012: 31) conflict is caused by several things:

1. Misunderstanding or misunderstanding resulting from communication failure
2. Differences in purpose and values held
3. Seizure or competition in matters of a limited nature
4. Lack of cooperation that causes feelings of disappointment and loss
5. Lack of behavior to obey the rules and order in the community
6. There are efforts to control and harm

According to Simon Fisher, et al (2000: 8-9), states that there are several causes that lead to conflict in the order of people's lives, namely:

1. The model of public relations theory considers that conflicts are caused by disputes, polarization of interests that occur continuously, hostility between different groups in people's lives. The theory of public relations is as follows: First, the role of communication between groups experiencing conflict increases and less communication building relationships in public life. Second, building communication relationships to try to maintain

- tolerance in the community to be able to accept forms of diversity in the dynamics of social life.
2. The principle of negotiation theory, considers that the conflict is caused by positions that are not aligned and differences in views about the conflict by the parties experiencing conflict. The objectives of this theory are:
 - a. Helping parties in conflict to separate personal feelings from problems and issues, and enable them to negotiate based on their interests rather than a fixed position.
 - b. Launch a process of reaching an agreement that benefits both parties or all parties.
 3. The theory of human needs, assumes that conflicts that have deep roots are caused by basic human needs - physical, mental, and social - that are not met or impeded. Security, identity, recognition, participation and autonomy are often the core of the conversation. The objectives of this theory are:
 - a. Helping parties experiencing conflict to identify and work out their unmet needs, and produce choices to meet those needs.
 - b. So that the parties to the conflict reach an agreement to meet the basic needs of all parties.
 4. Identity theory, assuming that conflict is caused by a threatened identity, which is often rooted in the loss of something or unresolved past suffering. Targets to be achieved in this theory are:
 - a. Through the facilitation of workshops and dialogue between parties experiencing conflict they are expected to be able to identify the threats and fears they feel each and to build empathy and reconciliation between themselves.
 - b. Reached a mutual agreement that recognizes the basic identity needs of all parties.
 5. The theory of misunderstanding assumes that conflict is caused by mismatches in ways of communication between different cultures. The objectives of this theory are:
 - a. Increasing the knowledge of parties experiencing conflict about the culture of other parties.
 - b. Reducing the negative stereotypes they have about other parties.
 - c. Improve the effectiveness of intercultural communication.
 6. Conflict transformation theory, assumes that conflict is caused by problems of inequality and injustice that arise as social, cultural, and economic problems. The objectives of this theory are:
 - a. Changing various structures and frameworks that cause inequality and injustice, including economic inequality.
 - b. Enhancing long-term relationships and attitudes between parties experiencing conflict.
 - c. Develop various processes and systems to promote empowerment, justice, peace, forgiveness, reconciliation, recognition.

Conflict Resolution

1. Negotiations

Negotiation is a negotiation, to reach a mutual agreement. Negotiation is not the same as influencing, because negotiation is a reciprocal process or a two-way process (two way process), whereas influencing is a one-way process (one way process), some influence and some are influenced. In negotiations there is no term influence (Aserani Kurdi, 2009: 3).

How to resolve the problem through negotiations between the parties to the dispute with the help of a neutral and independent third party called the Mediator. The mediator does not provide a decision on the problem, he is only a meeting facilitator to help each party understand the perspectives, positions and interests of the other party in relation to the problem being faced and jointly seek a solution to its resolution. The aim of mediation is to achieve peace among the problematic parties (Haryanto, et al, 2010).

2. Mediation

The form of mediation is a model of conflict resolution in the form of negotiations between disputing parties assisted by a third party or one as a mediator to mediate and as a mediator must maintain neutrality in resolving conflicts. While according to Christopher W. Moore (1986) quoted by Susanti Adi Nugroho (2009: 24), mediation is an intervention by someone to resolve conflict disputes or mediators negotiating by an acceptable third party, maintaining neutrality to two conflicting parties. Third third parties do not have the authority to make decisions but hear the opinions of both parties and provide solutions that do not harm the two parties to the conflict. The mediator hears all opinions that develop and provides solutions to reach an agreement in resolving conflicts that occur between the two parties framed.

Another musty in conflict resolution is a form of consensus or consensus. Consensus is a form of conflict resolution when there is an agreement or an understanding of the agreed results to soak the conflict. Mediation can be reached by two framed parties to accept all agreements made together and cannot be broken by both parties. The form of an agreement can be in the form of an agreement to become a legal basis for both parties to comply with established norms.

RESEARCH METHODS

Types of research

Research using this type of research is descriptive qualitative which can be understood as a series of procedures used in solving problems that are investigated / investigated by describing the current state of research objects based on the facts that exist. Qualitative descriptive research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. Which is directed to explain the things or problems that occur and are described in accordance with the focus of the research problem (Lexy J. Moleong, 2001,3).

Data source

Primary data is data taken from interviews with various informants such as; (1) South Ibu Sub-district Secretary, (2) Chairman of Adu Village BPD, (3) Adu Village Head, (4) Congregation Chairperson, (5) Old Church Assembly / Youth Chairperson, and (6) Adu Village Community Leaders. Meanwhile, secondary data is supporting data obtained based on the results of the search for rules regarding social conflicts between citizens, supporting books, journals, documents relating to the focus of research

Data collection technique

In conducting research, it cannot be separated from the process of collecting data in the field. Then the data collection techniques used in this study are (1) the observation stage, (2) the interview stage, and (3) the documentation phase.

Data Analysis Techniques

Data that has been systematically collected according to research needs, the authors can organize the data, so they can sort out and be analyzed according to the patterns applied in the descriptive qualitative research method. In analyzing the data the researcher uses three (3) stages, namely (1) Selecting Data / Data Reduction Stage, (2) Data presentation / Data display, and (3) Data Conclusion / Verification.

RESULT

The cause of the conflict in the construction of the Church in Adu Village

Conflicts caused by the construction of places of worship often lead to violence, attacks and sealing of houses of worship by the local community or local authorities. Whereas freedom of religion according to the declaration of the United Nations (UN) in 1984 contains "everyone has the freedom to express their thoughts, conscience and religion. This includes the freedom to convert to religion or beliefs and freedom in private or in fellowship with others, both openly and in one's own community, to practice their religion or beliefs in teachings, worship and practical practice ". Whereas in the 1945 Constitution paragraph (1) one of them contains as Chapter XA Article 28E reads: first, Everyone is free to embrace religion and worship according to their religion, choose education and teaching, choose work, choose citizenship, choose residence in the region country and leave it, and have the right to return. Second, everyone has the right to freedom of belief, to express thoughts and attitudes, according to his conscience. And also mentioned in the 1945 Constitution of Article 29 paragraph (2), namely: "The state guarantees the independence of each resident to embrace their respective religions and to worship according to their religion and belief."

Freedom of religion as explained in the 1984 UN declaration and the 1945 Constitution in Article 28E and Article 29 paragraph (2), is then interpreted to be free to build a house of worship (church), free of state intervention and free in carrying out worship and of course can provide guarantees to each people to embrace their respective religions and worship according

to their religion and beliefs. But in reality the construction of houses of worship or churches gave birth to various problems which led to conflicts between fellow religious communities.

The conflict in the construction of a new church in Adu village, South Jailolo sub-district, West Halmahera Regency, was basically because some groups did not like the leadership of the church. The dislike of some of the church groups was considered by the church leaders to be no longer fair, the neutrality of the leadership of the congregation caused disharmony among the Adu village community. The leadership of the congregation in his daily activities to visit a sick congregation is no longer as it should be, the church leader must visit everyone who is sick without discriminating between various groups, but in reality the church leader only visits some community groups while other community groups have never been visited .

With the form of church leadership behavior mentioned above, so that other community groups feel ignored and ignored by the church leaders and want a figure of church leaders who can protect and care for all people without discriminating groups. The disharmony between the leaders of the congregation and some community groups has implications for some community groups to form a new group called the GMIH (Gospel Church of the Gospel in Halmahera) Renewal and want a new house of worship, which is then realized in the form of building a new church in Adu Village.

Apart from the non-neutral leadership of the congregation as a cause of conflict in the construction of the church, there are also the rules of the Church Leadership which are considered burdensome to the Church so that it causes conflict. The disagreement of the leadership of the congregation in terms of church responsibilities (obligations) for each person is one of the factors causing the emergence of conflict in Adu Village community, each person in Adu Village is charged in the form of the responsibility of donating Rp. 200,000 for the church construction every year. Even though some people do not agree with the rules of responsibility, they should voluntarily issue responsibilities in the construction of the church and not be determined by the rules of the church leaders themselves. This condition causes some community groups not to issue church responsibilities and even form GMIH Renewal to accommodate their interests. GMIH's view The renewal that church responsibilities are returned to the community voluntarily and without coercion in removing church responsibilities.

Conflict resolution between Adu Village residents in Church Development

Religious differences and religious equality become a social dynamic that creates disharmony in the interaction of social relations, because each religion claims that their religion is the most correct and even among fellow religions there is disharmony that results from differences in interests in each group and even between individuals individual. In fact, in the view of religion, it encourages mutual tolerance between religions and even if there is a misunderstanding that causes conflict, then between the two parties must dialogue through deliberations to produce mutual agreement.

Every activity that must be carried out by the church is more concerned with the name of dialogue among people. Because without dialogue, misunderstandings arise between one individual and individuals and groups with other groups in carrying out activities, and in the end the conflicting interests of individuals or groups can produce social conflicts between

communities. In the view of Christianity, the Church encourages its congregation several forms of dialogue, namely First, Dialogue on life: people are invited and encouraged to say, act, behave and relate well to and with others who must appear in caring, respecting, compassion, love for people other in everyday life. Every follower of Christ must live the spirit of dialogue in an environment where he is in the family, community, workplace, etc. Every church member is an actor in the dialogue of life.

Second, Dialogue of works: a form of dialogue through work and cooperation in solving humanitarian, social, economic, political, moral problems facing society. Dialogue on this work is recommended in all walks of life, starting in the family and church base, Third, Dialogue of experts: dialogue at the level of experts who share knowledge and experience and the inheritance of spiritual wealth each, theological reflections and new views, and seek joint solutions to problems that hinder honest dialogue and others. Fourth, the dialogue of religious experience: at the level in which religious people and their spiritual wealth can share their experiences of prayer, faith, as well as their ways and expressions of seeking God. This form of dialogue can enrich one another and produce fruit of cooperation that can promote spiritual values that can create a brotherhood of love and peace.

Conflicts that occur between citizens do not necessarily disappear immediately, and therefore the problems or causes that arise need to be resolved as well as possible. Problems or causes that arise must be resolved thoroughly until the root is not just the surface. For this reason, there needs to be a commitment from the parties involved in the conflict to open themselves and state openly what is experienced, felt, thought, desired, and what is expected to happen when the problem is resolved. Thus, each party knows what caused the problem to occur and this will make it easier to resolve the problem completely.

By resolving the problem or the cause of the conflict and the openness of both parties to solve the problem becomes one of the main factors to resolve the conflict. In conflict resolution, various methods are used to resolve conflicts that occur, whether through mediation from a third party, negotiation from both parties to the conflict, conciliation involving a third party to be entrusted with resolving the problem, to the stage of arbitration by surrendering authority to a neutral and independent third party called the Arbitrator to resolve the conflict. All conflict resolutions in principle aim at resolving conflicts properly so as not to cause conflict again.

Conflict resolution in the construction of a new church in Adu Village, South Ibu Subdistrict has been done by both parties, a form of conflict resolution carried out by mediation by the authorities. However, there was no agreement between the two parties, so it was decided through negotiation. The form of family negotiations is a dialogue of the work by way of deliberations and consensus between the Old GMIH and the GMIH Renewal, resulting in several points of agreement on the results of the negotiations. The points of the negotiations are as follows: GMIH Renewal continues or builds a New Church and the Old GMIH must appreciate the construction of this New Church.

1. The leaders of the Old GMIH Congregation must respect and respect those who have moved to the GMIH Renewal. Church leaders must not forbid people to move to GMIH Renewal.

2. GMIH Renewal still regulates itself regarding the rules of responsibility issued by each person for the construction of the church, and the Old GMIH does not need to interfere in matters of responsibility.
3. GMIH Renewal does not force the community (Old GMIH) to move or join together with GMIH Renewal, but all of that on the awareness of the community itself wants to Old GMIH or Renewed GMIH, and
4. Both parties (Old GMIH and GMIH Renewal) continue to respect each other's place of worship and respect the rules regarding responsibilities that have been determined.

CONCLUSION

1. The construction of a new church carried out by the GMIH Renewal because there is a cause that causes conflicts between the Old GMIH and the Renewable GMIH. The causes of conflict in church building are: first, the church leadership is no longer neutral in visiting the sick community, so that some other groups that have never been visited feel ignored by the church leader. Secondly, the rules of the church leadership are too burdensome for the community, the rule referred to is the church's responsibility (obligation) each person to donate Rp. 200,000 per year for church construction.
2. The direction of resolving conflicts related to the construction of new churches through negotiations conducted through deliberations between the two parties (Old GMIH and GMIH Renewal), and with consensus results where both parties resulted in several agreements so that both parties accepted the construction of new churches.

SUGGESTION

1. Church leaders and religious leaders must establish a dialogue between fellow religious leaders on the issue of religious tolerance in accordance with religious teachings without harming the purity of religion and being wise in its implementation.
2. The people of Adu should respect each other's differences of opinion or thoughts between the people who are pro the construction of a new church and those who are contra with the establishment of a new church, so that the residents remain harmonious and establish good silaturahmi in the neighbor.

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