

The Role of the Police in Managing Social Conflict Between Communities: An Approach Based on Islamic Values and Socio-Cultural Wisdom

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ABSTRACT

Social conflicts between communities in Mataram City often escalate due to poor emotional control and strong group solidarity, requiring a more humane, context-sensitive approach to resolution. This study aims to analyze the role of the police in managing social conflicts by integrating Islamic values and socio-cultural wisdom, and to propose an integrated model of conflict management. This study employs a qualitative case study approach, with data collection techniques including direct observation at the incident site, in-depth interviews with police officers, government officials, and community leaders, and documentation of social conflicts. Informants were selected through snowball sampling, and data analysis used the Miles and Huberman interactive model, encompassing data reduction, data presentation, and conclusion drawing. The research findings indicate that conflicts that initially have an individual nature can escalate into communal conflicts. The role of the police is not merely that of law enforcers, but also as social facilitators employing an approach grounded in Islamic values such as ukhuwah (brotherhood), tasamuh (tolerance), and islah (reconciliation), as well as local wisdom such as musyawarah (deliberation) and gotong royong (cooperation). This study contributes by offering an integrated model that combines religious values and socio-cultural wisdom as a strategic framework for sustainable conflict management. This approach has proven effective in mitigating conflicts and fostering long-term reconciliation among communities.

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1. INTRODUCTION

Human life is inseparable from social conflict; differences in interests, values, culture, and social background often trigger friction between social groups [1]. In a pluralistic country such as Indonesia, the potential for social conflict is naturally more complex due to the diversity of ethnicities, religions, races, and cultures [2]. This diversity

is a strength and a source of richness for the Indonesian nation, helping to strengthen national identity; however, it also has the potential to cause friction if not managed properly by society [3]. Differences in perspectives, interests, and values among social groups can often lead to misunderstandings and even open conflict, particularly when influenced by economic and political factors and by existing social inequalities [4]. Such conditions can have negative repercussions across society if not properly managed. Unresolved differences can escalate into open conflict, characterized by rising tensions, acts of violence, and divisions between social groups, such as inter-tribal warfare or conflicts among youth groups, which may already be widespread [5]. This situation can disrupt security and public order, as well as damage previously harmonious social relationships. Consequently, law enforcement agencies, particularly the police, require an effective, inclusive conflict management mechanism grounded in a cognitive approach to ensure its acceptance by all sections of society.

The police force plays a strategic role as the frontline in maintaining public safety and order [6]. The duties and functions of the Indonesian National Police are set out in Article 1(5) of Law No. 2 of 2002 on the Indonesian National Police (POLRI). The police do not merely act as law enforcers, but also function as mediators, facilitators, and problem solvers, employing various approaches to resolve social conflicts within the community. The approaches adopted are no longer purely repressive, but also preventive and cognitively persuasive, aimed at fostering harmonious social conditions within the community [7]. In line with the development of the conflict management paradigm, approaches based on religious and local values have become increasingly relevant. Islamic values, such as justice (*al-'adl*), peace (*as-sulh*), consultation (*shura*), and brotherhood (*ukhuwah*), offer solutions and a strong moral foundation for the peaceful resolution of conflicts within communities [8]. These principles are consistent with efforts to build conflict resolution that is oriented towards reconciliation and social justice for the community [9].

It is not merely through religious values that solutions are offered; the socio-cultural values of wisdom that are alive within society also play a vital role in mitigating conflict [10]. Local traditional values, such as customary norms, as well as community-based dispute-resolution mechanisms, are often more readily accepted by the community because they align with the values they hold dear [11]. Thus, integrating religious values with local wisdom can create more effective and sustainable conflict management strategies for police implementation, enabling them to act as mediators that foster dialogue, cultivate mutual understanding, and promote peace and order within the community [12].

Several relevant previous studies on community conflict management have been conducted by [13], [14], [15], [16], [17], [18], [19], [20]. [21] In their study, the Indonesian National Police (POLRI) plays an active role in enhancing community participation through programs such as entrepreneurship training, legal awareness campaigns, and social activities. Furthermore, the Polri also serves as mediators in resolving social conflicts within the community. Hariyanto & Suseno (2025) state in their research that the role of police management in resolving conflicts is crucial, and that the active involvement of community members significantly enhances conflict resolution efforts. This study

recommends an integrated approach that combines community-based strategies with insights from Smelser's theory to foster sustainable peace within the community.

Research examining the resolution of social conflicts based on religious values, such as that by Ahmad & Agustin (2025), highlights four core values in Islam *al-'adl* (justice), *rahmah* (compassion), *tasamuh* (tolerance), and *ukhuwwah* (brotherhood) as pillars in the development of inclusive character education. Their findings also indicate that Islamic education grounded in religious values strengthens social cohesion and emotional awareness among learners within a multicultural society. Fadhil & Aderus (2025) found that the principles of mediation, *sulh* (peace), and reconciliation in Islamic law are effective in mitigating conflict as they emphasize justice, the common good, and the restoration of social relations. Nuwa (2024) and Diab et al.(2022) demonstrate that the role of accommodating local wisdom values can be effective in resolving community conflicts. An approach based on local wisdom within a community can be utilized to resolve conflicts in urban areas prone to them. Garing et al. (2023) demonstrate that socio-cultural factors within society, such as territorial disputes, differing cultural perspectives, and juvenile delinquency, dominate conflicts in Maluku, Indonesia. However, the use of local wisdom, such as advice, proverbs, *pela*, *gandong*, *molo*, or *nyelam*, can foster peace amongst communities.

Based on previous research, it is evident that studies on social conflict management have largely focused on the role of the police in community-based approaches to conflict resolution. However, there remains a significant gap in research that comprehensively integrates the role of the police with Islamic values and socio-cultural wisdom within a single, integrated framework for conflict management. Most studies tend to address either the institutional aspects of policing or value-based approaches in isolation, thereby failing to provide a holistic, contextually relevant implementation model within a pluralistic society. Therefore, this research aims to construct a model for analyzing the role of the police in managing social conflicts between communities by integrating Islamic values and socio-cultural wisdom, thereby generating more effective, humane, and contextually appropriate conflict-resolution strategies for the future.

2. METHOD

This study employs a qualitative case study approach, focusing on a specific instance of social conflict within the community in which the police force serves as the primary actor in the conflict management process [25]. The qualitative case study method was chosen because it can comprehensively and contextually explore social phenomena from the perspective of the actors directly involved in the conflict resolution process. The data collection techniques used include: (1) Direct observation of social interaction processes and conflict resolution efforts in the Pagutan and Patemon neighborhoods (Mataram City); (2) In-depth interviews with police officers, government officials, religious leaders, traditional leaders, and members of the community involved in the conflict. Informants were selected using snowball sampling to identify additional informants based on recommendations from previous informants, thereby ensuring the data obtained was more in-depth and comprehensive; (3) Documentation in the form of

archives, reports, and other supporting data relevant to the research. The research flowchart is shown in Figure 1.

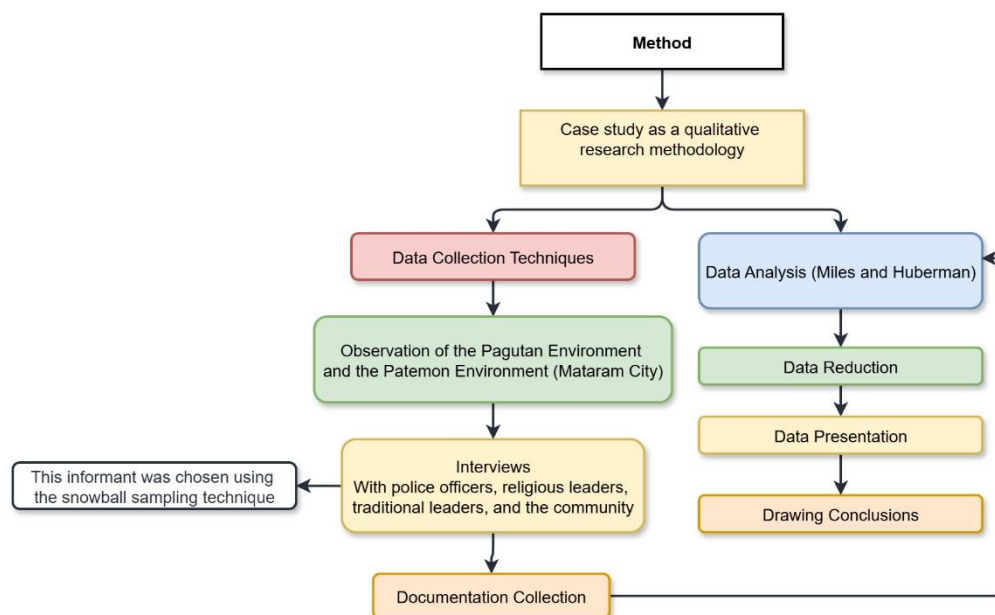


Figure 1. Research Methodology Used

The data analysis technique used in this study is the interactive analysis model developed by Miles and Huberman, which comprises three stages [26] (1) Data reduction, which involves, following data collection whether through a literature review to identify in the Google Scholar and Scopus databases as a review of the research, the researcher also conducted direct observations in the Pagutan and Petemon areas (Mataram City), interviews with informants such as Police Officers (PO), Government Officials (GO), Religious Leaders (RL), Traditional Leaders (TL), and members of the community, and the collection of documentation related to the conflict within the community. Thus, the data reduction stage involves the selection, focusing, simplification, and transformation of raw data to be presented in accordance with the objectives and issues to be discussed; (2) data display, namely the organisation of data in the form of narratives or images, thereby facilitating the researcher's understanding of patterns and relationships between the data under discussion; and (3) drawing conclusions and verification, which is the process of interpreting the meaning of the data and continuously testing the validity of the research findings until valid and credible conclusions are reached.

3. RESULTS AND DISCUSSION

Based on the findings of research conducted regarding the role of the Indonesian National Police, particularly those in the NTB region, in the management of social conflicts between communities based on Islamic values and local wisdom. The research process, carried out in two sub-districts, namely Pagutan and Petemon, in Mataram City, yielded field findings based on case studies conducted directly within the community. Mataram City, the capital of West Nusa Tenggara Province, is characterized by high social

heterogeneity. This condition is characterized by diversity in ethnicity, religion, economic status, and population mobility, and by a population density that continues to increase year on year. From a sociological perspective, these conditions constitute a structural precondition that, if not managed appropriately, can give rise to social conflict and tensions between communities. Based on the researcher's observations, conflicts between communities have occurred, as illustrated in Figure 2.



Figure 2. Tensions between the Pagutan and Petemon communities

Figure 2 illustrates the researcher's observations, showing that a crowd from the Pagutan and Petemon communities gathered following a misunderstanding between residents of the two communities, which subsequently escalated into a brawl, thereby triggering open tensions in the public sphere. Conflicts between communities often occur at night, due to a decline in social control, limited visibility, and heightened collective emotions. These conditions indicate that the conflict was not merely triggered by a clash of interests between two individuals but had evolved into social polarisation, with group identity serving as a form of internal solidarity within their communities. As evidenced by the results of our interviews with police officers (PO), as follows:

"The tensions between the Pagutan and Petemon communities usually stem from trivial issues with other motorcyclists, which lead to altercations; as one party feels aggrieved, they typically call upon their friends in a show of solidarity to assist, and this is what triggers wider conflicts and tensions between the Pagutan and Petemon communities."

The results of the interviews indicate that conflicts between communities stem primarily from micro-level or trivial issues, yet escalate due to uncontrolled emotional responses and strong group solidarity within the communities. When an individual involved in a conflict feels wronged or aggrieved, they tend to involve their group as a form of social support, thereby transforming a personal conflict into a broader communal one. Consequently, conflict management requires more than a preventive security approach by the police; it also necessitates a comprehensive conflict-resolution strategy through dialogue, mediation, and the reinforcement of other social values [27].

Police Strategies for Managing Social Conflict Among Communities

The strategies employed by the police consist of a series of planned efforts to prevent, control, and resolve conflicts so that they do not escalate into wider violence within the community. As outlined in Law No. 2 of 2002 [28], that”.

“The Indonesian National Police are tasked with maintaining security and order, enforcing the law, and providing protection, care, and service to the community”.

This provision emphasizes that, in the context of social conflicts between communities, the police do not merely act as law enforcers, but also as the party responsible for maintaining social stability through a humanistic, preventive approach that strengthens the community internally by fostering values that have developed and become part of the community’s identity.

1. Approach Based on Islamic/Religious Values Towards Communities in Conflict

Police strategies for addressing social conflicts between communities are generally implemented in an integrated manner through preventive, preemptive, repressive, curative, and rehabilitative approaches (Firwanda et al., 2025). Based on field observations of the management of social conflicts between communities in the Pagutan and Petemon neighborhoods, this approach utilizes the emotional and religious dimensions of the community as strategic instruments for building collective awareness, defusing tensions, and encouraging peaceful conflict resolution. Consequently, the presence of the police is perceived not merely as law enforcers, but also as social facilitators capable of bridging differences through the internalization of religious values that are alive and held dear within the community. The police do not merely act as law enforcers but also as social mediators who prioritize a religious approach to defusing tensions between community groups. The Mataram City Government's response to the social conflict between the Pagutan and Petemon communities is illustrated in Figure 2.



Figure 2. The Mayor of Mataram Inspects the Conflict Site

Figure 2 illustrates the Mataram City Government’s response to the social conflict between the communities of Pagutan and Petemon, reflecting a responsive,

symbolic, and strategic approach to conflict management. This presence serves not only as a form of situational monitoring and a guarantee of security stability, but also carries socio-psychological significance as an effort to build public trust and mitigate the escalation of conflict within the community. As explained in an interview conducted with a government official (MR).

“As the body responsible for maintaining social stability in the city of Mataram, the government has responded to the outbreak of conflict between communities in these two neighborhoods by urging all parties to remain calm, maintain a peaceful atmosphere, and not be easily provoked by information whose veracity is unclear. Furthermore, the government has also emphasized the importance of the role of security personnel, particularly Bhabinkamtibmas and Babinsa, in immediately adopting a persuasive approach through cognitive and emotional strategies towards the communities in both neighborhoods, in order to defuse tensions, foster constructive communication, and promote sustainable reconciliation.”

Interviews with government officials who have instructed the police (POLRI) and the Indonesian National Armed Forces (TNI) to adopt an approach grounded in Islamic/religious values when managing social conflicts reveal a cultural strategy that emphasizes the moral, spiritual, and emotional aspects of society as a means of conflict resolution. Through the internalization of values such as *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *islah* (reconciliation), officials are expected to be able to engage or collaborate with religious figures such as *ustaz*, *penghulu* (*Tuan Guru*), and local traditional leaders to provide religious counsel, emphasizing the importance of *ukhuwah Islamiyah* (brotherhood), the value of peace (*ishlah*), and the prohibition of conflict and hostility in Islamic teachings. The police’s participation in mediation through consultation at mosques, religious lectures, and outreach initiatives has proven an effective tool for fostering collective community awareness to resolve conflicts peacefully within the Petemon and Pagutan communities.

2. Approach Based on Local Wisdom to Mitigate Inter-Community Conflict

Based on observations conducted in the Petemon and Pagutan communities in the post-conflict period, an approach grounded in local wisdom appears to be one of the police’s most effective strategies for mitigating conflict among residents. This is reflected in the efforts of community leaders, traditional leaders, and local officials who prioritize values such as mutual cooperation, consensus-building, and a culture of mutual respect (*saling ajinan*), which have long been part of their social life. Based on interviews with Traditional Leaders (TL) from both sides, the findings are as follows:

“We wholeheartedly agree that social conflicts should be resolved amicably through a family-oriented approach based on sound local wisdom; this is merely a misunderstanding caused by young people who have not yet

learned to control their emotions properly. Therefore, we strongly support the police playing a role in facilitating this approach through local wisdom.”

Based on interviews with community leaders from both sides, it appears that resolving social conflicts is more effective when carried out through a family-oriented approach grounded in local wisdom. This statement indicates a collective awareness that the conflicts that arise do not stem from deep-seated structural issues but rather from misunderstandings triggered by young people's unstable emotional states. In managing social conflict, it is not only the security forces who must play a role; all parties must contribute to creating a conducive, peaceful atmosphere within the community. Local wisdom is a set of values, norms, knowledge, and practices that have developed and been passed down through generations within a community, serving as a guide for regulating social and cultural life, as well as relationships between individuals and the environment [30].

Based on the results of the research conducted, the findings regarding the causes and dynamics of social conflict in the Pagutan and Petemon communities are consistent with various previous studies, which confirm that social conflict at the local level generally arises from minor (trivial) issues that subsequently escalate into larger communal conflicts. The findings of Fauzi & Nulhaqim (2024) reinforce research findings that inter-community conflicts are often triggered by individual misunderstandings arising from strong group solidarity and weak emotional control. Brondízio et al. (2021) emphasize that conditions of social heterogeneity, such as differences in cultural background, economic status, and population density, constitute structural factors that can trigger conflict if not balanced by adaptive social mechanisms. Arung Triantoro (2019) reinforces the view that social conflict is influenced not only by individual factors but also by collective dynamics involving group identity, thereby requiring a management approach that is not merely repressive but also addresses the social and cultural aspects of society. The findings of this study merely underscore that social conflict within society possesses a multidimensional character that requires comprehensive analysis and management, particularly in relation to the cognitive and emotional aspects of the community.

The conflict management strategies employed are consistent with previous research findings that emphasize the importance of approaches grounded in religious values and local wisdom in resolving social conflicts. The Islam-based values approach adopted by the police (POLRI) and the Indonesian National Armed Forces (TNI) is consistent with the findings of Pangeran et al. (2025), who state that the integration of Islamic values such as *ukhuwah*, *ta'awun*, and *adalah* is effective in strengthening social cohesion, reducing polarisation, and enhancing cross-cultural understanding, thereby helping to resolve social conflicts among communities. Furthermore, Fadhil & Aderus (2025) demonstrate that the internalization of values such as *ukhuwah*, *tasamuh*, and *islah* effectively mitigates conflict and fosters collective community awareness to resolve issues peacefully. Yunita (2025) emphasizes that the management of social conflict through education based on local

wisdom is not merely a matter of cultural pride, but an applicable strategy for conflict resolution relevant to the existing social-ecological context in the Lampung region. Thus, the findings of this study reinforce the argument that integrating religious approaches and local wisdom is a relevant and effective strategy for managing social conflict within heterogeneous communities.

4. CONCLUSION

The study reveals that social conflict between the Pagutan and Petemon communities originated from minor individual disputes that escalated into broader communal conflicts, driven by strong group solidarity, weak emotional control, and high social heterogeneity. In this context, the role of the police extends beyond conventional law enforcement to that of a social facilitator. The integration of Islamic values—such as *ukhuwah* (brotherhood), *tasamuh* (tolerance), and *islah* (reconciliation)—alongside socio-cultural practices like *musyawarah mufakat* (consensus-building) and *gotong royong* (mutual cooperation), has proven effective in reducing tensions, strengthening collective awareness, and promoting sustainable peace within the community.

This study contributes to the development of conflict management theory by proposing an integrated model that combines religious values and socio-cultural wisdom as a holistic framework for resolving social conflicts. It reinforces the perspective that value-based and culturally embedded approaches can complement formal legal mechanisms, particularly in pluralistic societies, thereby enriching existing theories of community-based conflict resolution.

The findings highlight the importance of collaborative efforts between the police, government institutions, religious leaders, and community figures in managing social conflict. A humanistic, value-oriented approach should be institutionalized within policing strategies to ensure more effective, sustainable, and socially acceptable conflict-resolution practices.

Future research is encouraged to develop further and empirically test integrative models of social conflict management that incorporate religious and socio-cultural values, using both qualitative and quantitative approaches. Additionally, expanding the scope of research across different regions and conflict contexts is recommended to enhance the generalisability and applicability of findings in diverse socio-cultural settings.

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