

# Unveiling the Social Dynamics of Religious Conflict in Palembang's House of Worship

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## Abstract

This research aims to analyze the factors that influenced the conflict over the establishment of the HKBP Church in Talang Kelapa Subdistrict and the role of the government and FKUB in responding to this conflict. This type of research is field research in qualitative form with a case study approach. The data sources used are primary data obtained directly based on field facts, and secondary data sources, namely data collected from various scientific writings, relevant research, and scientific works and books. The data collection method uses observation, in-depth interviews, and documentation. Data analysis uses data reduction, data presentation, and concluding. The research found that the conflict over establishing a house of worship for the HKBP Church occurred due to social, religious, and Local Wisdom factors. Apart from that, there was a conflict in establishing the HKBP Church, because the local community received information that the house of worship would be used as the central or largest house of worship for the HKBP Church in Asia. In order to the local community believes that there is a mission religion in the plan to build a house of worship for the HKBP Church that will be carried out.

## Keywords

Conflicts, Recommendations, Establishment, Houses of Worship

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## 1. INTRODUCTION

The life of Indonesian society is reflected as a plural society while still appreciating its differences. Its heterogeneity becomes a strength in achieving its goals. This is reflected in the struggle to win independence by cooperating against colonialism. However, after the era of independence, many noble values were ignored and not implemented, including harmony and harmonious relations between religious communities (Nany & Martika, 2022).

Neglect of religious community harmony has long-lasting impacts. To this day, religious conflicts are still encountered, especially regarding permits for establishing places of worship. Longitudinal data from the SETARA Institute from 2007 to 2022 shows 573 disruptions to worship and places of worship (Hasan, 2023). Conflicts over places of worship should not occur, given that each religion requires its place of worship. Islamic places of worship are called mosques, Christian places of worship are called



churches, Hindu places of worship are called temples, and Buddhist places of worship are called viharas (Nugroho, 2020).

The establishment of places of worship cannot be done arbitrarily. Establishing places of worship in inappropriate locations or social environments can invite discomfort or disturbance from others. Prolonged discomfort breeds hatred and hostility (Mallia & Soni, 2014)). The Huria Batak Protestant Christian Church (HKBP) in the Talang Kelapa District is one church denied permission to build a place of worship in Palembang.

The establishment of the HKBP church in the Talang Kelapa District is one of several churches in Palembang that have faced rejection from the community. In its establishment process, the rejection received from the community reached nearly a thousand people because the administrative process was deemed flawed and did not meet clear criteria. This administrative flaw is caused by the absence of Batak people living in the location or land where the church intends to be built. This contradicts Article 14 Paragraph 2b, which states that establishing a place of worship must receive support from at least 60 residents, as confirmed by an external person or village head (Ministry of Religious Affairs, 2006).

Failure to meet administrative requirements and implement agreements with the community escalate the conflict. The agreement between the community and the church, witnessed by the military and police, requires the church to build the church only after obtaining permission from the Palembang City Government. However, on February 17th, the church had already laid the foundation stone (Mdk, 2014).

The conflict that arises prompts the FKUB to participate in resolving the conflict. The Palembang City FKUB explains that it has never rejected the establishment of places of worship, but only postponed its permit. The FKUB still advises that the church carry out the administrative process. This administrative fulfillment certainly refers to Joint Regulations of the Minister of Religion and the Minister of Home Affairs No. 9 and 8 of 2006 regarding the Establishment of Places of Worship.

The given description emphasizes that this research aims to analyze conflicts related to establishing places of worship in Palembang through a case study approach focusing on recommendations provided by the FKUB. The results of this research can be valuable in strengthening the role of the FKUB and responding to similar conflicts in the future more effectively and inclusively.

After searching for literature and internet sources in the form of other publications, it was found that several research results are quite relevant to this study, namely ST Sunardi on "Religious Harmony Engineering," in this article, it is mentioned that there has been engineering of religious harmony. Legal regulations can function as social engineering instruments to create a harmonious society and nation. However, current regulations related to religious harmony are no longer adequate to meet the needs of society. Thus laws on religious harmony are needed (Sunardi, 2004), Melpayanty Sinaga in "Analysis of

Conflict Rejection of the Establishment of the HKBP Philadelphia Church in Bekasi in 2013" "describes the rejection of the establishment of the Philadelphia church, which initially was only a conflict between the community and the establishment of the Philadelphia church then developed into a conflict between the Philadelphia church and the Bekasi Regency Government. The role of the Bekasi Regency Government as a representative of the state should be a solution maker, not a party that takes sides (rejecting the construction of a building for worship).

Based on the previous research literature above, the research conducted by the author at present is the latest research, with the main problem being the factors causing conflicts related to the rejection of the establishment of places of worship in the city of Palembang. The questions in this study are: what are the main factors influencing conflicts related to establishing places of worship in Palembang? How does the FKUB respond to conflicts related to establishing places of worship in Palembang?? What is the position of the FKUB regarding establishing places of worship that can be taken formally and juridically.

## **2. METHODS**

This study is qualitative research, with its type being field research. It falls under the category of case study research, focusing on the establishment of places of worship in the city of Palembang and the position of FKUB (Forum Kerukunan Umat Beragama) in responding to such occurrences. The data for this study include representatives from FKUB of Palembang, leaders of HKBP Church, the local government of Palembang, and the Religious Affairs Office of Palembang.

Efforts to gather data are conducted utilizing participatory observation techniques, where the researcher actively observes the rejection of the establishment of HKBP Church places of worship in the Talang Kelapa Village, Alang-alang Lebar District. The researcher also conducts semi-structured interviews. Pre-determined informants are directly interviewed by the researcher, following key points of inquiry and evolving discussions. Document analysis is also employed in this research, involving relevant documents regarding establishing places of worship from the Church, FKUB, or the Ministry of Religious Affairs.

To ensure valid data, triangulation of data sources, triangulation of methods, third-party analysis, and member checking are conducted. Data analysis techniques in this study utilize Miles and Huberman's theory, involving data reduction, data presentation, and concluding.

## **3. FINDINGS**

### ***Factors Influencing Conflict in the Establishment of Places of Worship***

#### ***Social Factors***

The establishment of a place of worship by the HKBP church in Talang Kelapa Village, Alang-

Alang Lebar District, Palembang City, has led to conflicts of a social nature. Talang Kelapa Village is a predominantly Muslim village, where the establishment of a place of worship must consider the surrounding community. Ministerial Regulation No. 2 regarding the establishment of places of worship regulates administrative requirements for their establishment, including the requirement of approval from 60 members of the surrounding community (JDIH.BPK.RI, 2006).

The HKBP church's establishment committee for the place of worship did not fulfill the administrative requirements properly. The location where the HKBP church's place of worship was to be built had not received support from the community based on existing legal regulations. This was exacerbated by data manipulation by the church and improper dissemination of information to the local community about establishing the place of worship. Although Article 2, Paragraph 29 of the 1945 Constitution states that every citizen is free to embrace and practice their religion according to their beliefs, guaranteed and protected by the Constitution (Wijayanto et al., 2020), establishing places of worship still needs to adhere to existing regulations.

Data manipulation by the church made the local community feel ignored, as the local community never supported the establishment of the HKBP church's place of worship. Furthermore, Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 of 2006 also stipulates that in efforts to establish places of worship, the church must have recommendations from the FKUP of the District/City and the Head of the Department of Religion of the District/City (JDIH.BPK.RI, 2006).

### ***Religious Factors***

Religion is an integral part of human beings. However, religion has also been the biggest source of conflict throughout world history (Halim & Mubarak, 2020). Religion also carries its mission, where Christianity has missionaries tasked with spreading the gospel to all nations until the end of time ((Purwoto, 2021). The establishment of places of worship by the HKBP church in Talang Kelapa Village is carried out amid a predominantly Islamic community. The community perceives that the establishment of the HKBP church's place of worship has a mission and purpose to spread religion in the area where the establishment will occur.

The perception of other missions underlying the establishment of the HKBP church's place of worship in Talang Kelapa Village is strengthened when no benefits are provided to the surrounding community. The predominantly Muslim community around will not worship at the place of worship to be established. However, this also explains that the Talang Kelapa Village community also lacks tolerance in practicing religion. Islam teaches in Surah Al-Kafirun, verse 6, which means "To you be your religion, and to me my religion" (Rahmawati et al., 2023).

### ***Local Wisdom Factors***

The issue of establishing a place of worship for the HKBP church in Talang Kelapa Village also affects the culture that is highly regarded by the surrounding community. Palembang is a city with Malay culture, and the Malay community holds strong Islamic values, and its culture is heavily influenced by that religion (Natawiguna, 2021). In Palembang's Islamic culture, the community is active in Islamic development activities. This can be seen from the enthusiasm of the Muslim community in Palembang in forming, developing, and participating in Islamic development activities. In every area of Palembang, there are Majelis Taklim or Islamic development forums, routine Islamic religious activities, and numerous Islamic community organizations.

The Malay culture influenced by Islam will undoubtedly differ from the culture brought when the HKBP church was established. This also causes the Talang Kelapa Village community not to show proper respect when the church is to be established. Furthermore, in the history of conflicts in religious harmony related to the establishment of places of worship, when communities have different beliefs, especially in less tolerant contexts, this generates tension and concerns about changes in the social or religious environment they know (Ilmi et al., 2023).

The diversity possessed by the Talang Kelapa Village community reflects their local wisdom. Local wisdom is understood as wise local ideas, full of wisdom, having good values, ingrained, and followed by community members. However, the establishment of places of worship can differ because of differences in beliefs. The strong Islamic beliefs and culture held by the Talang Kelapa Village community cannot foster benevolence toward fellow human beings, especially in the context of different religions. The community believes that the establishment of the HKBP church's place of worship is not appropriate if it is built in their local community where the majority of the population is Muslim, and also with local wisdom or local cultural wisdom.

### ***The Role of the Government and FKUB in Responding to Conflicts over the Establishment of Houses of Worship***

FKUB, or the Forum for Religious Harmony, is an important part of thinking together when conflicts arise between religions. The duties of FKUB include accommodating the aspirations of religious organizations and the aspirations of the community (Nugraha & Wicaksana, 2021). In this case, the aspirations of both parties, namely the community of Talang Kelapa Village and the HKBP Church, must be considered by FKUB when taking a stance. One of the stances that FKUB can take is to provide recommendations to local leaders so that they can formulate policies that benefit both parties.

FKUB is not a powerless body; its studies and recommendations must be considered. Moreover, the existence of FKUB is necessary in Indonesian society's multicultural environment. The existence of FKUB is supported by a strong legal umbrella, namely Joint Regulation of the Minister of Religion and

the Minister of Home Affairs No. 9 and 8 of 2006 which regulates guidelines for the implementation of the duties of regional heads or deputy regional heads in maintaining religious harmony, empowering FKUB, and establishing places of worship (JDIH.BPK.RI, 2006).

Although FKUB has a strong legal basis, unfortunately, its existence today is limited to being based on PBM binding to respective regional leaders (Khairiya, 2023). Provincial or City and District Governments need to support FKUB through Regional Regulations or Mayoral Regulations in their respective regions in Indonesia to enhance their role and clarify their duties as guardians of religious harmony.

The resolution of conflicts regarding the establishment of an HKBP church worship house in Talang Kelapa Village was also conducted by FKUB Palembang City. In this case, FKUB took initial steps to ease the existing conflict. As a forum filled with religious leaders from each religion, FKUB invited several religious figures and sought their assistance in alleviating internal issues and delivering messages of tolerance and obedience to the law. Religious figures were chosen to bring calmness to alleviate the conflict because religious figures are still viewed as benchmarks and individuals whose orders can be followed (Gemilang, 2021).

Hasan Mansur stated that religious leaders have an important societal role (Mansur, 2014). Religious leaders have authority and charisma and are respected by society for their noble morality. Religious leaders are also considered moral fortresses due to the simplicity and honesty of their practices. The harmony of religious leaders has been well maintained because of their honesty, sincerity, and neutrality in society. Each religious figure from both sides also acted wisely and advocated that their religion prioritizes peace and problem resolution in a good manner without violence and respects human rights.

FKUB Palembang City tried to ease the issues between the two parties and brought them together to discuss ways to resolve the issue. In doing so, FKUB Palembang City did not act alone but was also assisted by the Palembang City Government. Imron Rosyidi, the second head of FKUB Palembang City, cannot decide whether a place of worship can be established. Still, he can only issue a recommendation letter for establishing a place of worship when the users of the place of worship, amounting to 90 people. The consent of residents around the planned HKBP place of worship, amounting to 60 people, have been fulfilled (JDIH.BPK.RI, 2006).

The form of cooperation between FKUB Palembang City and the Palembang City Government in resolving conflicts between the community of Talang Kelapa Village and the HKBP Church is mediation between both parties. In the mediation conducted, no significant solution was reached. The initial solution provided by the Palembang City Government is, of course, an effort to enforce Law No. 23 of 2014 concerning Regional Government, namely maintaining public order and community peace (RI,

2014). The government provides a sense of security to society so that they feel protected.

The Palembang City Government also provided alternative options, namely providing another location for constructing the HKBP church, considering that the Talang Kelapa Village community does not want the church to be established in their area. However, this also did not yield significant results. Regarding this issue, the National Commission on Human Rights of the Republic of Indonesia also visited Palembang City to inquire about resolving the issue. The emerging fact is that from 2008 to 2023, the process regarding establishing a church in Talang Kelapa Village is still being pursued by the Palembang City Government and FKUB Palembang City. The City Government and FKUB give no prohibition. The problem arises from community residents who feel that the establishment of the HKBP church does not meet administrative requirements, as there are no Batak residents who are congregants of the church in Talang Kelapa Village, resulting in no permits being issued.

In responding to this, the Government and FKUB must have effective solutions as parties competent in resolving conflicts regarding establishing places of worship. Clear socialization regarding the regulations for establishing places of worship must be provided. Additionally, establishing places of worship should not negatively impact the community of Talang Kelapa Village significantly. Claims of intolerance from the community may arise in the minds of others when the Talang Kelapa Village community does not grant permission for establishment.

#### ***FKUB's Position Regarding the Establishment of Formal Juridical Places of Worship***

FKUB is an organization aimed at promoting tolerance and harmony among various religions in Indonesia (Khairiza & Ritonga, 2023). Juridically, FKUB was established through a Ministerial Joint Regulation in 2006 to maintain religious harmony in Indonesia (JDIH.BPK.RI, 2006). Maintaining religious harmony is a joint effort between religious communities and the government in the fields of service, regulation, and empowerment of religious communities, including regional governments responsible for maintaining peace and order and developing communities.

Joint Ministerial Regulation Article No. 9 of 2006 also explains that Regional Governments can facilitate religious leaders in their areas to form FKUBs which can serve as a dialogue forum, accommodate and channel aspirations, and provide recommendations for the establishment of places of worship (JDIH.BPK.RI, 2006).

To realize religious harmony, Article 8 and Article 9 of Ministerial Joint Regulation No. 9 of 2006 stipulate that FKUBs are formed at the community's provincial and district/city levels and facilitated by the regional government with consultative relations. Then, in Article 11, it is stated that in empowering FKUBs, FKUB Advisory Councils are formed at the provincial and district/city levels. The FKUB Advisory Council has the task of assisting regional heads in formulating policies to maintain religious harmony and facilitating the working relationship of FKUBs with regional governments, as well as the

relationship between government agencies in the region to maintain religious harmony. The FKUB that has been established in both provinces and districts/cities has the task of conducting dialogue with religious leaders and community leaders, accommodating the aspirations of religious organizations and the aspirations of the community, channeling the aspirations of religious organizations and the community in the form of recommendations as policy material for governors or mayors and regents, as well as carrying out outreach laws and regulations and policies in the religious sector relating to religious harmony and community empowerment. Especially for FKUB at the district/city level, establishing a place of worship is one of the key factors that has strategic value because it is given the mandate to issue written recommendations on requests for the establishment of a place of worship. Recommendations issued by FKUB at the district/city level are the result of deliberation and consensus at FKUB meetings and in written form.

FKUB is an institution that has only emerged if we look at the regulations governing the establishment of places of worship and issues of community harmony that existed before, as it was not in the 1969 SKB. Apart from being an interfaith forum to discuss various community issues, FKUB also has the authority to assess whether a house of worship is suitable to be established or not so that the establishment of a house of worship is not only through official bureaucracy within the government structure but also through other bureaucracies such as FKUB. The formation of FKUB was carried out by the community with government facilitation. The composition of FKUB membership is determined based on the number of local religious adherents, with 1 person representing each religion. This provision regarding the FKUB is considered problematic because if it is based on the composition of the population, how is it calculated and how to determine whether someone can represent a particular religion, even if it is through a community organization, then what kind of mass organizations can become members of the FKUB (Ihsan Ali Fauzi, 2020).

Quoting from the PUSAD Paramadina (2020) study database regarding the role of FKUB, it shows that in issuing recommendations for the establishment of places of worship, the majority of district/city FKUB (82.5 percent) made the 90:60 provisions in Article 14 of the 2006 PBM a condition for issuing recommendations. If we look further, the provisions of 90 users and 60 supports from residents with FKUB recommendations have the same position and can run simultaneously. Apart from that, data from PUSAD Paramadina also revealed that the FKUBs that issued the most recommendations for establishing places of worship were FKUB Surakarta (396 requests were granted), FKUB Bekasi City (178 requests were granted), and FKUB Purbalingga (161 requests were granted). In practice, the FKUB actively facilitates the committee to approach residents to get support from the local government, which makes it easier to process permits for places of worship (Ihsan Ali Fauzi, 2020).

In its implementation, the position of the district/city FKUB in providing written recommendations



on requests to establish places of worship becomes a burden for members of the district/city FKUB, especially verification and administration matters. The potential of FKUB in building inter-religious dialogue and becoming a facilitator or mediator in society is not optimal because of these administrative matters. Often, FKUB is trapped as one of the conflicting parties instead of being a mediator in a religious conflict, especially when establishing a place of worship.

There is a problematic situation in the issuance of recommendation letters by FKUB. FKUB's position in recommending the establishment of places of worship is part of community involvement or participation in regulating the establishment of places of worship. This is different from the New Order era when the role of Laksusda (Special Regional Implementer) in the licensing process for establishing places of worship was quite dominant, especially for religious minority places of worship. However, in another aspect, it is the state's responsibility to be released in ensuring and facilitating the establishment of places of worship for its citizens. FKUB members also influence this condition in many regions still do not include all representations of religious and belief communities in Indonesia (Ihsan Ali Fauzi, 2011).

Because there are still cases of FKUB recommendations not being issued due to public pressure, FKUB's authority to provide recommendations for the establishment of places of worship and proportional FKUB membership needs to be reviewed. FKUB should be more focused as a mediator or intermediary party who can facilitate local governments, religious groups applying for permits, and objectors in finding solutions to the problem of establishing places of worship compared to its role as a recommender. This role must then be supported by a legal basis that can legitimize the mediation agreement to be complied with by the parties to the dispute.

FKUB's position regarding the formal juridical establishment of places of worship can be seen from the legal system or legislation in force in Indonesia. Because Indonesia refers to a civil law legal system or tradition, the legality of FKUB's position is based on written laws and regulations that are legal in Indonesia. Regulations regarding religious harmony and the establishment of houses/houses of worship, initially existed and were explained in MPRS Decree No II/MPRS/1960 1960 concerning Outlines of the National Establishment Pattern for the Universal Plan for the First Stage 1961-1969. In its preamble, it was stated that the first stage of the universal national establishment contained a tripola to lay the foundations for a healthy and strong spiritual and physical establishment by re-establishing the Indonesian personality and culture based on the spirit of democracy. Therefore, Article 2, paragraph (4) states that in the field of mental/religious/spiritual/research, it is best to foster the establishment of places of worship and religious institutions.

To understand FKUB's position regarding the formal juridical establishment of places of worship, it is necessary to look at the 2006 PBM in several aspects of existing laws and regulations. The 2006 PBM

was formed and ratified in 2006, meaning that at that time, it was based on Law No. 10 of 2004 concerning the Formation of Legislative Regulations. Meanwhile, regulations regarding formation and hierarchy are currently based on Law no. 12 of 2011 concerning the Formation of Legislative Regulations.

Based on Article 7 paragraph (1) of Law no. 10 of 2004, the types and hierarchy of statutory regulations are determined as follows: 1) The 1945 Constitution of the Republic of Indonesia; 2) Laws/Government Regulations instead of Laws; 3) Government Regulations; 4) Presidential Regulation, and 5) Regional Regulations.

The provisions of Article 7 paragraph (4) of Law no. 10 of 2004 still recognize other types of statutory regulations and have binding legal force if ordered by higher statutory regulations. Meanwhile, Article 7 paragraph (1) of Law no. 12 of 2011 determines the hierarchy of statutory regulations including 1) The 1945 Constitution of the Republic of Indonesia; 2) the Decree of the People's Consultative Assembly; 3) Laws/Government Regulations instead of Laws; 4) Government Regulations; 5) Presidential Regulation; 6) Provincial Regional Regulations; 7) Regency/City Regional Regulations.

Based on Article 8 paragraph (1), explains that types of statutory regulations other than those referred to in Article 7 paragraph (1) are also recognized, namely including regulations stipulated by the People's Consultative Assembly, the People's Representative Council, the Regional Representative Council, the Supreme Court, the Constitutional Court, the Financial Auditor, Judicial Commission, Bank Indonesia, Minister, Agency, Institution or commission at the same level established by law or by order of law, Provincial DPRD, Governor, Regency/City DPRD, Regent/Mayor, Village Head or at the same level. Then, paragraph (2) regulates the requirements for recognition and binding legal force as long as (a) it is governed by higher statutory regulations or (b) it is formed based on the authority.

Based on these two legal rules, which regulate the formation of statutory regulations, PBM is not included in Indonesia's legislation sequence or hierarchy.

Viewed from the aspect of the quality of norms, several contradictory regulations exist in the 2006 PBM. There is a lack of clarity regarding the legal basis, especially the articles that delegate or mandate the establishment of the 2006 PBM. Bearing in mind that the 2006 PBM is *de facto* and *de jure* real and has been in effect, especially regulating the establishment of places of worship, it is as if the 2006 PBM is a regulation that is attribution in nature directly originating from the law. However, an attribution should refer to genuine authority or the basis of the constitution (Basic Law) or constitutional law provisions (Erham, 2014). From the aspect of hierarchy and substance, the content material in the 2006 PBM is quite appropriate because the nature of ministerial regulations are operational technicalities that regulate administration and mechanisms (requirements), which generally originate from the authority of the delegation.

The function and role of FKUB in the 2006 PBM reflect two aspects, namely (a) being part of the conflict regarding the establishment of places of worship related to the function of providing recommendations as a condition for the Regional Government to issue permits; (b) be an element of civil society/public representation regarding full intervention and power by the State in the process of establishing places of worship. So far, FKUB's role has become more technical by verifying factual support for establishing places of worship, but has not yet fully focused on efforts to foster religious harmony.

### 3. DISCUSSION

The construction of places of worship in the City of Palembang has become a common problem that must be resolved. This problem can be understood through the Thomas-Kilmann Conflict Management Theory. The conflict in Palembang concerns establishing the HKPB Church in the area. The difference in values between the community and the church establishment committee is the source of the conflict (Darwis, 2008).

The Conflict Management Theory proposed by Thomas and Kilmann outlines five different approaches to managing conflict: competing, avoiding, accommodating, collaborating, and compromising (Rahma & Lestari, 2020). The analysis of the resolution styles used includes:

First, Collaborative Conflict Resolution. Collaboration involves finding a solution that satisfies all parties (Darma & Faqurrowzi, 2023). In the context of the conflict over establishing the HKBP Church in Palembang, the collaborative approach is considered the most effective for resolving the conflict. When addressing the issue, the FKUB (Religious Harmony Forum) and the Palembang city government consider this approach. FKUB and the Palembang City Government facilitated open dialogues between all parties involved, including representatives from the local community, the HKBP church, and other religious communities. In these dialogue forums, each party had the opportunity to express their concerns, listen to the views of others, and seek joint solutions that meet the interests of all parties.

Efforts to resolve the conflict through collaboration include providing recommendations for alternative locations for the church, although these have not yet achieved significant results. This collaboration is also seen in the FKUB's efforts to calm the situation with the help of respected religious figures. However, despite collaborative conflict resolution efforts, no common ground has yet been found to resolve the conflict over the establishment of the HKBP Church.

Second, Avoiding Conflict Resolution. The establishment of churches in areas predominantly populated by Muslims (in the context of Indonesia) often leads to conflicts. To avoid this, some parties choose not to directly confront the church establishment issue. Regarding establishing the HKBP

Church, the HKBP avoided confrontation with the local community by manipulating data to meet administrative requirements without open dialogue with the surrounding community. This avoidance is only temporary, as new conflicts arose when the residents of Talang Kelapa village became aware of this. This style only temporarily ignores the issue but does not solve it (Pratiwi, 2021).

Third, Competing Conflict Resolution: Competing resolution involves high assertiveness and low cooperation (Sari et al., 2020). Individuals with a competing style have a strong will to achieve their goals. Additionally, this style focuses more on fulfilling personal interests or objectives rather than seeking joint solutions that benefit all parties. The competitive approach was evident in the HKBP's efforts to establish the church despite not having full approval from the surrounding community, including data manipulation to meet administrative requirements. On the other hand, the Talang Kelapa community strongly opposed the church's establishment as they felt excluded and socially and culturally disadvantaged.

Implementing conflict resolution through competition will not solve the problem. Both parties have strong grounds for their assumptions. The Talang Kelapa community and the HKBP have conflicting interests. The majority Muslim community wants to maintain the religious and social character of their area, while the HKBP strives to establish a place of worship according to their constitutional rights.

Fourth, Accommodating Conflict Resolution: Resolution through accommodation involves sacrificing one party's interests to satisfy another (Iswahyudi et al., 2024). In the case of establishing places of worship in Talang Kelapa village, neither the village nor the HKBP Church had the initiative to accommodate. All parties firmly held their beliefs and grounds, with the village rejecting and the church wanting permission to establish the church.

Fifth, Compromising Conflict Resolution: Compromise involves engaging the parties involved to achieve a resolution that partially satisfies all parties. In resolving the conflict over establishing places of worship, compromise can involve agreements on alternative locations for the church or adjustments to more inclusive administrative requirements.

The Palembang City Government and FKUB attempted to offer a compromise solution by proposing alternative locations for the HKBP church, but these efforts have not yet yielded significant results. A more effective compromise requires revisiting regulations and more community involvement.

#### **4. CONCLUSION**

The research findings explain that the establishment of the HKBP church in Talang Kelapa Village has conflicted with the Talang Kepala Village community. The factors influencing this conflict include

social factors, such as the community disagreeing with the establishment of the church because the church's environment lacks members of the Batak tribe. Thus, the administrative requirements for establishing the church are not met. Additionally, religious factors also play a role in causing conflict, as Muslims predominantly inhabit Talang Kelapa Village, so the establishment of a place of worship for another religion disturbs the community's comfort. The local culture of the Palembang community, which is manifested in Malay culture, is heavily influenced by Islamic nuances, so the establishment of a church in the Talang Kepala Village area is feared to displace the existing culture.

The FKUB (Interfaith Harmony Forum) of Palembang City and the Palembang City Government carry out efforts to address the conflict. Delegation of religious figures from each party is carried out to alleviate tensions. Dialogues between the community and the church facilitated by the FKUB and the Palembang City Government have not yielded significant results. The Palembang City Government has also provided alternatives for relocating the church, but the church has not accepted it.

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