

ABSTRAKSI

Penelitian ini akan membahas mengenai proses rekonsiliasi yang dilakukan oleh pemerintah kepada Jamaah Ahmadiyah Indonesia (JAI) Transito. Sudah lebih dari 10 tahun warga JAI Transito mengungsi dikarenakan konflik agama yang terjadi di tempat tinggal asal mereka. Pemerintah dalam kasus kekerasan JAI di Indonesia telah melakukan kekerasan struktural dan kultural yang kemudian menyebabkan kekerasan langsung terhadap JAI Indonesia. Dan pada saat ini pemerintah Indonesia memiliki itikad untuk memperbaiki hubungan antara pemerintah dengan warga JAI Transito dengan memberikan beragam bantuan untuk keperluan hidup mereka. Hal tersebut kemudian pada saat ini penulis ingin melihat proses rekonsiliasi yang terjadi antara pemerintah dengan warga JAI Transito.

Penelitian ini menggunakan metode riset etnografi dengan melihat interaksi antara sesama warga JAI dalam kehidupan sehari-hari pasca konflik, serta interaksinya dengan pihak-pihak yang berada di luar komunitas mereka (*Outgroup*) termasuk pihak pemerintah lokal ataupun pusat. Penelitian dilakukan dengan cara observasi dan terjun langsung ke dalam komunitas dan mewawancarai mendalam perwakilan JAI yaitu pak Sahidin, beberapa perwakilan JAI Kota Mataram lainnya, serta tokoh masyarakat sekitar, dan beberapa instansi di Kota Mataram.

Penelitian ini menunjukkan dalam perihal rekonsiliasi yang dilakukan oleh pemerintah perlu dilakukan dengan sangat hati-hati sehingga tidak merusak *trust* dengan warga JAI Transito. Dibutuhkan konsep 4 pintu masuk rekonsiliasi oleh Lederach (1997) yaitu *truth, justice, mercy, and peace*. Keempat pintu tersebut sangat penting dalam rangka keberhasilan proses rekonsiliasi. Dalam proses rekonsiliasi yang telah dilakukan setidaknya sudah ada 3 pendekatan dengan mengandalkan proses pendekatan budaya, yaitu melalui media, interaksi di tingkat lokal, dan komunikasi di tingkat pemerintah. Dimana ketiga pendekatan ini sangat menggunakan kesamaan identitas suku Sasak yang dimana sesamanya harus saling melindungi.

Kata kunci: Rekonsiliasi, Advokasi, Ahmadiyah, Kota Mataram, Pengungsian

ABSTRACT

This research will discuss the reconciliation process carried out by the government to the Indonesian Ahmadiyya Community (JAI) Transito. For more than 10 years JAI Transito residents have been displaced due to religious conflicts that have occurred at their original home. Until now they are still displaced in a transmigration dormitory in the city of Mataram. The government in the case of JAI violence in Indonesia has carried out structural and cultural violence through its institutions which subsequently led to direct violence against JAI Indonesia. And at this time the Indonesian government has the intention to improve relations between the government and JAI Transito residents by providing a variety of assistance for their daily needs. It is then at this time the author wants to see the reconciliation process that occurs between the government and JAI Transito residents and also sees a reconciliation method that can be used.

This study uses ethnographic research methods by looking at interactions between fellow JAI residents in post-conflict daily life, as well as interactions with parties outside their community (Outgroup) including local or central government. The study was conducted by observing and plunging directly into the community and in-depth interviews with representatives of JAI, namely Mr. Sahidin, several other JAI representatives from Mataram City, as well as local community leaders, and several agencies in the city of Mataram.

This research shows that the government in an effort to reconcile JAI Transito must be careful in taking steps, especially in building trust for JAI Transito residents because it is difficult for those who are outgroup to be able to trust JAI Transito to work together in building reconciliation. The entrance of the government can be through the gates of reconciliation in the Lederach (1997) concept of truth, mercy, peace, and justice, in which all four things must be carefully built so as not to add to conflict or problems. If the four gates are successfully built, the possibility of reconciliation will be achieved. Then the reconciliation approach that has been taken up to now is to develop cultural potential, where the media, government, and surrounding communities in the matter of reconciliation use the common identity of the Sasak tribe to protect each other.

Keyword: Reconciliation, Advocacy, Ahmadiyah, Mataram City, Refugee