

The Role Metamorphosis of RT/RW (Neighborhood Association/Citizens Association) as Embodiment ICAs (Imperatively Coordinated Association) in Digging the Potency of Conflict Resolution at Madurese Society Environment In Puger Kulon Jember Indonesia

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Abstract: Conflict that had been over is not meant harmless. Conflict resolution that relies on written agreement and by creating all of the actors to be "silent" is the beginning effort, in order that societies have a trusty that there is an intention for reconciliation. This reconciliation should be followed up. At this rate, it is important to dig the potency of real conflict resolution. The source of conflict in Puger Kulon, is understood as the difference ideology between Sunni-Syiah that "covers" private conflict among families. 'ustad' Fauzi (Sunni) and Habib Ali Umar al Habsyi (Syiah). This study uses political and economical approach, and it is successful in finding a description about significant role of state corporation institution in relation to the power. RT/RW as a part of civil institution that is used by the government since New Orde seems having synergy with local power in having reconciliation of conflict in Puger, of course, with natural activity. For instance, for example, with a Group of Puger Fishermen Associations, which is injected by government economic aid facilities, where important people RT/RW, and the village government, enter into management associations. On the other hand, the RT/RW also synergize with the Annahdiah NU (Nahdatul Ulama / forum of recitation by the teacher), which is a purely manifestation civil group. This role is a form of metamorphosis from his formal role. Role in conflict resolution is effectively done through recitation that is followed the entire citizens on a regular basis. This study safely deal that has been reached when the conflict peaked. Thus, a rational conflict resolution effort is conducting institutional strengthening RT/RW.

Keywords: conflict resolution, recitation RT/RW, institutional strengthening

I. Introduction

Ideology Sunni-Syiah conflict in Puger Kulon is considered to have died down. A meeting between two principals to conflict has been implemented with facilitating and mediating the district government in Jember. A senior official in East Java police also conducts monitoring very tight. District Police Jember receives assistance, so that it can be deployed 10 years and SSK in the rank of a Unit of Kompi) or equivalent to 1000 (a thousand) troops for security during conflict broke out. Security approach allows all parties to refrain from violent activity. So that, an agreement achieved with the sound of the following statements. First, we apologize if we ever teach ideology and precepts that worried people; second, we do not believe and will not teach ideology and precepts Syiah; third, we admit ever convey 9 points of teaching which is the basis for a decision of religious advices commission of MUI number: 56/MUI-JBR/VI/2012 dated 10 July 2012, that ideology and precepts developed Habib Ali bin Umar alHabsyi is ideology and the teachings of Syiah and it is very potential to cause unrest and disturbing the unity of the community. Hence, we deprive of ideology and precepts wrong. The statement is signed by 13 (thirteen) representatives of a religious organization in district Jember.

After the achievement of the agreement that both sides seem controlled by various ban made the reappearance of activities to reduce the potential conflict. Some explanation from the government officials said do restrictions on religious activity potential to bring hold a mass for example excessive talk of religion that is attended by hundreds or thousands of mass (The Head of Sub District Puger, April, 2015). Religious event held with the potential to bring a lot of mass is usually attended by famous speaker, for example of the clergy (in Muslim called by 'Ustad') from outside the area sub-district. The ban to bring about the 'ustad' imposed from outside the district for more period of time until two years afterward, even until now. An 'ustad' who especially banned is derived from Habib Muhdhar sub-district become the motor that is considered the major proponent of religious teachers Fauzi (Sunni group).

The other side taken by the police to resolve the case is ustad fauzi brother murder in the incident in a harbor fish market and the destruction of boarding DarusSholihin belonging to Habib Ali Al Habsyi. Some investors were arrested and sentenced to prison (Jember Police, April 2015).

Many other efforts have been made so that it makes conflict in Puger not sound a rowdy. This creates an image as a form completed justification of the audience in this conflict. In fact, still potential to emerge again, when examined from each party is fanatical supporters who said that the problem of contempt of a friend of the prophet should be eradicated or otherwise must be expelled from the earth puger. In the other side, distrust against Habib Ali al Habsyi recognition that he not talk of shiite and not repeat that smells shiite (interviews with many believed to BK, BH, March and April 2015)

Thus the opinion of the conflict has been completed so that it shattered our efforts more fundamental resolution is not appropriate. A search of conflict resolution that allow for structurally views of the role of existing institutions in the community as well as RT/RW with relation to his reign (Mas' oed 1994b).

II. The Relation Of Power And Economic In The Effort Of Conflict Resolution

Conflict and social change are inseparable. Social change doesn't happen through a process of adjustment values. Social changes occurred due to the conflicts that produced a compromise-compromise, with different conditions. Many social changes are understood as a symptom that is inherent in any society. Conflict is inevitable and is a natural symptom. The element in the community has always contributed to the occurrence of disintegration. Thus, any society that integrates very likely is at the mastery or domination of a number of people over a number of other people. A number of people over others led to the appearance of the elements that can be a source of contention in the Community (Paul b. Horton Chester I. Hunt, 1999). However, despite the conflicts are inherent in the life of the community, the system remains able to walk because of the interests of members of the community can be represented through the institutional mechanism resulting in a compromise-a compromise that can be accepted.

Institutionalization of community interests is done through some mechanism (Bustami Rahman: Hary Yuswadi, 2005). The first mechanism is the institutionalization of the interests involved as well-the Group; Second, the institutionalization of community interests were tied up by the existence of a relationship of power between several groups cast power that exists in the community; third, that the existence of elements of that power, indicates that the existence of factors of force done by one group over another group; fourth, in the interests of power relations become legitimate; fifth, in the interests of the institutional group is a group of powerful actors and actress are controlled. The ruling party is trying to maintain the status quo, which is controlled by trying to get the status quo. There is a dichotomy between dominator and sub dominator (dominated group with subjugated group).

In Dahrendorf conception, conflict resolution needs the interests of institutional which is called as ICAs (Imperatively Coordinated Association) that is useful to institute group interests in order to remain integrated (Dahrendorf, 1959, Mc.Quarie, 1995 in Novri Susan, 2009). The formation of icas, in fact, aims to respond to that conflict is inherent in the community, but the system in society can still run on. ICAs is considered to be interests can be represented a member of the community through a mechanism that institutionalized so as to produce new compromises acceptable (Dahrendorf, 1959, Mc.Quarie, 1995 in Novri Susan, 2009).

In the case in Indonesia, this theory is relevant to be applied when the government of trying to form the institutions that function as a receptacle in which the community interests could be coordinated. It means that the government makes institutions organization that is often called as an institution corporation (Mochtar Maso'ed, Rahman and 1994a; 1994b Yuswadi; 2005). In many aspects, it is developed this kind of institutions to absorb the various aspirations and manage it in the government control in power. The whole society institutions in this kind of emerged, as do the interests of farmers to farm institutions in Indonesia / *HKTI* (the set of farmers harmony). In the interests of doctors set in doctor Indonesia entire union / *IDI*. All groups in government records by standing on the government permission. There are special among fishermen (*HNSI* / the set of fishermen all of Indonesia).

Compatible with the establishment of the organization that is the establishment of institutions societal korporatis/urban village, societal urban/rural institutions regulated in the regency regulation in each municipality or city. It includes set of the society empowerment (*LPM/ Lembaga Pemberdayaan Masyarakat/* The institution of Society empowerment) movement team of *PKK, Karang Taruna/* The young institution (Mochtar Maso'ed, 1994a). In line with the *RT / RW* had a duty to help the implementation of the tasks and functions of the smallest level. Specific duty is done by that demographic data; to mend relations among the population in the workplace; helping handling problems of social development in the work area of *RT / RW*. Coordination between people in the working areas of the neighborhood; maintain peace between neighbors, maintain and preserve kegotongroyongan and families in order to improve peace and order in; accommodating and proposed the aspirations of residents in the plan and the implementation of development in the work area the neighborhood; help *RW* in helping the due service to the people who became responsible; discover the potential of pure

Swadaya the community in the implementation of development and encouraging dynamic the condition of the community in the work area the neighborhood help with the socialization local government programs to the community in the work area the neighborhood (quoted from Bandung City Regulation Number 2/2013 about the Institution Urban Village Community; Surabaya City, Number 68 /2013).

Seen from the existence and functions and tasks of the neighborhood and this agency clearly expected to have a role as a receptacle finisher the level of conflict first in the community .What transpires in the small , with the capacity of the family hand under 30-75 rt and 5 to 15 rt rw in one hand , easily detected. The problems between the conflict between individuals, order and security of problems, can easily be identified by neighborhood and RW.The neighborhood who are under the coordination or urban village by village is the instrument of government that is not actually chiefs next job by the neighborhood is volunteer nature, but by treating this institution as well as the Government (just like the *PKK, Karangtaruna*, village community empowerment Institute/*LPMD*) make these institutions transformed into government. And from here, the success of the Government creating the length of his arms up to the smallest line of society, allowing designed to obviate conflicts between communities between classes, and moreover to conflict with the Government of society (Schmitter 1974 in Mochtar Maso'ed, 1994a).

III. The Interests That Are Conflicts One Another In Puger Kulon

Interests in the community are very diverse. As well as the benefit of voicing their respective interests so potential conflicts. Several types of interest here is often a trigger for the onset of the conflict. There are at least four things are important in understanding the conflict among others. First, the existences of competition over the scarcity of resources like food, pleasure, a partner, and so on. The basis of interaction between individuals in a society is not a consensus such as that offered by functional thinking, but rather to the existence of the competition. Second, is the existence of structural is unsimilar in terms of power, the acquisition of things that exist in the social structure. Third, is the existence of individuals and groups who want to get an advantage and strive to achieve change. Thinking over the high potential conflict are encouraged also to the high competition between desire (interest) and not simply adaptation interest (Fisher, Simon et al. 2000).

In relation to conflict in Puger Kulon, it can be recognized the interests of Habib Ali Al Habsyi having quite a lot of assets .Asset hut boarding students who live with quite a lot in the cottage.Mosque that stands more prominent of the mosque in the surrounding areas .There are buildings in the other side of vocational high school of informatics have many students, showing economic activity and its influence more prominent of similar institutions in sub-district Puger.Habib ali basically has many loyal of former of students against him.Some of them are teachers. They are his students (ustad) who is the result.Since the 1980s Habib Ali inhabiting Puger Kulon house that in this because this family moving from the Balung Regency because of certain cases.In the other side, 'ustad' Fauzi is that is the son of the clergy native Puger Kulon.Having a mosque that no more large of the mosque built by Habib Ali , although age *ustad* mosque belonging to the family.

Access to the economy seems more can be earned by the Habib Ali al Habsyi than the family of *ustad* Fauzi.How much more when political support can be earned from the existence of the son of Habib Ali who became a member of the city council district Jember .Habib Ihsya become members of parliament from Gerindra Party in 2004 and access bring economic and political apart for his family and also for his supporters .The other side who considered to be an excess of access to a group of Habib Ali is the network with foreign funding relating to a network of shiite large enough .Issu access of political economy that makes large the gap is understood as an important part in the process of the conflict.Interests to keep and maintain a loyal supporter is the part that will be championed by each group .

Until eventually *ustad* Fauzi get big support from Habib Muchdar which is famous scholars of the levee district.It is hard against the flow of shiite *ustad* (Islamic teacher) , so as dipper intercepted when meet with religious teachers ustad Fauzi in Puger Kulon.*Ustad* Fauzi keep interest raised by the force from outside the Village Puger Kulon , and even from the Kecamatan Puger.This is evidenced by many supporters that come to mass Puger Kulon when the rupture of conflict .Although at the peak *ustad* joined in the conflict also much support from the group of *ustad* named by *Annahdiyah*, but they do not have agreed to if there is violence.No less than half of the total *Annahdiyah* group, more or less a hundred *ustad*, Habib Ali al Habsyi confirmed that the teachings of the academic shiite Habsyi has been charged. Especially, when attention is directed at a recording that is considered a lot of talk of the prophet Muhammad SAW cornered three friends, except Ali bin Abi Tholib friend who always adore them.While a number of *ustad* keep silent and never joint on *Annahdiyah* Group activities.

What got by *ustad* Fauzi with mass support. Some people stated that all it is because the interests of personal feud (families) not finished , as described at the top. However, the other view that allows for achieved is the motivation of political economy also underlie effort during this. Motivation to win attention and the influence of a mass of fishermen cannot be underestimated. How much more the dichotomy of the mass of fishermen is '*pandega*' and landlord, the ship owner and the fishermen workers stratification is very clear. As

the ship owner (landlord) 'ustad' he will have the interests of economic life will be supported by the fishermen of workers. They will always made up to him. It seems to not strong enough only achieved with the system patronize in terms of access is through economic owe as there are economic system in coastal fishermen (Kusnadi, Social Conflict of Fishermen , Poverty and Fisheries Resources , *LKIS* , 2002) , but more than that , compliance and fanaticism fishermen must be developed through idealism religious understanding. Motivation defend the interests of this which not disturb potential conflicts and increasingly renders interests above all things.

IV. Metamorphosis of the Role of RT/RW for Conflict Resolution In Madurese Society

Personal interest is maintained by them who have it to be manifested, so that the conflict potential is always exists. In this context, the government carries out the conflict management among interest groups in order to decrease the occurrence or prolonged of conflict potential that will cause bad event and victim. Therefore, conflict should be managed to be well structured and functional. The Government efforts systematically performed from upstream to downstream, from the central government to local governments, from the local government to the level of *RT/RW*.

Those efforts have been made to help the role of the management officer in the front lines namely the police as the keeper of security and order, the Indonesian Military (in their function to maintain security), the prosecutor and the courts (Raditya Wicaksono, 2011). The Government which has responsibility for the security and public order has positioned themselves as person who has power to handle conflicts by implementing formal legal (law enforcement). However, many conflicts cannot be solved by simply using the formal legal approach, which sometimes overlap among the rules.

Even the possibility of the assistance of indigenous leaders to find a conflict resolution has been long gone. Especially in Java, and even in Bali this case is increasingly apparent (I Nyoman Adi Susila, I Ketut Wirta Griadhi, A.A.Gde Oka Parwata, 2007). Then, the customary law is not applicable, and gradually it is not obeyed by the society. Nowadays, there only few people who understand that there is a customary law ever applied. This is such a phenomenon that ever happened in Madurese community in Java. In the past, *Kyai* is person who has charismatic and influences to be a place to complain and provide solutions to any conflicts happened, but today a *Kyai* and religion leader is started to be abandoned. Especially since the reorientation of the role of *Kyai*, religion leaders, and community leaders on political orientation happened (Horikoshi, Hiroko, 1987; Turmudi, Endang, 2004; Fathol Haliq, 2010). The rise of the political reorientation of public figures and the higher conflict resolution by legal recourse has marginalized the role of this group in function of conflict resolution.

These consequences must be accepted because this is the impact of a national policy of creating state corporatist institution as the replacement of indigenous institution (local institutions). A fact in Puger Kulon explains the premises well. The explanation can be analyzed from the metamorphosis process of role of *RT/RW* from the corporatization institution into the social institution that live and fused with indigenous/local customs. Metamorphosis is a term borrowed from the changes of chrysalis into a caterpillar and then into a butterfly. This process involves a lot of situations that may be complicated but naturally, and the resulting change become good and accepted by many parties.

The formation of neighborhood association (*RT*) and citizens association (*RW*) in the past which are grouped in the *LSD* (Village Social Institutions) has a function as a 'government' that manages many public interests. The synergy of the various interests exists in *RT/RW* and become soft through persuasive approach and penetrative. Especially in era of New Order regime, *RT/RW* exists as a state corporation institution which highly effective controlling citizens. At present, institution of *RT/RW* is still functioning, however it is more humane could even be called as a powerless institution, moreover when a serious conflict broke out.

The real fact in Puger Kulon showed that the role of *RT/RW* considered barren in resolving conflicts by some parties. Even the government itself felt that the role of *RT/RW* can no longer be expected to assist the Village Government. The society is objected to carry out duties as chairman of *RT/RW* because the financial support from government is very small. Nevertheless it is true that the presence of *RT/RW* compared to the past, when the existence of the political regime is very supportive and makes it powerful. Now the embodiment of *RT/RW* lives through prayer groups which regularly become social activity that cannot be abandoned.

A prayer group of *RT/RW* is alive and growing. The activity was conducted regularly usually on Thursday night for the men and Tuesday night for women. This kind of group is running orderly with the consequence of 'social sanction' for them whose do not follow the group activity. Generally, it followed by around 50 to 70 people. The activities are *mujahadah*(pray for the ancestors), *muhafidhoh* (regular social gathering), make a *barjanj* event contains of dhikr/ *sholawatan* to the Prophet Muhammad and reading/ *tadharus* Qur'an. That event was called by some religion teacher in Puger Kulon as well as a prayer group in structural of *NU*.

A prayer group conducted by neighborhood association is effective in raising environmental harmony in the smallest communities. It also serves to make discussion forum to discuss any problems happen in neighborhood association. Chairman of *RT* is a structural and important figure to take any decision. Although a chairman of *RW* in Mandaran Puger Kulon stated that this duty is hard to do because it must be done by person who has lower level of education, economic, even social status, but it seems that the institutional of *RT / RW* does not rely on any of it. The prayer activity is remaining to be conducted, although the chairman of *RT* is a person with lower education and does not a rich man. The process of making decision is done together in a forum. The important things that needed to be considered are the harmony, togetherness and moderate values. This forum does not have a culture of strong criticism against the government, even as expected by the government; it always invites behaviors to support government policy. Any government policy is intended to *RT/RW*; like population census policy, family planning policy, environmental hygiene, and public order.

The involvement of *RT/RW* in the conflict happened in Puger Kulonvillage was not explicitly seen. Some people who were interviewed consider that both *RT/RW* have a great fear of the dispute happened among citizens. So, people who are members of *RT/RW* always busy to the statement of "do not be joined". There is nothing else can be done then do not joined in the activities conducted in one block of the group conflict. Moreover when the conflict situation was going to the climax, one word can decide someone belongs to certain block and it can be a big problem. As it is happened to an important figure who has many followers among *NU* group when he was in a *thorekot* activity in Gumukmas village, he said a statement that tend to defend Habib Ali Al Habsyi has made the *thorekot* activity led by him which usually attended by thousand people became quiet without any people followed.

A prayer group in *RT/RW* persists when the conflict going to the climax until it became calm. The forum was conducted smoothly, trying not to follow the ideology of *Sunni-Syiah*. Maybe it seems that people here are considered as a group of stupid people, but actually this is the conflict management which is hoped to be a form of fusion of three main interests; they are the interest of *Sunni* group that could realize its own interest through the meaning of prayer and the builder is a group of religion teacher of *Annahdiyah*, *Syiah* group which minimize the marginalization of a mob group and the representation of student of Habib Ali al Habsyi, and the government interest to get the supremacy as a superstructure institution.

V. Conclusion: Conflict Resolution in Madurese Society, Institutionalization of Conflict in The *RT / RW*

Therefore, many aspects of conflict resolution happened in Madurese ethnic environment no longer rely on the elite and informal leaders who had a close relationship in the past, as well as the relationship between teacher and student (*kyai*/religion teacher and their students) (Fathol Haliq, 2010). This is due to the efforts of marginalization to the power of informal groups that happened largely since the 1980s (Pradjarta Dirdjosanjoto, 1999, Tebba, Sudirman, 1993). Those efforts were apparently in line with the decrease of the role of leaders because the process of modernization and the personal interests of political leaders that pragmatically increased. Gradually, they will automatically lose an important role and confidence to solve the problem in society (Fathol Haliq, 2010). Although some cultural view states that the conflict potential in Madurese ethnic basically can also be solved by cultural approach. The principle of reconciliation can be associated with relationship primordial, religion primordial, and language primordial. This is one of cultural principles to build and develop the social interaction with other ethnic groups (Wiyata, A. Latif, 1987; 2002). However, an approach to strengthening the institutional structure is important and cannot be avoided because wherever people gather, the individual character can be formed.

The conflict happened in Madurese ethnic society or others, at the end, do not have a specific specification. ICAs (Imperatively Coordinated Association) which is known as *RT/RW* doing the specific function that is naturally follows the local culture, by making the various interests of society become more moderate. This is a potential for conflict resolution. So, do not ever forget the inheritance from the past.

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