

An Early Warning Information System for Social and Religious Conflict in Yogyakarta, Indonesia

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Abstract: Conflict management systems in Indonesia tend to be conventional. The conception of the proposed information system is fundamentally developed from Johan Galtung's Transcend Model on conflict management systems. Traditionally, conflict management systems use a legal formal approach and tend to neglect the usage of information technology. This software is able to display particular information in real time such as graphics and maps, which are directly linked to Google Maps. The conflict information system will allow decision-makers to observe the dynamics of religious social conflict behavior, to trace the sources of the conflict, and to make prompt decisions. This article attempts to introduce the software and how it works in real social and religious conflict, specifically in Yogyakarta, Indonesia.

Keywords: Conflict Management, Religious Conflict, Conflict Information System

Introduction

The escalation of social and religious conflicts has been significantly increasing around the world. In the 1990s, a tremendous number of religious conflicts emerged, such as Judaism-Islam in the Israeli-Palestinian conflict (Beinin and Hajar 2014; Hammond 2016), Hindu-Islam in India (Brass 2003; Paul 2005; Bhalotra, Clots-Figueras, and Iyer 2012), Christianity-Islam in the Bosnia-Serbia conflict (Redžić 2005; Ančić 2004; Minnock 2010), and Christianity-Islam in Indonesia, especially in Ambon and Poso, where Islam is the majority religion (Wilson 2008; Sharp 2011; Wahjusaputri 2015).

In the post-2000s, the situation has changed markedly, with intra-religious conflicts becoming more dominant than inter-religions conflict following the split among political factions within the Jihadist in the context of the Afghanistan war. The Jihadist was fragmented into two groups, namely pro-Jihadist and non-Jihadist. The two groups were involved in a serious political debate concerning the future of Afghanistan nation-state building. Eventually, due to great differences in the political paradigm between the two groups, one of them became a radical group and has an extreme ideology called *takfiri* that has a very narrow religious view. Basically, *takfiri* is a radical religious viewpoint where Muslims perceive other Muslims with differing perspectives as committing apostasy, usually in a political context (Esposito 2002; Kepel 2002; Oliveti 2002; Clements 2003). The escalation of conflict among Islamic factions reached its peak particularly between Sunni-Shia in the Iraq and Syrian conflicts, which ended with the emergence of the notorious terror group called Islamic State of Iraq and Syria (ISIS or IS) (Talhami 2001; Cockburn 2015).

In the context of Indonesia, the rise of social and religious conflict between Islamic groups is closely correlated with political events. The growth of tension has clearly increased, especially during political campaigns and pre-election day, whether it is an election for *Dewan Perwakilan Rakyat* (DPR, House of Representatives, and the Indonesian Parliament) or a Presidential election. Furthermore, the conflicts among Islamic organizations also expanded amid the democratization process in Indonesia. Many Islamic organizations have been significantly involved in various political discourses about various economic, social, religious, cultural, and

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educational issues, and they have confronted each other due to political frictions on those particular issues (Ali 2007; van Klinken 2007; Herdiansah 2016).

While researchers and students of conflict management, as well as the state apparatus, have the fundamental task and duty to study and manage conflict, they have not yet adequately utilized information technology. In Indonesia, conflict mapping and management have not been seriously conducted by any single educational institution, university organization, or governmental institution, even though there has been a mandate under the Law No. 7/2012 on Prevention of Social Conflict to generate an early detection system for social conflict. In consequence, the resulting government policy on social and religious conflicts has tended to be reactive, and eventually repressive and militaristic. When movements of religious and social conflict are not well-managed, this could produce a serious religious-social conflict model, as it has in the Middle East and North Africa. In those two regions, the erupted conflicts have been destructive and massive and have damaged social building (Gates et al. 2010; World Bank 2016).

The main reason that conflict management among societies is not well-managed is due to the absence of systematic documentation in terms of data administration and sustainability (Trappl 2014). This systematic data will produce patterns on the periods, manifestation, escalation, and peak of conflicts. A number of researches have been done on conflict mapping, notably one conducted in the Indonesian context by the *Lembaga Informasi Nasional* (LIN, Indonesian National Information Institute) from 2000 to 2005 regarding the horizontal conflicts among ethnic groups in Indonesia, such as in Papua, Poso (Central Sulawesi), Ambon (Maluku), Aceh, Sampit-Dayak (West Kalimantan), and East Java. The LIN research found that the emergence of some horizontal conflicts was closely related to local political contestation (LIN 2004).

There has also been much studied and written on conflict mapping using software by a number of researchers. For instance, Jenkins and Bond (2001) wrote on the development of an early warning information system using PANDA electronic data. Their triple "C" method (Conflict-Carrying-Capacity) can be used to create conflict maps and also to envisage the future conflicts. Jenkins and Bond's (2001) study basically adopted the early warning system prominent in medical studies and for natural disasters through analyzing social conflict as a pathological phenomenon that constantly moves like a disease in the human body or the movement of natural disasters. Furthermore, in conflict management practices in Europe or the United States, the students of conflict management tend to use conflict and violence indexes that have been compiled by the Kansas Events Data System (KEDS)/Protocol for the Analysis of Nonviolent Direct Action (PANDA). The set of data in the two studies is generally based on the Reuters International Wire Service or Reuters Europe-North America, which uses the Lexus-Nexus system. KEDS was developed by Philip Schrodt in 1994 and was finalized in 1998 by arranging a summary of data on violence and conflict in the world (Schrodt 1998). Finally, Trappl (2014) perceives that the construction of information systems is generally the transformation of manual data into electronic data. The availability of sustainable data provided in real-time will allow decision-makers to manage conflicts efficiently and productively. The patterns, behavior, and even the eruption of conflicts will be appropriately identified so as that the decision-making process can become more measurable (Trappl 2014).

Previously, one academic effort to develop a software for social and religious conflict management was conducted by experts in Yogyakarta, Indonesia using a legal-formal and bottom-up approach, where the data were collected from select bureaucracies such as *Kepolisian Sektor* (Polsek, Sub-district Police), *Komando Rayon Militer* (Koramil, Military District Command Sector), and *Kecamatan* (sub-district office) as the lowest apparatus that has direct interaction with local conflict. The research was highly appreciated by the local government (Surwandono 2015). Thus, in this study, we have modified, designed, and developed Galtung's (2010) Transcend model into systematic software that can be used to understand conflict behavior. This software also takes into account three main variables that have been developed in the field of social conflict studies to examine the behavior of social conflict. A crucial variable to

be measured is the structural variable, which is related to the main factor of social conflict. The second variable is the accelerator variable, which is related to the rapid development of conflict escalation. The third variable is the trigger variable, which refers to the factors that trigger a social conflict (Malik 2006). Altogether, these variables are known as the SAT (structural, accelerator, and trigger) approach. Ultimately, the proposed software has the analytical capability to provide information about conflict, such as conflict indicators, number of actors, the intensity of the conflict, the number of victims, and the impact of the conflict.

Method

This research uses both qualitative and quantitative methodologies to obtain concrete data about conflict among actors, which ultimately will produce index and conflict mapping for Yogyakarta, Indonesia. This research measures conflict phenomena based on the following indicators:

1. The intensity of the conflict, namely the number of conflicts that occurred within a year.
2. The number of people or parties involved
3. The usage of violent instruments in conflict, i.e. what kind of violent instruments are used—from psychological/verbal violence to physical violence.
4. The number of victims
5. The impact of the conflict, whether social, economic, political, or cultural.

In addition, this information system will not only produce a social-religious conflict index, but also qualitatively yield conflict mapping among organizations. This conflict mapping mainly focuses on the aspects related to dominant issues, such as the impact of conflict whether in terms of human casualties or the types of damaged infrastructures, as well as conflict escalation both at the sub-district and district levels. The qualitative data will be displayed in the form of polygon curves and pie charts. Moreover, conflict-causing data are also identified using the SAT approach, which includes structural factors like differences in practices of rituals of worship; ownership of land or building assets among religious organizations; social, economic, or educational discrimination among religious organizations; and competitions for power in local political contestations. Other factors also led to social-religious conflicts, such as the involvement of external parties to create conflict, conflict spilling over from the nearest sub-districts, massive provocation, and the emergence of rumors through social media and non-social media. Furthermore, the rise of conflict is further stimulated by other factors like intimidation, provocation, suspicion, and persecution by other social-religious organizations.

The data were obtained from a survey of stakeholders related to conflict affairs in Yogyakarta, Indonesia. Conflict escalation was measured through a survey as well as interviews. Sets of questionnaires were designed and distributed in seventy-eight sub-districts throughout Yogyakarta, covering seventeen sub-districts in Bantul Regency, eighteen sub-districts in Gunung Kidul Regency, seventeen sub-districts in Sleman Regency, twelve sub-districts in Kulon Progo Regency, and fourteen sub-districts in the Yogyakarta City. Furthermore, the survey was also distributed in the Kantor Urusan Agama (KUA, the sub-districts religious affairs office) in Yogyakarta. This quantitative research was also supplemented by the use of deep interviews with more than twenty-three key figures of Islamic organizations across the province.

The study uses descriptive statistical analysis to describe conflict phenomena through categorizing the specific event; namely, high conflict (red color), medium conflict (pink color), low conflict (green color), and no conflict (white color) categories. This categorization will be clustered based on the district/city/sub-district and on an aggregate basis. Finally, all the provided information obtained on the dynamics for conflict mapping in Yogyakarta was prepared between 2015–2016.

The population in this study is all stakeholders who have been categorized as knowledgeable persons on the dynamics of religious-social conflict in society; namely, the civil servants in the

KUA office who have the fundamental duty to build and strengthen religious and social harmony. Each sub-district selected one respondent among the civil bureaucracy in the KUA office. Thus, the totals of respondents were as follows:

- | | |
|----------------------------|----------------|
| 1. Sleman Regency: | 17 respondents |
| 2. Bantul Regency: | 17 respondents |
| 3. Kulon Progo Regency: | 12 respondents |
| 4. Gunung Kidul Regency: | 18 respondents |
| 5. Yogyakarta City: Total: | 14 respondents |
| | 78 respondents |

Findings and Discussion

This information system for religious-social conflict is basically further development of the current information system *Indeks Konflik Sosial* (Social Conflict Index) in Yogyakarta under the Law No. 7/2012, which encompasses five major categories of conflict. The five major conflicts according to the law are *Suku-Agama-Ras-* (SARA—ethnic, religion, and race) based conflict, industrial-based conflict, land-based conflict, border-based conflict, and terrorism-based conflict. This information system is generally more focused on SARA conflict, with the main objective of being able to trace the dynamics of social-religious conflict, specifically the conflict among Islamic organizations.

In this study, the software was upgraded and the displayed menus in this information system were made more detailed and informative. For instance, the conflict index in every sub-district, district, and province are displayed on polygon graphic bars, circles, and maps that have been linked with Google Maps. The provided information also demonstrates data comparison among sub-districts and districts, and a number of qualitative identifications of conflict behavior using the SAT approach. This information is illustrated in Figure 1.

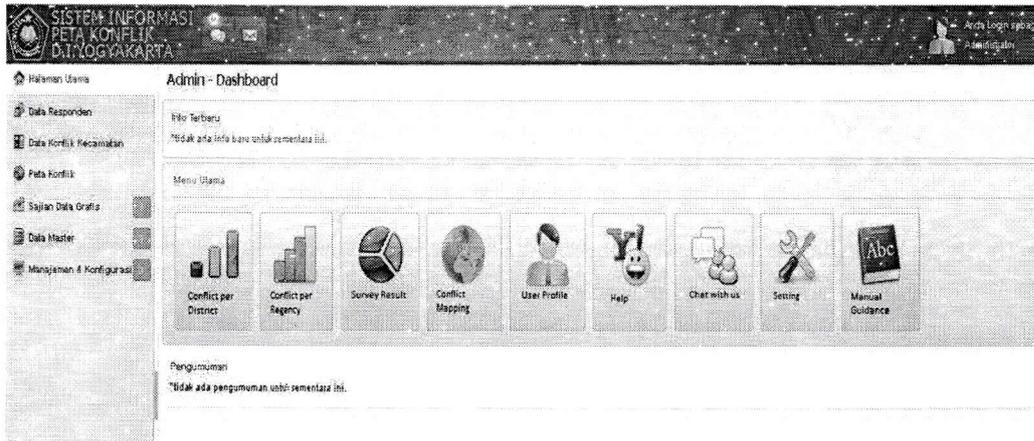


Figure 1: Sample of the Main Menus Display in the Information System
 Source: Surwandono and Warsito 2018

The design of this information system was built using a bottom-up approach, where the conflict data was collected from the lowest religious social units under the KUA office in the sub-district, which also serve as an admin. To ensure the validity of the data recorded by the sub-district, this system requires a condition before doing the key in and being processed by the system. The condition is that every admin should upload a supplement file in the system, namely an integrity pact, which must be signed by the authorized official.

This information system was assembled under five Islamic-based principal indicators of peace management as the foundation of the religious index. The five principals are power politics, world order, conflict resolution, non-violence, and transformation (Said, Funk, Kadayifci 2001). All of the data was derived by Galtung’s (2010) Transcend Model. The results are outlined in Table 1.

Table 1: Conflict Index Range

Range	0.1–1.0	1.1–2.0	2.1–3.0	3.1–4.0
Degree	Zero	Low	Medium	High

Source: Surwandono 2015

The conflicts data management functions on a bottom-up basis from the lowest admin to the highest; namely, admin, medium admin, and super admin. An admin is an officer who has been given an assignment from a government organization to input data into the system. The admin only has the duty to make the entry and does not have an authority to see the resulted display, whether it be graph, map, or qualitative information on conflict behavior. A medium admin is the head of a local government institution that has been given the authority to see all the inputted data and information that was collected. The super admin is the head of a provincial government institution that has been given the authority to see all the entered data and information that was collected. The implementation of this bottom-up system is an attempt to obtain valid data that represents the actual conflict emerging in a society.

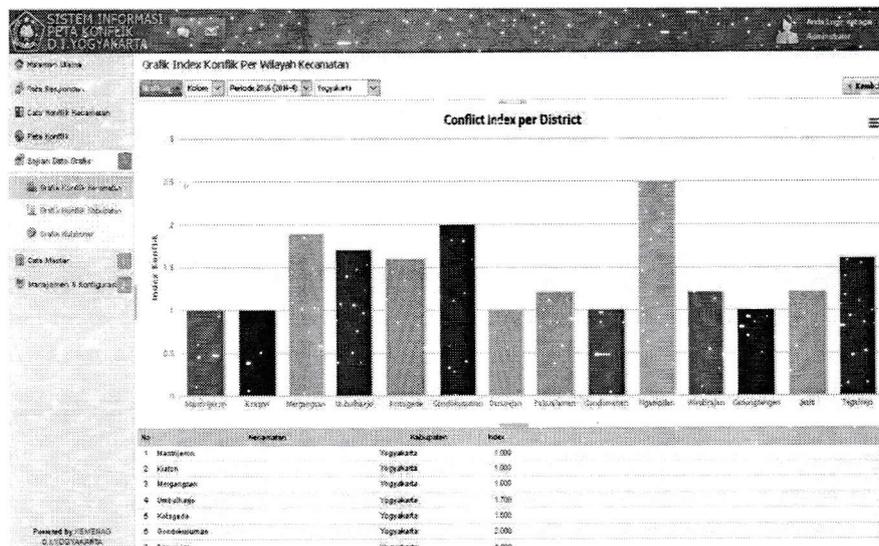


Figure 2: Display Polygon I for Conflict Index per District in Yogyakarta
Source: Surwandono and Warsito 2018

The conflict information system then uses a calculation process to obtain final indexing of conflicts, whether for sub-district or district levels. In order to ensure the response and validity of the data input process, all administrators have to sign a declaration form, which should be endorsed by authorized officials. Once the declaration form has been uploaded into the system, the system will respond automatically. If the administrator in the sub-district level fails to do so, the system will reject all the submitted data.

This information system assists decision-makers in formulating specific policies and offering solutions in particular conflict areas. This is because the system was integrated with Google Maps and will highlight actual information in the conflict areas according to the degree of the

conflict index, such as green (no conflict), yellow (low conflict), orange (medium conflict), and red (high conflict). This classification fundamentally departs from Durkheim’s conception of latent conflict and manifest conflict (Durkheim 2010).

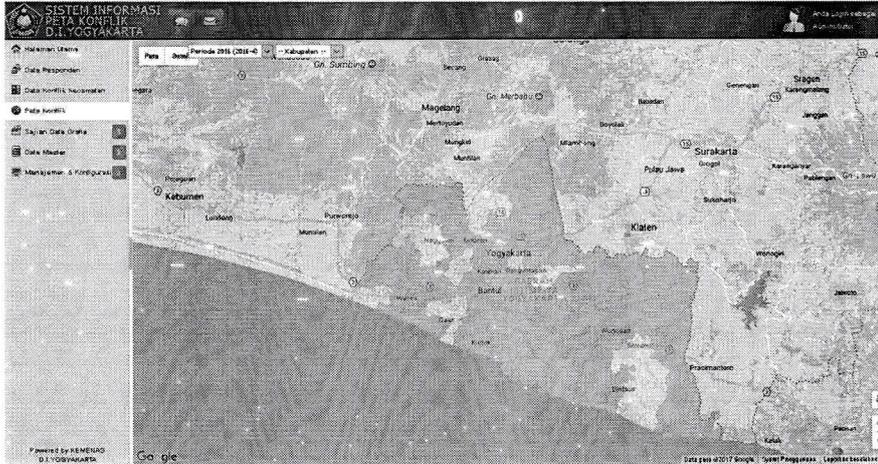


Figure 3: Google Maps-Based Conflict Index Sample in Yogyakarta
 Source: Surwandono and Warsito 2018

This conflict information system also displays a comparison of conflict index in every sub-district up to the regency, which allows decision-makers at the regency and provincial levels to take action based on the patterns of conflict. By supplementing some elements such as a literacy index, democracy index, and human development index, this software became more comprehensive and provided adequate explanations for conflict. For instance, this software can answer why the level of conflict in urban areas is higher than that in rural and remote areas. Through the democracy index, it was revealed that in urban society, a person has more space to articulate and express their aspirations as a guarantee from the democratic system. In contrast to this, people in rural and remote areas perceive democracy as a radical behavior, anti-establishment, and anti-social harmony (Duverger 2005; Rich 2015). This means that embedding the democracy index in the system produces more measurable and accountable information.

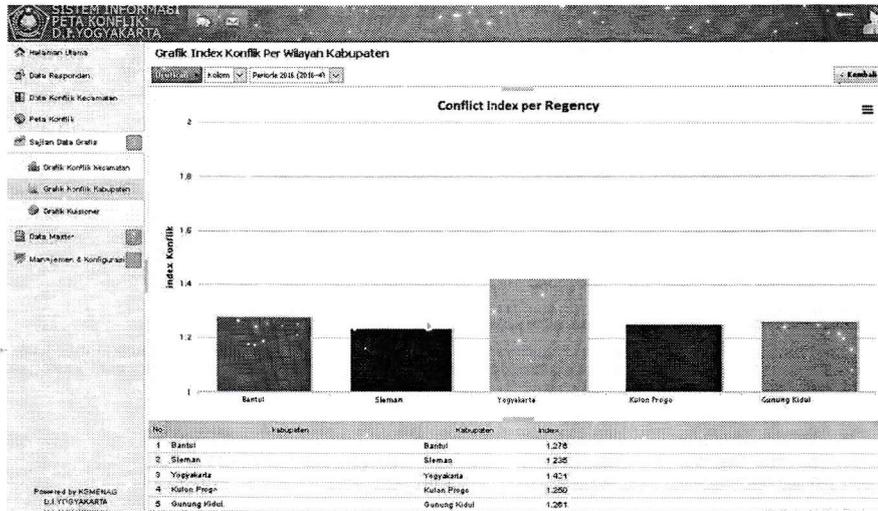


Figure 4: Conflict Index Comparison per Regency in Yogyakarta
 Source: Surwandono and Warsito 2018

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This software is fundamentally built using the SAT model (Malik 2006). The model was designed to identify the number of structural factors, accelerators, and triggers of a conflict. Using the SAT model, it makes it easy to trace the influence factors of the conflict. For instance, to understand the escalation of a conflict we must clearly recognize the determined factors, namely acceleration factors. The main acceleration factor is basically the primary factor that had triggered the escalation of conflict such as actors, areas, and the usage of conflict instruments as well as its impacts. The conflict information systems are also designed to detect a number of factors of religious conflicts in Yogyakarta using the SAT approach as mentioned previously. The three factors of religious conflict are then explained in the following sections.

Firstly, structural factors are the differences of rituals practices, assets inequality; social and economic discrimination; and local political contestations. In the context of structural factors, the empirical data found that the trend of social-religious conflict in Yogyakarta is mainly triggered by differences of ritual practices rather than other structural factors (see Figure 5 below).

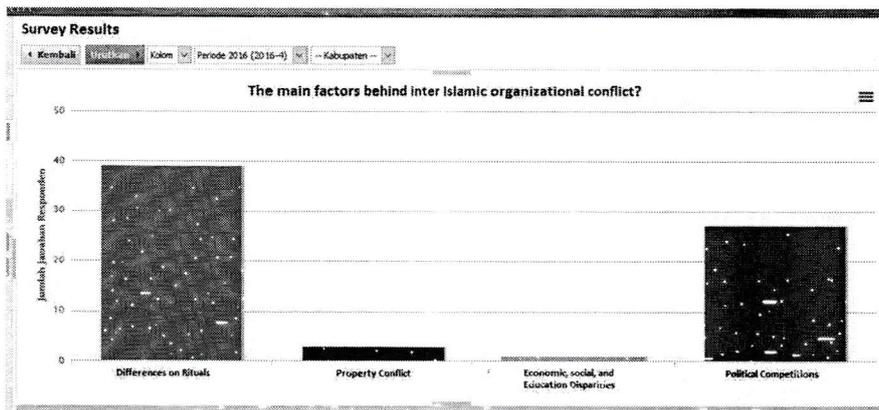


Figure 5: Structural Variables of Conflict among Islamic Organizations in Yogyakarta
Source: Surwandono and Warsito 2018

Secondly, the accelerator factors of social-religious conflicts in Yogyakarta are classified into four causes; namely, the involvement of external parties, the influence of conflict from the nearest sub-districts, massive provocation, and rumors in social media and non-social media. In the context of conflict in Yogyakarta, conflict was dominated by rumors rather than other accelerator factors (see Figure 6 below).

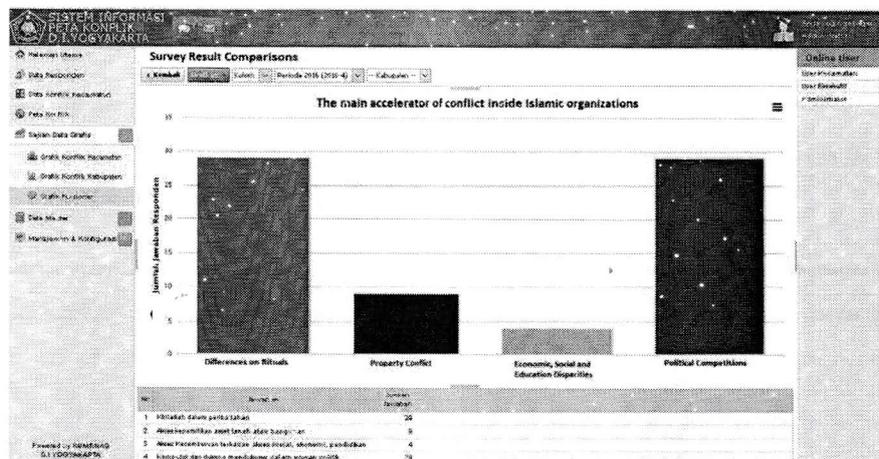


Figure 6: Accelerator of Conflict Inside Islamic Organizations in Yogyakarta
Source: Surwandono and Warsito 2018

Third, the trigger factors of social-religious conflicts in Yogyakarta are classified into a number of causes, especially intimidation, provocation, suspicion, and persecution by other social-religious organizations. In the context of conflict in Yogyakarta, the dominant factor is political competition among social-religious organizations, which contributed to high tensions among these organizations (see Figure 7 below).

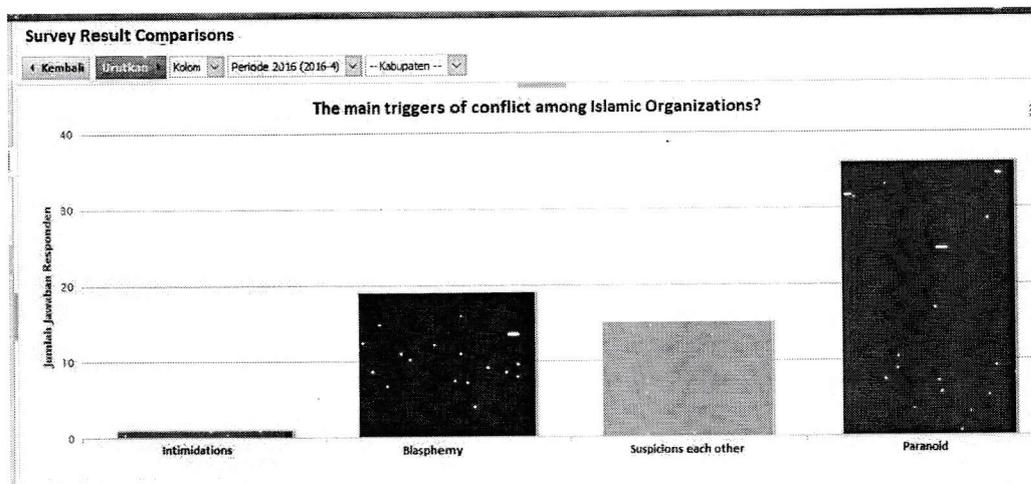


Figure 7: Comparison of Accelerate Factors of Conflict among Islamic Organizations in Yogyakarta
Source: Surwandono and Warsito 2018

This information system obviously has the specific ability to identify the SAT factors, and rapidly could provide information on the trends of conflicts among sub-districts simultaneously. In the long term, this information system could be developed and improved into a wider range of areas, either among provinces in Indonesia or even for the Southeast Asian region. Conflict information systems are also able to provide conflict-causing mapping using a qualitative approach, where the final outcome is not a score index but a display of the number of conflicting social organizations, dominant conflict issues, conflict impacts, conflict escalation, accelerators, and triggers through a qualitative approach. A number of social conflict issues are displayed in the form of polygon curves and pie curves both for the sub-district and district levels. The displays are developed in order to portray social conflict among sub-districts and districts easily and effectively.

As initial software, this religious conflict mapping information system has not been designed to provide alternative mapping for decision-making related to the dynamics of the conflict. This is because there was a bureaucratic political dilemma concerning online-based governance systems at the local level. A number of local bureaucracies are still not ready for the implementation of this conflict information system, both in the context of technical problems and the capacity of management of information systems. In addition, pragmatic problems among local apparatuses also exist, especially the local police office and local army office. The main debate over the implementation of this conflict information system is related to job promotion issues. Employees were paranoid that they would lose their current position or be transferred to another position if the system produces a "bad result" related to a local conflict. They feared the information system being implemented and becoming a part of official procedure to assess their job performances and negatively affecting their career in high conflict areas like Yogyakarta (Surwandono 2015).

Recommendation

It is crucial that this information system is implemented in Yogyakarta following the increasing trend of religious-social conflict. The local government in Yogyakarta tends to use traditional conflict measures amid the rapid development of information technology. However, conflict management using an information system would boost the capacity of local governments to manage conflict in a measurable and professional manner. The information system is effective due to its practical and user-friendly nature. This software makes it easier for local stakeholders of social and religious conflicts in Yogyakarta to share information in a hierarchical manner and to undertake collegial decision-making. Although this is still an initial and simple information system, it could still provide convenience for stakeholders to implement conflict management using information technology. Therefore, it is highly recommended that the government of Yogyakarta consider the use of this software so that all forms of potential conflict can be identified measurably. Despite the rise of debate among local bureaucratic circles pertaining to the use of the software to measure conflict, a government affirmative policy is critically needed.

Conclusion

We can conclude that this information system is designed comprehensively to analyze conflicts by integrating the development of a conflict resolution theoretical framework, combined with the practical needs of conflict management-based information systems amid the democratic era in Indonesia. This software allows for the process of conflict management to be conducted systematically and efficiently. This software can help decision-makers in relation to religious-social conflict, especially in Yogyakarta, to resolve and formulate government policy accurately and transparently. This software can also be applied to analyze conflicts worldwide.

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