

## Forms of Conflict Resolution based on Local Wisdom (A Study on *Kalosara* Role in Inter-Ethnic Conflict in Kendari City)



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**ABSTRACT:** The objective of this research was to describe and analyze *Kalosara* role in resolving inter-ethnic conflicts in Kendari City, Southeast Sulawesi Province, Indonesia. This research uses conflict and Structural-Functional theory. The method used in this research is ethnographic. In collecting data, researchers used in-depth interviews and observation techniques. The results of this research showed that forms of inter-ethnic conflict in Kendari City consist of several forms of conflict, namely: 1) household conflict, 2) humiliation conflict and 3) persecution conflict. The three forms of conflict can be resolved by using the *Kalosara* custom. Each form of conflict has a different settlement process and customary law depending on the type of conflict. If the conflict is categorized as severe, for example, a household conflict (adultery occurs), then the process of resolving it is by conducting a traditional *Mosehe* ceremony and being subject to a customary fine, in the form of 1 piece of cloth, 1 piece of *taawu*, 1 kettle of *kabubusi* water, one tail (cow) as a substitute for *kiniku. sara* or *tondoworoko*. Every object that is prepared has a meaning, value, and function in the *mombesara* ceremony and the *mosehe* ceremony. Not all types of conflict are resolved with the *Mosehe* ceremony and are fined with one cow, but judging from the type of conflict, if the type of conflict is categorized as mild then the perpetrator is fined enough to pay one piece of cloth, pay one buffalo calf or IDR 250.000,- and pay for one pot of *pobubusino* water. If the type of conflict is categorized as moderate, the perpetrator is fined by paying one piece of cloth, paying one buffalo, or IDR 250.000, and pay all the costs of the victim's treatment.

**KEYWORDS:** Form, Conflict Resolution, Based, Local Wisdom.

### INTRODUCTION

Indonesia is one of the countries that has the largest pluralistic and multicultural society structure in the world. This cultural diversity shows that all its citizens can live side by side with each other regardless of differences. The existence of Pancasila as a way of life the nation is quite effective as a tool to accommodate differences in society in everyday life.

Indonesia as a nation and state has never been devoid of various conflicts, especially horizontal conflicts involving various factors, including ethnicity, ethnicity, religion, and others. Society in general interact to establish harmonious social relations, but many misinterpret diversity, which leads to social conflict. Conflict is a social process that occurs in society caused by differences and misunderstandings between individuals and groups of people with other individuals or community groups. Conflicts that occur in Indonesia are very diverse, especially social conflicts, both horizontally and vertically. Social conflict is a conflict between individuals and groups in society to fight over and contradict various things that are considered true or valuable. Conflicts in society are mainly caused by how to respond to differences that arise, both differences in interests, perceptions, identities, occupations, and positions. This attitude can also be called a factor causing conflict. Factors causing conflict also include: First, the exclusivity of religious leaders and adherents. Second, the closed attitude and mutual suspicion between religions. Third, excessive attachment to religious symbols. Fourth, the purpose of religion turns into a tool, reality becomes mere wisdom. Fifth, social, economic, and political conditions. (Assegaf in Sumartana, 2005, p. 35 to 37).

Likewise in Kendari City, Southeast Sulawesi, several incidents that could trigger social conflict include the issue of land grabbing for livelihoods in terminals and ports, activities around campus, household conflicts, persecution, humiliation, land control, and various radical ideas and organizations. (<https://sultra.antaraneews.com/>).

The various traditions, structures, and processes that exist in every culture can be very helpful in resolving conflicts and developing peace (Fisher, 2001, p 21). In some places there are centuries-old methods of dealing with interpersonal and intergroup conflict.

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This phenomenon is found in the culture of the Tolaki tribe which is called *Kalosara* as an instrument to resolve conflicts (Tarimana, 1993, p. 75).

### **CONCEPTS AND THEORY STUDY**

#### **Local culture**

According to Sibarani (2012, p. 1) local wisdom is the wisdom or original knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. Baka, W.K., U. Rianse and Zulfikar (2018) explain that local wisdom is a tradition that considers its disadvantages and benefits. Local wisdom is more supported by consideration of positive benefits and goodness that is tested from time to time-related to human adaptation to the management of the necessities of life in various dimensions which are colored by the balance of a holistic relationship between humans and the Creator (Allah SWT), the relationship between humans and fellow humans and the relationship between humans and other humans. between humans and the universe. Saini to Permana (2010), local wisdom is the attitude, view, and ability of a community in its spiritual and physical environment that gives the community the endurance and power to grow in the area where the community is located. Local wisdom is a creative response to local geographic, political, historical, and situational situations.

#### **Concept of *Kalosara***

According to Tarimana (1985, p. 22) that in general, it includes *orasa* (customs), especially in Tolaki *owoseno* or *mbu'uno* Tolaki, namely the main custom, which is the source of all Tolaki customs that apply in all aspects of their lives. Thus, the obedience of the Tolaki people to *Kalosara* was not because they were afraid of fines and physical sanctions, but because they were afraid of the curse of God and the spirit of their ancestors.

#### **Conflict Resolution**

According to Gibson (in Gunawan and Yohanes, 2011, p. 221 to 222), conflict resolution steps are by applying steps that each group must spread its interests to others, to overcome differences in hot debates, so that conflicts can be resolved easily because, in the process, each individual and group is allowed to contribute suggestions to create values for mutual gain, so that the settlement made is fair and adequate. (Gunawan and John, 2011, p. 221 to 222). Furthermore, Nasikun brilliantly proposed three channels of conflict resolution, namely a) conciliation, b) mediation, and c) arbitration.

#### **Causes of Conflict**

The causes of conflicts that often occur in Southeast Sulawesi can be stated using the theoretical framework proposed by Abdul Wahid and Ilyas (2004, p. 11). First, is the factor of distrust and hostility among community groups. Second, is the factor of prejudice, Third, is the factor of superior talent in humans, Fourth, is the factor of psychological frustration, Fifth, is the unequal distribution of power, Sixth, is the factor of economic inequality.

#### **Theoretical review**

This research examines *Kalosara* role in the inter-ethnic conflict, so in this research, it is necessary to study based on a theory that is expected to guide research to achieve its goals, namely Conflict Theory. Figures who adhere to conflict theory, among others, Fisher, Dahrendorf, Levis A Coser. Fisher's conflict theory states that one of the important strategies that must be carried out in conflict resolution is the creation of an atmosphere of open and honest communication. This shows that communication plays an important role in human life and cannot be separated from communication. These implications, in addition to helping facilitate communicators or sources of communication in the communication process, will also provide a frame of reference for the formulation of ethical, factual, and ideal message content, including knowing the target audience of the communication. Even more than that, it can reduce the risk of communication failure.

### **RESEARCH METHODS**

#### **Types of research**

This research on *Kalosara* as Inter-ethnic Conflict Resolution in Kendari City is qualitative - descriptive research, which is a form of research that seeks to produce descriptive data and a systematic, factual, and accurate description of the facts in the field. A qualitative research method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background and the individual holistically (whole). So, in this case, it is not permissible to isolate individuals or organizations into variables or hypotheses, but it is necessary to view them as part of a whole (Bogdan and Taylor in Moleong, 2007, p. 4).

#### **Method of collecting data**

The data collection method in this research is the method of Observation, Interview, and Document Study. Direct observations were made at the research site during the *Kalosara* tradition to obtain accurate data. The data is accompanied by documentation of

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*Kalosara* implementation. Furthermore, this research also uses in-depth interviews with traditional leaders, Tolaki community leaders, and academic leaders who were selected to be informants in this study. In the interview the researcher used Indonesian language.

### Data source

Sources of data in this study consisted of primary data and secondary data. Primary data was obtained from observations and results of in-depth interviews with informants. The secondary data is obtained from reference books and research results as well as journals that discuss *Kalosara* in the customs of the Tolaki tribal community.

### Data analysis technique

The data analysis technique used in this study is under the statement expressed by Miles and Huberman (2009, p. 16 to 20) which states that data analysis activities in qualitative research consist of three flow activities that occur simultaneously, namely:

- (1) Data reduction, namely summarizing, selecting the main points from all available data from various sources, namely from in-depth interviews and observations using data collection techniques, both in the form of existing documents and documents obtained during conducting research and focuses on the important things from several field data that has been obtained and looks for patterns.
- (2) Data display, namely displaying reduced data that is organized and easy to understand. The data in this study will be presented in the form of interview excerpts to maintain authenticity of the data.
- (3) Conclusions, namely the accumulation of initial conclusions accompanied by valid evidence so that the conclusions generated in this study are directed to answer all research problems.

## FINDINGS AND DISCUSSION

The resolution of inter-ethnic conflicts in Kendari City by using *Kalosara* custom includes: (1) household conflicts, conflicts of humiliation, and conflicts of persecution.

### Household conflicts

Household conflict such as cases of *umoapi* marriage or adultery, the Tolaki ethnic women and men (Bugis) are both involved in adultery cases. This incident occurred in Aloo Village, Baruga Sub-district in May 2021. The woman has a Tolaki husband. This type of abnormal marriage is called *Umoapi*, they are settled in the traditional way of Mowea Saolowa and Mosehe. The settlement process is that initially there must be an agreement between traditional leaders, the government, and the victim regarding the grip on the settlement. The male perpetrator of *umoapi* (adultery) is subject to a customary fine, in the form of 1 piece of cloth, 1 taawu, 1 kettle, one tail (cow) as a substitute for *Kiniku Sara* or *Tondoworoko*. Every object prepared in the settlement of this case has a meaning, value, and function in the *mombesara* ceremony and the *mosehe* ceremony. A *mombesara* event or customary court trial is held in the presence of the local government, traditional leaders, traditional institutions, and the police to resolve disputes. Resolution; *Mombesara* uses *Kalo* by carrying out the procedures for the completion of *umoapi* using *Kalosara*, and continues with the *Mosehe* Ceremony, namely *mesehe umoapi* with the provisions set by the traditional Tolaki tribal institution. After the completion of the *Umoapi* custom, both parties agreed to make peace, witnessed by the police. This traditional procession was carried out by the traditional leaders of *Puutobu*, *Tolea*, and *Pabhitara* and witnessed by the local *Lurah*, *DPP LAT* administrators, and the police. After completing the process of carrying out the traditional ceremony, it is continued with the slaughter of a cow as a man's emotional outlet for his cheating wife. There are several interactions in inter-ethnic marriages that cause conflict if not resolved properly, including abnormal marriages, for example: (1) pregnant outside of marriage by *Mendia*, (2) being arrested or caught in the act of violating immoral customs, the settlement is carried out by the *Melanggahako* custom. All of them use *Kalosara* in the completion process. The role of stakeholder elements such as the Government, traditional leaders, *Tolea*, *Pabitara*, between male and female parties in the process of resolving disputes in the field of marriage according to Tolaki customary provisions.

### Humiliation conflict

The term criminal offense of humiliation, in general, is also commonly used for crimes against honor. In terms of the target or object of the offense, which is the intent or purpose of the article, namely protecting honor, then a crime against honor is more appropriate. A crime of honor/insult is a crime that attacks a person's rights in the form of damaging a person's good name or honor. (Leden Marpaung 2007, p. 9).

As experienced by *Unding* (Bugis) who insulted the indigenous Tolaki community by uttering harsh words against one of the indigenous Tolaki community organizations. *Unding's* harsh words towards *Tamalaki* were "tai lasso, Caucasians, insolent." Hearing these words, several community organizations who are members of the Tolaki Indigenous Youth Forum (*FORDATI*), gathered to demand and express strong protests over *Unding's* statement which was considered insulting to the Tolaki community. However, the *Tamalaki* community organization was patient with the incident by following the instructions of one of the traditional leaders because they will mediate together with the government, traditional leaders, and also the police to find a way how this problem can

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be resolved in the fairest way possible without harming either party. It is from the insulter and the despised. After conducting joint mediation, the perpetrator on behalf of the Unding (Bugis tribe) is ready and willing to be facilitated by one of the Tolaki tribal leaders so that the problem is resolved according to the Tolaki custom, namely *Kalosara*. The tribal insults carried out by Unding can be resolved traditionally thanks to the role of cultural communication built by Taawuno, Puutobu Baruga, Ruslan, SE, Police, and Watubangga Village Head in communicating with both parties. Under customary provisions, people who carry out insults to the Tolaki tribe will be carried out by the Meokindoro custom (the custom of forgiveness). The method is to carry out the Mombesara traditional event using *Kalo* by both parties between Pabitara and Tolea, which is attended by the Kendari City DPD LAT in this case by the general secretary, besides that the implementation of this custom is witnessed by the Kendari Police and Baruga Police. The customary fine has been fulfilled by the insulter in the form of 11 million as a substitute for a cow as a traditional buffalo, a piece of cloth or white cloth, a traditional kettle, and a traditional *taawu* machete.

### Persecution conflict

The conflict of persecution that occurred between the Wanci people and the Tolaki tribe began because there was an offense involving the Wanci people and the Tolaki indigenous people. Then the victim reported to the Kendari Police. After a month the report came in, the Wanci people were still not arrested by the police and the Tolaki indigenous people did not accept and believe in it so they took part in a peaceful demonstration at the POLDA SULTRA. Participants in this demonstration were attended by various Tamalaki associations, namely from Kolaka Raya, and Konawe Raya, commonly known as FORDATI. The peaceful demonstration took place on December 13, 2021 by bringing *Kalosara* because the conflict was in a serious category, i.e. threatening human life, then *Kalosara* was accepted by the police, represented by Reskrim. After the Tolaki indigenous people held a demonstration at the SULTRA POLDA with *Kalosara*, it was only on December 14, 2021, that the perpetrators of the Wanci people were arrested for hiding.

After *Kalosara* was presented and accepted by the police, the police suggested to the family of the perpetrator to go to the Tolaki Traditional Institute to find a solution to how it could be resolved amicably through the *Kalosara* custom. With the consideration of the police, the perpetrator's family came to the Tolaki Indigenous Institution (LAT) office to ask for consideration from the Tolaki traditional leaders, when they arrived at the Tolaki Traditional Institute office, the perpetrator's family was warmly welcomed by the Tolaki Indigenous Institution leaders because they hold the Tolaki philosophy which reads "Inae konasara ie pinesara, inae lia sara ie pine rougha" means "Whoever obeys/obeys/implements customs will be respected/rewarded, whoever violates/disobeys/does not carry out customs will be punished". The traditional leader of Tolaki offered the perpetrator's family to solve it using *Kalosara* an offer the perpetrator's family agreed to.

After that, the traditional leaders mentioned several requirements that must be met by the perpetrators. Among them are one piece of cloth, one buffalo, and one kettle. From some of the requirements mentioned above, after totaling the price of IDR 45,000,000 but the perpetrator's family, especially the parents, did not agree to the aforementioned fine, then the leaders of the Tolaki Customary Institution reduced the amount of the fine to IDR 35,000,000. and the perpetrator's family agreed. After the bargaining process is approved, all problems are considered to have been resolved and both parties agreed to make peace and not to repeat it.

### CLOSING

Based on the results of this study, it can be concluded that the Tolaki community is a people who love peace and always choose the peaceful way of solving the problems they face. This is reflected in the following philosophy. Inaemoreu, nggoi etoano dadi otonomeroui hanuno (Whoever is polite to others, then surely other people will be polite to him). "Inae konasaranggoi epinesara, mano inae liasaranggo iepinekasara" (Whoever obeys customary law, must be protected and defended by law, but whoever does not obey customary law will be subject to sanctions/law). Any conflict that occurs in the Tolaki tribal community, will surely be able to do without harming and benefiting one of the parties. All *Kalosara* customary rules with the consequences of fines or penalties set by traditional leaders are mutually agreed upon between the victim and the perpetrator.

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