

Conflict and Consensus in Indigenous Communities: Study of Anatomic Conflict in Parmalim Communities

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Abstract. Conflict does not only occur in heterogeneous societies with various ethnicities, religions, groups and backgrounds. Conflict also occurs in a homogeneous arena with close ties of brotherhood and kinship in the traditions of ancestors that are similar to indigenous peoples. This condition happened to one of the indigenous peoples in North Sumatra, namely the Parmalim community. There are two people who claim to be the successors to the throne of King Marnangkok Naipospos. The first group was led by Monang Naipospos, the younger brother of the late King Marnangkok. The second group was led by Poltak Naipospos, the fourth child of the late King Marnangkok. Each has loyal followers who believe they are Ihutan (the highest leader in the Malim community). Substantially, the conflict in the Parmalim community has divided the people into two major powers, which caused confusion in the community to follow between the two. This has an impact on their social life in society on a wider scale. The findings of this study relate to the existence of the parmalmim community, the values in the Malim religion, the internal conflict of Parmalim, conflict resolution and recommendations in resolving conflicts.

Keywords: *Indonesia; Indigenous Peoples, Political Consensus, Conflict Anatomy*

I. INTRODUCTION

At present, conflict does not only occur in big cities where people are more heterogeneous with a variety of ethnicities, religions, groups and political backgrounds. Conflict is precisely in areas that are known to have closer kinship and kinship ties, as similar ancestral traditions such as indigenous peoples [1]. According to Johan Galtung in his book entitled *Theories Of Conflict*, it was explained that conflict theory often cannot be separated from actors, values and interests that are taken into account by showing behavior that can be seen and analysed [2].

Conflict on indigenous peoples is essentially a social phenomenon that is inherent in life within the indigenous community itself and is therefore inherent in the lives of ethnicity, habits and routines [3]. Various types and patterns that cause conflict are sometimes not the same. Because basically the nature and character of the conflicts that occur in

indigenous peoples are very local and unique. Moreover, it is not only related to the struggle for resources. More than that there is pride and self-respect that follows because it is related to the inherent traditions.

This condition occurs in the Parmalim community, one of the indigenous peoples in North Sumatra. The Parmalim community is one of the traditional indigenous and indigenous communities in North Sumatra whose majority spread is in the Toba Samosir Regency, Simalungun Regency, Samosir Regency, Humbang Hasundutan Regency to the city of Medan with the center of religious territory in Hutatinggi-Laguboti. Some ancestors in Batak land are considered as Ugamo Malim, namely Raja Uti, Simarimbulubosi and Sisingamangaraja [4].

Institutionally the Parmalim adherents adhere to the local belief of Ugamo Malim which is also a native belief of the Toba Batak tribe and is a continuation of the old religion in the Batak land. Furthermore, currently the number of Parmalim people in North Sumatra is 5,026 people or 0.14 percent of 12,985,075 people [5].

There was a conflict in the body of the Parmalim community which resulted in a split. Furthermore, this split was suspected to have been an internal split of Parmalim after the third King, namely Raja Marnangkok Naipospos, the Parmalim community leader died in September 2016.

At present the ugamo Parmalim adherents are divided into two major groups. Where there are two people who claim to be the successors to the throne of King Marnangkok Naipospos. The first group was led by Monang Naipospos, the younger brother of the late King Marnangkok. The second group was led by Poltak Naipospos, the fourth child of the late King Marnangkok. Each has loyal followers who believe they are Ihutan (the highest leader in the Malim community).

The source of the internal conflict in Parmalim itself lies in mutual claims between the two camps lies in the way Ihutan is replaced. The Poltak Naipospos group believes that the Ihutan is passed through the bloodline. While Monang Naipospos

claimed that his brother had made a commitment to him to become the highest leader of the Parmalim community.

Substantially, the conflict in the Parmalim community has divided the people into two major powers. Where the conflict causes confusion to follow between the two also affects their social life in society on a wider scale. Because, it cannot be denied that the indigenous people of Parmalim also have problems in fulfilling basic rights and access to public services. As a result, the reality that must be faced by the Parmalim people creates structural intolerance, discrimination and impoverishment. In general, this problem is also the main problem point for groups of adherents of local beliefs in various regions in Indonesia.

Of course at this time, the Parmalim community needs conflict resolution in an effort to transform relations related to finding a way out of a conflict behavior as a major thing. Therefore, a study entitled "Conflict and Consensus in Indigenous Peoples: The Study of the Anatomy of Conflict in the Parmalim Society" is important to be done in an effort to find consensus and solutions to the conflicts experienced by the Parmalim community.

II. METHODOLOGY

This research is a qualitative research. This research is a qualitative research with a critical paradigm. Where researchers collect data by interview method as primary data. While the secondary data of this study was obtained by researchers from international journals, national journals, books and media news releases. Collection of research data is also carried out through a review of documents or reports related to the research focus.

III. RESULT AND DISCUSSION

3.1 Values in Malim Religion

In the Parmalim community there are values in maintaining the teachings of ancestors of ancestors, doing good, helping each other, helping each other as evidenced by the efforts of Malim adherents who collected cash, this cash was used to help if some are misfortune, who need money for sudden needs, just as long as the cash is used as well as possible it will be given free of charge ".

1. Existing values are for good. An evil nature must be cleansed and thrown away from within. If you are still jealous, you can see his behavior: wanting someone's wife to take someone's wife. That is the meaning of patik and the same nature as others.
2. If it's still evil, Kaliki (events) can be seen from his behavior: warm, jealous, hateful, do the wrong, say the wrong. The pattern of partially heard words praising him, praising what he said and the same nature as others.

3. If it is still evil, character (behavior), behavior appears from: exchanging ideas (wishy-made). Named after people who do not have a stand, do not want to believe the right, negated the right even what they have said. And don't want to hear and the same nature as others.
4. If it is still evil, it can be seen from the affirmative behavior that it does not understand and do what he does not know: denied. Some are heard saying: "if not for me, it's not like that". Some said, "that is what is said to be done," he said and the same nature as others.

There are a lot of values that we hold, but those whose names humans must not be able to do everything they are told, but at least try to keep following, there are five poda hamalimon, said the mother of Mangain Boru Post Post while showing the habonoron library book and telling me to write it. as follows: Paratchon ma (which needs to be considered) as follows: Parmalim:

1. People who do malim teachings.
2. Malimoffering equipment collector
3. Who revives the Malim teachings, revitalizes in sloth by limiting himself Poda Hamalimon said that he must submit to the five deceptions of decency:
 - a. *Ingkon Malim Parhundulon* (Must be polite to sit) Meaning: does not take the place of his friend, does not take the boundary of his friend, does not take a wide place for himself, does not want property, do not hate, must do the right thing to remind each other, not lift the knee in front many people.
 - b. *Ingkon Malim Parmanganon* (Must be polite to eat) Meaning: do not steal, do not lie, do not be greedy, do not gamble (troubles it for life to the offspring, to the family, to those close to the association, do not maintain ignorance, do not drink destructive drinks mind, confuse the heart, destroy bones, make shame
 - c. *Ingkon Malim Pamerengon* (Must be polite in vision) Meaning: do not always look to the right and left, do not be spooky, do not blink, do not glare in the eyes because of anger or dislike of the heart, do not look back / means the past, do not plan, do not unite do, don't look down on others, from the sight of many sins. Cause jealousy, lead to high hearts, cause humiliation to others, lead to crime, cause desire for people's wives.

- d. *Ingkon Malim PanghataionSpeak* (Must Be Polite To) Meaning: not saying dirty words, not arrogant in speaking, not speaking bad, not lying to people with words, not swearing, not changing, not judging, not lying, not saying incorrect words, polite to talk about, good behavior.
- e. *Ingkon Malim Pardalanon* (must be polite to step / journey "Meaning: in living this life must be a good journey of life does not deviate from the steps of life that have been determined to deviate from the steps of life that have been determined

3.2. Parmalim Internal Conflict

There was a change in Parmalim's body. This change is suspected to have an internal split in Parmalim after King Marnangkok Naipospos, their leader, died in September 2016. Now the adherents are divided into two major groups. There are two people who claim to be his successors. The first group was led by Monang Naipospos, the younger brother of the late King Marnangkok. The second group was led by Poltak Naipospos, the fourth child of the late King Marnangkok. Each has loyal followers who believe they are the leaders of the highest leaders in the Malim community. Sipaha Lima, which Kasman and around 400 other people follow, are Parmalim groups who believe in Poltak Naipospos as their Ihutan. This group is much smaller than the number of Malim communities around 5-6 thousand people.

However, this split made the Toba Samosir resort police close Bale Pasogit Partonggoan in Huta Tinggi.

The Poltak Naipospos camp finally brought Sipaha Lima to Medan. For them, the obligation to hold Sipaha Lima is far more important. The decision to hold Sipaha Lima outside Huta Tinggi for the first time in the history of Malim religion is only for this year.

They are building a new Bale Pasogit in the area near Laguboti. "According to Malim's belief, this event should be held in Batak Land. This field is not (Tanah) Batak. While Monang Naipospos continues to celebrate Sipaha Lima, it is not as large as usual. Sipaha Lima from the group was only attended by 104 people and is still celebrated around his house, which is located just behind Bale Pasogit Partonggoan in Huta Tinggi.

The fundamental difference from the split between the two camps lies in how Ihutan is replaced. The Poltak group believes that the Ihutan is passed through the bloodline. While Monang claimed his father, King Unveiled Naipospos Ihutan before King Marnangkok, his elder brother had made the right to be an Ihutan, all three boys. However, this split was actually judged by some Malim adherents as a sign of affirming faith.

According to one of the followers of Parmalim Marudut Manurung;

"The divisions that occur in Parmalim's body will further strengthen spirituality in the future. This split, according to him, creates an impression in the eyes of Parmalim's external people that there is a power struggle. This is not a good thing for Malim name"

Empirically latest developments Parmalim divisions in the body has more or less affect the existence Parmalim minority. This conflict problem makes its followers confused about who they should follow. Moreover, patron-client relations that are built in power relations and social relations in the Parmalim community are very strong.

Meanwhile, according to one Ulupungan in Sibadihon Toba Samosir, Jintar Naipospos said;

"The number of people under me (Ummah) currently around 66 heads of households (KK), the current situation is very confusing to the community due to the two large camps, namely the Monang Naipospos camp and the Poltak Naipospos. This situation certainly has an effect on Parmalim "

Conflict is one of the things that is always present in the social phenomenon. Conflict is always there, both between individuals and between groups in every society. Conflict is related to social relations of the community, both personally and collectively and has a certain level of antagonism, tension or negative feelings. All of that happens because of the desire of individuals or groups to improve welfare, power, prestige, social support, and appreciation. There are impacts in the conflict, especially related to the Parmalim community, namely; personal and collective or social. Usually personal conflicts are rooted in personal conflict and social violence is rooted in social conflicts and has economic and socio-political implications. In addition, reality proves that sometimes social conflict can lead to personal conflict and conversely personal conflict continues into social conflict.

In life, not a single human being has similarities from the elements of ethnicity, desire, will and purpose so that conflict seems unavoidable. Therefore, it will be very useful if the conflict of indigenous peoples is interpreted as a potential for positive growth. There are three assumptions that conflict can be positive, namely conflict is natural, conflict is good and necessary and conflict is based on real differences. This assumption is because the conflict in the Parmalim community can stimulate innovative thinking when managed properly, allows inspection so that it requires thinking and action and demands recognition in the face of the fact that differences do exist from the beginning of development in the Parmalim community itself.

Jintar Naipospos, one of Ulupunguan explained:

"Therefore, seeing the conflict between Monang Naipospos and Poltak Naipospos in a Parmalim society needs to be seen in order to see constructive or destructive potential and how we learn to manage conflict and apply the best solutions in practical ways. This conflict in the Parmalim Monang Naipospos and Poltak Naipospos elites is a social phenomenon that is inherent in society and of course the community is the arena of contradiction and integration that continues. Differences and equality of interests are the causes of conflict and social integration that always fill social life".

From the various meanings that have been conveyed, it is concluded that elite conflicts between Monang Naipospos and Poltak Naipospos can be interpreted as disputes or contradictions that occur between members or the community that aims achieve something desired by challenging each other with threats especially related to power.

So we can say that the Parmalim elite conflict between Monang Naipospos and Poltak Naipospos with social interaction between certain parties in society is characterized by threatening, pressing, to extreme actions. In an institution both government and private institutions conflict process.

Choosing a resolution of the Parmalim Monang Naipospos elite conflict and the appropriate Naipospos Poltak depends on several factors including the reasons why the conflict occurred and the special relationship between the leader and the conflicting group. In people's lives there is a social process that is associative processes and dissociative processes. Associative social processes are directed to the realization of values such as social justice, love, harmony, solidarity otherwise dissociative social processes aim to create negative or asocial values, such as hatred, hostility, selfishness, arrogance, opposition, division and so on. Therefore, associative social processes can be used to resolve conflicts as soon as possible in order to achieve integrity [6].

3.3. Conflict Resolution

Resolution cannot be separated from reconciliation, because reconciliation is one of the stages of conflict resolution, namely the peace building process. Reconciliation is a scientific terminology that emphasizes the need to see peace as an open process and divides the process of conflict resolution in several stages in accordance with the dynamics of the conflict cycle. A social conflict must be seen as a phenomenon that occurs because of the multilevel interaction of various factors. Finally, conflict resolution can only be applied optimally if combined with various other relevant conflict resolution mechanisms. A conflict resolution mechanism can only be applied effectively if it is linked to a comprehensive effort to achieve lasting peace.

According to Ralf Dahrendorf, effective conflict resolution depends on three factors. *First*, both parties must recognize the reality and the situation of the conflict between them. *Second*, the interests that are championed must be organized so that each party understands the demands of others. *Third*, both parties agree on the rules of the game that form the basis for the interaction between them [7]. Community social and cultural buildings in Ambon are generally the most actual empirical examples of sustainable collective action in relation to building a livelihood base of kinship relationships.

In the local implementation, it has formed a family system to strengthen the Parmalim community. Institutions and organizations born of social and cultural history and politics between villages or inter-kinship have become guidelines and customary law that is able to guarantee order of social relations among members of the community. It is this customary order and institution that is the bulwark of defense for the livelihood of fraternal relations from the local community of the Parmalim community [8].

The norms limit the choices of selfish individuals who only try to maximize their own interests and can also play an important role in forming preferences individual. Social norms have a positive effect, which helps to assemble individual expectations and strengthen mutual trust. the culture itself, which grows and develops in society, is recognized, trusted, and recognized as an important element that can strengthen social cohesion among citizens. Local wisdom if freely translated can be interpreted as good cultural values that exist within a society. This means, to know a local wisdom in an area, we must be able to understand the good cultural values that exist within the region [9].

The way to resolve conflicts is more appropriate when using settlement models that are adapted to the conditions of the region and local culture. Ideal if the settlement is carried out at the full initiative of the people who still adhere to local customs and are aware of the importance of local culture in maintaining and guaranteeing the integrity of the community.

In the stage of conflict resolution, including a cultural nuance solution, this shows that conflicts that occur in the community can also be resolved by means of the culture and customs adopted by the local community. Resolving conflicts using local customs or local wisdom can be said to be effective because all this time it has been entrenched and embedded and has become a guideline in the community [10].

Every culture, especially the Parmalim community, has its own wisdom in addressing the problems of life faced, including wisdom in resolving conflicts. These wisdoms are often referred to as local wisdom. Efforts to resolve the elite conflicts of the Parmalim community have been carried out by various parties in various forms.

IV. CONCLUSIONS

Settlement of conflicts in the Parmalim community, especially between Monang Naipospos and Poltak Naipospos could be done through mediation. Mediation in completing Monang Naipospos and Poltak Naipospos is an effort to resolve disputes between parties with mutual agreement through mediators who are neutral, and do not make decisions or conclusions for the parties but support the facilitator for the dialogue between parties with an atmosphere of openness, honesty, and exchange of opinion To reach consensus in other words, the problem-solving negotiation process is a process in which an impartial and neutral outside party works with the disputing parties to help them obtain a satisfactory agreement. The appointment of a third party as a mediator can occur in overcoming the Parmalim elite conflict between Monang Naipospos and Poltak Naipospos because:

1. His own will (nominating himself);
2. Appointed by the authorities (for example traditional leaders);
3. Requested by both parties.

Conflict resolution in this way is in accordance with the principle of restorative justice, where restoration or improvement is an alternative way to bridge violators, victims and the Parmalim community. In the process, restorative justice involves dialogue and negotiation. In restorative justice, criminal behavior is still seen as a violation of law, but the main thing is also seen as a violation of the norms of society, where there is a broken relationship between the perpetrators, victims and the Parmalim community itself.

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