

# **Revitalization of Community Culture in an Effort To Prevent Intervillage Conflict in Dolo Barat District, Sigi Regency**

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## **ABSTRACT**

This study aims to explore the culture and local wisdom that exists in a tolerant and peaceful society that can be revitalized, in an effort to build community resilience to prevent conflict and build peace in West Dolo District. The problem in this research is how to revitalize a tolerant culture through local wisdom so that it becomes a community's deterrent power against conflicts that occur in the community. This research is a qualitative research. In this study, it will be studied how the objective conditions of socio-cultural life and relations between community groups are currently taking place. Then it will also explore the potentials of culture and local wisdom that exist in the community and can provide reinforcement to people's lives that can be used to ward off conflict in the community. The results of this study found that various forms or values of culture and local wisdom can also be placed back in people's lives as a model or way to prevent conflict from occurring in society and as a strategy to build peace in people's lives.

**Keywords:** *Revitalization, Culture, Local Wisdom and Conflict*

## **1. INTRODUCTION**

Culture, in essence, is a value that is reflected in the pattern and order of our lives as a community. As a multiethnic, religious, cultural, ethnic and class nation, we do face complex national identity issues. The Indonesian nation is still experiencing an identity crisis as a nation that is often referred to as the "eastern" who is refined, peaceful and tolerant. But in reality, violence, massacres, riots and various other forms of radicals that alternately seem to be proof that our identity as easterners has been damaged. This is where the importance of a comprehensive policy and understanding towards the revitalization of a tolerant and peaceful culture in our society through exploring the values of local wisdom and religious inclusiveness. This is important because government policies in the past that tend to be centralistic are seen as the cause of not developing local potentials and not growing insight into multi-culturalism and religious inclusiveness to the fullest. Finally, the pillars of harmony, the life of the state and nation become weak and fragile. The economic sector, for example, is less able to achieve equity and improve the welfare of many people; the political field has failed to develop a healthy and dynamic democratic system; the cultural sector is not able to empower, maintain and develop local wisdom traditions as regional specialties; the field of law failed to

protect and provide protection and justice for the weak. In this context, we need to review efforts to build a tolerant and peaceful culture and maintain social harmony that has existed so far, as well as look for new alternatives that are more relevant and based on actual social realities in society. The study, which is manifested in the research activity on the revitalization of a tolerant and peaceful culture by strengthening local wisdom as a deterrent to society in order to build inclusiveness and prevent conflict in Central Sulawesi Province, is based on the assumption that the problem of national harmony that appears on the surface today is not necessarily from a very serious cause. simple as perceived by many people, and not necessarily the same problems faced from one region to another.

This study will examine the cultural values and local wisdom in society, especially the Kaili tribe, which is one of the indigenous tribes in Central Sulawesi Province spread across several districts and Palu City including in West Dolo District. This study aims to: Get to the root of the problem which is a factor forming conflict and integration between community groups. Identify cultural values and local wisdom that are suitable and can be applied to efforts to prevent, resolve conflicts and build peace in West Dolo District. Making cultural values and

local wisdom the basis for developing a culture of peace in the community of West Dolo District.

## 2. LITERATURE REVIEW

Structural-functional theory was first born from Comte's ideas about "order and social harmony" and Spencer's view of "structure" and "function" which was further developed by Durkheim who assumed that society is a unit that has parts that influence each other [1]. This approach is strongly influenced by Durkheim's philosophy of society which states that:

"The individual is an expression of the collectivity to which the individual belongs. It is the structure of society itself that assigns responsibility to each individual. Even though society allows individuals to be themselves, the awareness of their togetherness in the collectivity will remain in each individual. Like the organs of living organisms, each individual is different and has different functions".

Parsons [2] suggests that the process of internalizing the values that underlie a person's behavior, has made the person feel voluntarily to do something in accordance with the expected role (Voluntaristic Theory of Action). In the relationship between social systems, Parsons describes the existence of four systems which include (1) culture; (2) social; (3) personality; and (4) behavioral organisms. Each of these sub-systems consists of action units where the elements of the action unit are also an action system which is always faced with four functional problems that must be solved, namely (1) adaptation; (2) goal attainment; (3) integration (Integration); and (4) maintenance of institutional patterns (latency).

Conflict theory emerged as a reaction to the emergence of functional structural theory. The most influential thought or the basis of this conflict theory is the thought of Karl Marx. In the 1950s and 1960s, conflict theory began to spread. Conflict theory provides an alternative to structural-functional theory. At that time Marx put forward a basic conception of class society and its struggle. Marx did not define class at length but he showed that in the society, in 19th century Europe in which he lived, consisted of the capitalist class (bourgeoisie) and the working class. poor as the proletariat. These two classes are in a hierarchical social structure, the bourgeoisie exploits the proletariat in the production process. This exploitation will continue as long as false consciousness exists within the proletariat, namely in the form of a sense of surrender, accepting the situation as it is and is maintained. The tension of relations between the proletariat and the bourgeoisie led to the formation of the great social movement, namely the revolution. This tension occurs when the proletariat is aware of the exploitation of the bourgeoisie against them.

The concept of culture can be understood along with changes in the behavior and structure of the community itself. Cultural changes occur because of technological changes from time to time. The term culture refers to the results of a comprehensive study whose meaning is the subject of the study. The concept of culture can fall into a number of different categories. This classification cannot

be easily distinguished in terms of good and bad or right and wrong. They simply reflect a variety of perspectives, all of which may have some merit. Cultural analysts must decide which perspective best fits their research objectives and explain it to their audience.

## 3. RESEARCH METHOD

The research method will be carried out using a qualitative approach. The qualitative approach is basically carried out through technical data collection with interviews, observations, and sharp and thorough analysis of all data, including textual data. In-depth interviews will be conducted at each determined location/village, consisting of elements of government officials, religious leaders, existing traditional/ethnic leaders, youth and women leaders and the general public who have knowledge of the situation of plurality in society.

This research is a qualitative research, research conducted with a qualitative approach must really be critical, sensitive, and able to integrate with the lives of the people under study. This research was conducted in West Dolo District, Sigi Regency. Villages in the District of Dolo Barat, and 3 villages that were considered representative were chosen to obtain the information needed, namely Kaleke village, Pesaku village and Rarampadende village.

The unit of analysis in this study was the population in West Dolo District, which amounted to 14,008 people, consisting of 3,681 households or heads of families. Determination of informants in the study was carried out using a purposive technique, namely selecting certain people who could explain the research problem. 15 people were determined, taken from 3 villages that had been determined as research locations, namely Kaleke village, Pesaku village and Rarampadende village. The informants consisted of, namely: the village head, community leaders, traditional leaders, youth and women. In collecting data used data collection techniques:

1. Observation
2. Interview
3. Documentation
4. Focus Group Discussion

This study uses qualitative methods with the aim of obtaining detailed and in-depth data from informants. Data is a collection of facts or figures or anything that can be trusted to be true so that it can be used as a basis for drawing a conclusion [3]. Analysis of the data used in this study is an interactive model of analysis (Interactive Model of Analysis) which has three components, namely: data reduction, data presentation and drawing conclusions and verification. In this form the researcher keeps moving between the three components with the data collecting component during the data collection process. The stages of this research activity are:

1. Preparation
2. Research
3. Seminar

4. Publishing
5. Report Distribution

#### 4. RESULTS AND DISCUSSION

This research reveals that local cultural values that can be developed as values that can be used in conflict resolution and peace building in West Dolo District are:

1. The "Tabé" culture is a form of behavior and attitude that is reflected by a person to always respect, respect in the form of humble attitudes and behavior as a manifestation of the appreciation of the person being faced. "Tabé" as a form of behavior and attitude of respect, respect becomes a symbol of appreciation and humility of a person to others in order to create a form of appreciation and respect.
2. The "Libu nto deya" culture. These cultural values are reflected in the desire to solve all problems and problems through "deliberation". This means that all problems are resolved through peaceful means and ways, namely "deliberations".
3. Kinship "Sintuvu" cultural value "Sintuvu" is a manifestation of the Kaili culture to uphold the values of togetherness and mutual cooperation in everyday life.
4. "Nilinggu mpo Toboyo". Are cultural values that uphold kinship relations without being based on social status or separation based on class, strata and position.
5. "Vunja Mpae"; The Vunja Mpae tradition is carried out every harvest season, as a form of gratitude for the abundant harvest, and is also believed to be a form of harmonizing social relations between communities and within the family.

The culture and local wisdom that exists in the West Dolo District mentioned above, some of which are now rarely found in people's lives, as stated by the informant Mr. Syafruddin, as follows:

"When we talk about the symbols of living together, some are no longer in people's lives, and some are still there. If nosiala pale it still exists because the standard kind of aid at the party still exists and applies. That is the nature of unity. If the culture that has been lost 28 years ago is called Novunja or the harvest party, because at this time the harvest season is different, so that's the reason why this custom is no longer made."

The results obtained, that there is an institution formed in all villages in West Dolo District related to cultural and customary affairs in the village, namely the Traditional Institution. However, the existence of customary institutions in Dolo Barat District is only limited to the task of organizing marriage customs, as stated by the informant as follows:

"So far, our task as an institution is that we take care of wedding parties, proposals, pedutas, shopping deliveries, asambulu and these are all the duties of traditional institutions. Sometimes it is also the duty to be a peacemaker if there are people who are wrong."

The existence of traditional institutions in the village should be directed to the functions and roles and objectives of customary institutions as a forum for

deliberation organizations to accommodate and channel community aspirations to the government, resolve various problems that exist in society related to customary law, the existence of traditional institutions to create democratic, harmonious, and peaceful relations.

Dolo Barat sub-district actually has a wealth of local wisdom related to conflict resolution mechanisms. In addition to the existing theoretical models of conflict resolution, it must also be remembered that the Indonesian nation is a large nation that has cultural diversity. Each culture has its own wisdom in dealing with life's problems, including wisdom in resolving conflicts. Wisdom like this is often referred to as local wisdom.

It is very appropriate to resolve conflicts by using local customs or local wisdom because so far it has been entrenched in the community. Because local wisdom is something that has taken root and is usually not only profane-oriented, but also sacred-oriented so that its implementation can be faster and easily accepted by the community. With this local custom, it is hoped that conflict resolution can be realized quickly, can be accepted by all groups so that there is no more hidden latent conflict in society. The local wisdom of the Kaili community which is also present in West Dolo District which can be explored and reintroduced to the current generation in conflict resolution and peace building is the Libu Ntodea culture, as stated by an informant named Yayan, one of the youth leaders in West Dolo District as follows:

"We bring back a culture such as the concept of Libu (a form of ancient people's consultation) which has begun to be forgotten, such as sitting together and upholding ethics and not eliminating democratic rights. and or local wisdom such as Vaadi, Tombilo, Rano. Rano is a harvest celebration event in the Kaluku Tinggu area that usually does it. Tombilo is a song."

The results of this study also found that there was involvement of youth in the effort to preserve the cultures of the people who were no longer recognized by the current generation in West Dolo District. As stated by Yayan, as follows:

"At that time in 2016 we founded the TALUSI community. It turned out that at that time there was a concept of kaili that had been forgotten, so I decided to separate at that time because I was a bit primordial. We created the TALUSI community so that how we can appear here too because usually it is only held in Sigi which is the center of our meeting and we thought why not cultural expansion was carried out in our area, because here there are many cultures that have not been touched such as rano, vaadi, and so on, we explored so that we could use a language that school children could understand and it turns out that in the vaadi tradition, the songs contain moral and good messages and are not merely songs. The TALUSI community is present as a counterweight and we try to take the meaning of TALUSI that it is balance, there is a religious order and actually that is what has started to disappear from this area of Central Sulawesi. We hope that the solution

between the government and religion can be in line. In the beginning, we were still rigid in community. In other words, when we carry the name Dolo Barat, the term talusi community becomes a shelter, but it has not become legally just a name when we want collaboration. Finally, we agreed when an art studio invited from West Dolo carried the name TALUSI. And without us realizing it, the activities of the art studio in West Dolo through the TALUSI art studio can minimize conflicts in several villages”.

The informant's explanation above shows that young people in West Dolo District have a strong desire to maintain good cultures and can be developed in people's lives in West Dolo District. In line with the explanation above, the role of the government, especially the District Government of West Dolo is also very supportive of peace building efforts in its area. Although this of course requires hard work and earnestness, as stated by the Head of the West Dolo Sub-district in an interview with the research team as follows:

“One of the efforts that we do in an effort to prevent conflict is to build a relationship with the community, there is something that I make every night of the week that the village head and village officials carry out roling sub-districts, which stands for ronda circumnavigation... So we start from the village of Sibonu and the finish is in Pesaku village and there we usually stop for coffee for a while while eating while talking, then we village and sub-district officials all join the roll, including me. So if there is a conflict, it is good for us to build communication because they are already familiar. But this is a culture that I think is modern for building peace. So far, patrols have only been carried out in villages, so I took the initiative to do it in the sub-districts. So the concept is that I ride a motorbike and meet up at the sub-district office and then go to the villages with the aim of minimizing conflict.”

The explanation above also shows the efforts of the West Dolo District Government in an effort to build peace in its territory. This is also due to the fact that in the West Dolo District there are still many fights between villages, the perpetrators of which are dominated by young people. The activities carried out by the Dolo Barat Subdistrict Government, according to an informant from the Dolo Barat Camat, are also based on rebuilding a sense of brotherhood and community unity. In other words, this cultural wealth has also proven to be able to become a filter for the entry of various kinds of bad influences. Customs have glued human relationships.

Customs can also be relied on, to maintain community harmony and avoid conflict. Efforts to develop and preserve regional culture can be done by collaborating with community organizations starting from the village level, especially traditional institutions in the village, the non-functioning of local cultural values can be one of the root causes of conflicts in society.

## **5. CONCLUSION**

### **5.1 Conclusion**

1. Culture and local wisdom in people's lives in the West Dolo sub-district have the opportunity to be redeveloped in people's lives. These various forms or cultural values and local wisdom can also be placed back in people's lives as a model or a way to prevent conflict from occurring in the community and as a strategy to build peace in people's lives.
2. The form of culture and local wisdom related to conflict resolution between villages in West Dolo sub-district which basically comes from community life, for example, which is developed by young people in West Dolo District through cultural arts activities. This can be a model for conflict prevention and peace building in West Dolo District.

### **5.2 Suggestions**

- 1) The introduction of culture and local wisdom in the community is carried out starting from early education and can be done through the level of early childhood education.
- 2) Traditional institutions in the village are developed according to their objectives, namely exploring good local culture and wisdom and suitable for re-development in people's lives.

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