

**KONFLIK KONTEMPORER DI PERKOTAAN
(STUDI KASUS PERKOTAAN DI PROVINSI SULAWESI SELATAN)
*CONTEMPORARY CONFLICT IN CITIES
(URBAN CASE STUDY IN SOUTH SULAWESI PROVINCE)***

Oleh:

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Abstract:

Conflict between villages in South Sulawesi Province is a conflict phenomenon with unique nuances, because it involves people from the same ethnic and religious groups, and often even have relatively close kinship ties. The only difference that stands out is the administrative area and boundaries of a city. This study aims to find the roots of inter-village conflicts that have occurred so far and identify local wisdom in South Sulawesi Province which can be used as a medium for conflict resolution and efforts to build social harmony in society. The research method used is qualitative through in-depth interviews, observation and documentation. The results showed that most of the inter-village conflicts were triggered by trivial issues that were personal in nature and then turned into more communal ones by highlighting differentiating identities based on regional boundaries so that they turned into inter-village conflicts. The inter-village and inter-village conflict resolution model that has been developed uses a customary approach, in which the peace agreement process is followed by the determination of customary sanctions that will be applied to parties who violate the agreement.

Keywords: *Social Harmony, Local Wisdom, Inter-City Conflict, Model, Conflict Resolution*

Abstrak:

Konflik antar desa di Provinsi Sulawesi Selatan adalah sebuah fenomena konflik dengan nuansa yang unik, karena melibatkan masyarakat dari kelompok etnis dan agama yang sama, Bahkan tidak jarang memiliki ikatan kekerabatan yang relatif dekat. Perbedaan yang menonjol hanya wilayah administrasi dan batas wilayah suatu kota. Penelitian ini bertujuan untuk menemukan akar konflik antar desa yang selama ini terjadi dan mengidentifikasi kearifan lokal di Provinsi Sulawesi Selatan yang dapat dijadikan sebagai media resolusi konflik serta upaya membangun harmoni sosial masyarakat. Metode penelitian yang digunakan adalah kualitatif melalui wawancara mendalam, observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa konflik antardesa kebanyakan dipicu oleh persoalan sepele yang bersifat personal lalu berubah menjadi lebih komunal dengan menonjolkan identitas pembeda berdasarkan batas wilayah sehingga berubah menjadi konflik antardesa. Model penyelesaian konflik antardesa dan antar kampung yang telah dikembangkan adalah dengan menggunakan pendekatan adat, di mana proses kesepakatan damai diikuti dengan penetapan sanksi adat yang akan diterapkan kepada pihak-pihak yang melanggar kesepakatan.

Kata Kunci: *Harmoni Sosial, Kearifan Lokal, Konflik Antar Kota, Model, Resolusi Konflik*

INTRODUCTION

The pluralism of Indonesian society, especially in the urban areas of South Sulawesi Province, cannot be denied anymore. Society's life is always dynamic, causing conditions in society to always change, from social cohesion, tension, to divisions that often color the dynamics of their lives. The condition of society consisting of various backgrounds means that each individual in a community group has different characters, attitudes, characteristics and views on life. Even though there are similarities in society, the opportunities for social conflict are still large (Abdullah, 2016).

Conflict occurs in all aspects of relationships, whether in the form of relationships between individuals, between individuals and groups, or between groups and groups. Talcott Parson views conflict as a social form that can use the concept of socialization which creates tension and conflict which can explain conflict (Sugiono, 2021).

Conflict is conflict or friction in society experienced by individuals with individuals, individuals with groups, and groups with groups, as well as conflicts within the individuals themselves. Conflict and society are like two sides of a coin that cannot be separated because conflict can lead to integration and vice versa (Abdullah, 2016).

In addition, the phenomenon of conflict is a causal phenomenon, has its own causes and brings consequences to life. The conflict referred to here is a fight between residents that occurred in urban areas of South Sulawesi Province. The factors that influence the occurrence of these conflicts are both trivial things and vice versa. The factors underlying the conflict have their own diversity. As a result, they often take anticipatory actions and fight against (Sugiono, 2021).

Every society will live peacefully if social relations between its members take place regularly, in accordance with applicable values and norms. That is, every social relationship in society is not disturbed, but everything runs in harmony and order. On the other hand, if the interaction or relationship deviates from the applicable values, norms and behavioral guidelines, then social relations will be disrupted and as a result social life will become chaotic. Irregular social relations will result in conflict. Conflict is a situation where the process of social interaction takes place without regard to the values, norms and rules that apply. People who act arbitrarily will lead to disputes, conflicts, chaos and disharmony. In rural communities, contact or relationship is the basis of all social processes. Competition or rivalry is a form of peaceful social struggle, which occurs when two parties compete to achieve the same goal or goods. Struggle occurs to gain status, increase status and to gain power (Abdullah, 2016).

Below we will present the sociological theory of contemporary conflict represented by four schools of thought, namely the school of thought (Ralph Dahrendorf and Lewis Coser), the humanist school (Herbert Blumer and Peter Berger), the critical school (Bourdieu and Jurgen Habermas), and the school of thought (Bourdieu and Jurgen Habermas). multidisciplinary school (Johan Galtung and Anthony Giddens) (Sugiono, 2021).

The methodology used by positivists is value-free, universal, ahistorical, macro-analytical and objective. The theory discussed is structural conflict: Dialectics of authority conflict and function conflict. Adherents of this school analyze the dynamics and shifts in institutional social structures and conflicts over power struggles. The characters are Ralph Dahrendorf and Lewis Coser. Dahrendorf calls his conflict theory the sociology of dialectical conflict which explains the ongoing process of distribution of power and authority among coordinated groups. Social reality, for Dahrendorf, is an endless cycle of conflict over authority from various types of coordinated groups in a social system. Dahrendorf believed that there would never be a society without conflict and consensus. So there will be no

conflict without prior consensus. Conversely, conflict can produce consensus and integration. Dahrendorf seems to have taken a position somewhere in between.

For functionalists, he emphasizes that social systems are organized through voluntary cooperation or consensus between the two. For supporters of conflict theory, he emphasizes that society is held together by imposed restrictions. That is, a number of positions in society are the delegation of power and authority from one party to another. It is this fact of social life that brings Dahrendorf to his main thesis that the division of authority is a determining factor for systematic social conflict (Sugiono, 2021). In building his thesis, Dahrendorf used Marxian theory of class struggle to develop a theory of class and class conflict in analyzing modern industrial society. According to him, class does not mean ownership of the means of production (as did Marx) but ownership of power, which includes the legal right to control others. Class struggle in modern society, both in a capitalist and communist economy, in a free and authoritarian government, revolves around the control of power (Sugiono, 2021).

Dahrendorf's thesis is a critique as well as a refinement of Marx's thought which tends to emphasize only the economic aspect as the dominant factor. According to Marx, conflict occurs because of an imbalance in material ownership by society resulting from over-exploitation carried out by groups who own capital (capitalists) against groups who do not have it (lumpen proletariat), resulting in a gap between those who have and those who have, which has not widened (Sugiono, 2021).

THEORITICAL STUDIES

Based on humanist sociological theory which was developed as a response to the macro analysis of structural functionalism. This theory is useful for analyzing societal conflicts, micro conflicts or conflicts between individuals and individuals against groups. The theories in this school are symbolic interaction theory and social construction theory. The earliest figure in the theory of symbolic interactionism was Herbert Mead, who combined the philosophies of pragmatism and psychological behaviorism. His very important work is *Mind, Self, and Society* (Muradi, 2019).

Mind or thought defined by Mead as a process of a person's conversation with himself, is not found within the individual; thinking is a social phenomenon. Thought arises and develops in social processes and is an integral part of social processes. Social processes precede thought, social processes are not the product of thought. Special characteristics of thought is the ability of an individual to evoke in himself not only one response, but also the response of society as a whole. Mead also views the mind pragmatically, namely that the mind involves thought processes that lead to solving problems and enable humans to do things more effectively in life.

Self or self is the ability to accept oneself as an object. The self presupposes a social process: communication between people. Therefore, the self is another aspect of the overall social process of which the individual is a part. Finally Mead said, "Only by taking on the roles of others can we return to being ourselves (Muradi, 2019).

The self, according to Mead, is basically a social process that takes place in two distinct phases, namely "me" and "I". "I" is a spontaneous response to another person. "Me" is a general acceptance of other people. Social control is formed because of the superiority of "I" expressions compared to "me" expressions. Society or social means the endless social process that precedes mind and self. According to Mead, society has an important role in shaping the mind and self. Society reflects a series of organized responses which are taken over by individuals in the form of "I". At a more specific societal level, Mead defines social institutions as "shared responses in a community" or "habits of community life". According to him, there are social institutions that are oppressive, stereotypical, and ultra conservative.

The term symbolic interaction is Herbert Blumer's original contribution through his article *Man and Society*. He mentions seven basic principles of this theory, as follows:

- a. Unlike animals, humans are equipped with the ability to think (Muradi, 2019).
- b. The ability to think is formed through social interaction.
- c. In social interaction, humans learn the meanings and symbols that make this possible learn meanings and symbols using their thinking abilities they are special.
- d. Meanings and symbols enable humans to carry out specific actions and interact.
- e. Humans are able to change the meaning and symbols they use in their actions and interactions based on their interpretation of the situation.
- f. Humans are capable of modifying and changing policies, partly because their ability to interact with themselves, which makes it possible they examine a series of action opportunities, assessing their advantages and disadvantages them, and choose one from a set of action opportunities.
- g. Interrelated patterns of action and interaction will form groups and public.

According to Poloma, the premise of Blumer's symbolic interaction theory rests on (Muradi, 2019).

1. Humans act towards something based on the meanings that exist in him, namely something for him.
2. The meaning comes from one's social interactions with other people.
3. These meanings are refined during the process of social meaning.

So, collective action in society is caused by symbolic interaction. Through the symbols that they interpret together, it is conveyed to other parties. The symbol that is commonly used is language, whether spoken, written, or sign language. Sociology of conflict uses symbolic interaction analysis to view various conflict phenomena on a micro scale and in more specific environments. Symbols can be interpreted in various ways by each actor in social interaction. Negative meaning in the form of hatred will lead to prejudice and hostility.

This symbolic interaction theory can also be used to analyze religious conflicts. Some religious symbols that are understood differently between one community group and another often give rise to conflict. To show hostility (hostile feeling) from one group to another group, apart from committing acts of violence, it is also carried out with symbols that discredit the opposing group (Muradi, 2019).

RESEARCH METHODS

This research method uses a qualitative approach, with data collection techniques through literature/document studies. Documents are past events. Documents can be in the form of writing, pictures or someone's work. The data obtained is then processed, presented and then conclusions are drawn. This data analysis is called data processing and interpretation. The researcher then explores and/or photographs the situation thoroughly and in depth.

RESULTS AND DISCUSSION

The Phenomenon of Inter-City Conflict in South Sulawesi Province

One typology of conflict that occurs successively between cities in South Sulawesi Province is conflict between cities or regions. Most of these conflicts are caused by trivial problems, for example just a matter of colliding with each other at a party, the noise of motorbikes when passing on the road in a neighboring village, mutual sarcasm between young people, losing in a football match or other things. young generation disputes (Hendricks, 2020).

However, conflict between villages cannot only be seen from the trigger of the conflict, in several cities where conflict has occurred, they have a long history of conflict and can be traced to various problems that are the roots of difficult conflicts. to separate from this entity. There are villages that have perpetuated conflict for generations for reasons of village pride and honor, where the younger generation is told heroic things about their parents' disputes with neighboring villages (Hendricks, 2020).

Based on South Sulawesi Regional Police's records throughout 2022, there were 60 cases of clashes. This incident occurred in almost all of South Sulawesi Province and involved certain cities such as the city of Makassar which has a history of prolonged conflict. The following data presents several incidents that resulted in fatalities and injuries (Hendricks, 2020). Meanwhile, at the beginning of 2023 alone, there have been 5 cases of clashes. Based on the data collected, the biggest conflicts occurred between cities which resulted in 24 residents' houses and three motorbikes being burned in Makassar on Friday 19 May 2023 around 21.00 WITA. From the results of research and in-depth interviews conducted throughout the research process, the roots and sources of conflict between cities can be categorized in the following problems;

1. History of Settlement and Territory

Historical claims on land ownership and tenure rights are in many cases often used as a reason for demanding the return of land or land. Along with the times and the growth of space driven by the need to build, land that was originally an area without designation has become smaller due to the presence of various physical buildings accompanied by an increase in land value or price. Faced with various limitations, historical claims appear to be a valid and effective way to reach limited resources, especially when the function of local government in civil rights matters is confusing and creates uncertainty. Makassar City Boundaries, for example, namely Kelurahan Boundaries and Village Boundaries which are not resolved often become a problem that arises when violent conflicts occur. The Makassar region has not been completely separated from the bonds of royal government which are bound to relatively smaller territorial units (Hendricks, 2020).

2. Transformation of Violent Romanticism

Whether we realize it or not, the spirit of violence packaged through heroic stories from generation to generation has helped shape a naive awareness of violence. The roots of conflict that are unresolved and remain in the collective memory of citizens give rise to actors in every period of conflict that occurs, where each actor always tells the story of their struggle or resistance to children and teenagers. The violence that has occurred so far has received support and justification from parents, which is characterized by defense of the perpetrators of violence (Hendricks, 2020).

3. Low Law Enforcement

In many cases of violent conflict that occurred in South Sulawesi Province, the perpetrators revealed that basically they were citizens who had awareness and obeyed the law. Criminal incidents that initially originated from only a handful of people, both perpetrators and victims, over time were caused by the low social and cultural sensitivity of the security forces so that it seemed slow in handling them, often becoming a source of anger. among citizens it even tends to be regarded as neglect and unfair treatment.

In cases of chronic conflict, the perception of perpetrators of communal violence that the security forces are unfair or indiscriminate clearly states that the security forces are only firm and fair in taking action if the victim is an opponent or enemy, whereas if the opposite

happens, the security forces tend not to fair and tolerable. In the case of violent conflict in South Sulawesi Province,

The community suspects that the police do not understand affirmative law enforcement (partisanship in special cases). Officials are also often judged to be negligent about circumstances based on their inconsistency in carrying out the Declaration on the Prohibition of Carrying Sharp Weapons and Other Dangerous Objects, this is evidenced by repeated cases of violence. There is no deterrent effect on perpetrators of violence (Hendricks, 2020).

4. Employment and Labor Force

The inability to meet the needs of daily life in conditions of life that tend to be consumptive and the temptation of the product market that is present in the personal space every day tends to cause complex feelings of downturn and frustration. This situation is most likely to occur when access to livelihood systems or employment is limited by insufficient capacity. Limited access to work due to the gap between skills and certificates held. Agricultural land resources which continue to decrease due to the change in function and designation, make it difficult for the workforce to obtain work in this sector, while the service and industrial sectors in these two regions are relatively unable to accommodate the existing workforce. As a result of this situation, stress and frustration, especially if it occurs over a relatively long period of time and is experienced by many people, is a factor that influences the growth of crime as a shortcut to fulfilling desires that cannot be achieved naturally. . Crime is of course an effective tool in fueling violent conflict. In the province of South Sulawesi, namely the low level of education and the high unemployment rate, this has become fertile ground for violent conflict (Hendricks, 2020).

5. Shifting Scale of Conflict

Often the community in general expresses surprise and seems incredulous as to why an event that seems trivial and involves very personal actors, in a short time turns into a violent conflict involving the people of one village facing the people of another village as enemies. Apart from the issue of security enforcement as explained in the previous section, the shift in the scale of personal conflict to communal conflict that occurred in Selatub Sulawesi occurred in a unique way, namely through the activation of communal symbols and even by utilizing the naive awareness inherent in society. public awareness space (Hendricks, 2020).

6. Public Spaces and Youth Development

The limited public space as a vehicle for self-expression, especially for the younger generation, encourages them to express themselves in other spaces which are also limited by the rights of others, which of course creates a backlash. In Makassar City, for example, where available public spaces in areas where conflicts often occur are relatively limited, as a result roads become public places to express themselves especially at night, so that the use of highways as a public area often becomes a provocation in the form of the use of motorized vehicles. crossed. followed by shouts of obscenities which became the trigger for collective anger. One form of public space for the younger generation is sports and arts facilities which are relatively minimal or not properly available.

7. Bias and Distortion of Information

Both bias and distortion of information are actually something that is often found both in conflict situations and normal situations, whether intentional or not. However, in a conflict situation, the information obtained in an unequal manner can lead to conflicting data which

will greatly affect the decisions taken. Data conflicts, in addition to the existence of erroneous information, whether intentionally manipulated for the interests and benefits of the parties who produce the information, whether in the form of twisting facts, confusing information, even through print and electronic media that are. war journalism.

Information bias and distortion also arise due to translation errors information received. Based on records of various cases in the field, regarding the violent conflict that occurred in Sigi District, the media used to spread biased or distorted information usually comes from: rumors or word of mouth which sometimes take the form of gossip, illegal SMS, and print media. and electronics (Hendricks, 2020).

Local Wisdom in Searching for Peace

As a regional entity with diverse cultural patterns and influenced by various ethnicities, South Sulawesi Province actually has a wealth of local wisdom regarding conflict resolution mechanisms. Apart from the existing theoretical conflict resolution models, it must also be remembered that the Indonesian nation is a large nation and has cultural diversity. Each culture has its own wisdom in dealing with the life problems it faces, including wisdom in resolving conflicts. This kind of wisdom is often called local wisdom. Apart from being open and dynamic, it turns out that local culture also has strength and influence that is limited to the area where it lives and develops.

Like *pela* and *gandong* in Maluku, only 20% of countries have *pela* and *gandong* relations. So when all the countries in Maluku experienced conflict, the *pela gandong* ties which were only limited to a few countries lost their strength and influence to resolve violent conflict. The *Baku Bae Maluku* movement is essentially a universal *pela gandong* movement that covers all countries in Maluku. The *bae bae* movement frees itself from the boundaries that exist in the bonds of *pela gandong*. Resolving conflicts using local customs or local wisdom is very appropriate because so far this has become a culture in society. Therefore, local wisdom is something that is deeply rooted and is usually not only profane oriented, but also sacred oriented, so that its application can be more quickly 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 are no latent conflicts hidden in society. In Makassar City, there are actually many community-based conflict resolution mechanisms. One of them is the local wisdom of *Nosarara Nosabatutu*.

Although these local values are still debated by some traditional leaders, these values are actually the noble heritage of the tribes that inhabit South Sulawesi Province. Now administratively the region has been divided. The values of *Nosarara Nosabatutu* are original ideas born from local wisdom that should be used as a form of conflict resolution with good institutionalization. *Nosarara Nosabatutu* is an idiom which means everyone in it is one, all brothers. This concept is the concept of multicultural life which used to be part of a form of ethnic openness towards newcomers.

Alternative Conflict Resolution Models

Based on the results of interviews conducted during the research period, it appears that many efforts have been made to resolve conflicts in South Sulawesi Province. However, the results of all forms of conflict resolution appear to be ineffective. Most of the conflict resolution is ceremonial in nature and only limited to mediation and conflict resolution but is not accompanied by efforts to create peace through development, resulting in these efforts also being unsuccessful. If we look closely at the pattern of approaches that use the hands of the security forces, through signing an understanding and peace it is less effective (Ilyas, 2014).

The results of the study show that conflict resolution carried out by local governments in collaboration with security forces is still limited to solutions based on a more conventional and legal approach. Meetings and mediation carried out by government officials seem to only involve the parties in conflict and their respective parents. With this perspective, the regional government considers this conflict problem to be just an ordinary crime, so that the resolution process depends on the police and only involves both parties. A perspective like this shows a simplification of what is happening in the region. Apart from that, the assumption that there were provocateurs in the sense of the parties that were the driving force for the prolonged conflict shows that the entry of violence in this area occurred through the hands of outsiders. Even though these accusations are rather vague, if examined further from the point of view and perspective of regional security, the allegation that there are parties involved in the conflict is quite reasonable. There are a series of events and political events that often accompany it (Ilyas, 2014).

However, what should be observed is the vulnerability of society to issues raised by provocateurs who are suspected of triggering conflict, which could have been avoided if society had an early detection system for issues that were not true. Communities in general do not yet have an early warning system that is able to quickly detect the truth of information by clarifying it to parties who have so far been considered vulnerable to problems (Ilyas, 2014).

CONCLUSION

The results of the analysis show that the roots of violent conflict that have the nuances of inter-village and inter-village conflict that occurred in South Sulawesi Province are; 1) History of territories and settlements based on past royal territories and unclear territorial boundaries between cities or regions. 2) Violent transformation that lasts from generation to generation. 3) Low law enforcement by the authorities in resolving ordinary criminal cases involving personal matters. 4) The high unemployment rate is due to the limited formal employment opportunities available while the younger generation relatively does not have the ability to become an entrepreneur and are increasingly avoiding the agricultural sector because they are considered less prestigious and less productive. 5) There has been a shift in the scale of personal violent conflict towards communal conflict. 6). The lack of availability of public space as a space for the expression of the younger generation and the lack of guidance for the younger generation to be more productive. 7). Information bias and information distortion.

Efforts to resolve conflicts that have so far been pursued through reconciliation efforts by taking the path of formal meetings involving community leaders and local government have not been able to resolve conflicts that occur between villages and between villages. However, one model of conflict resolution that is considered quite effective is to use a customary approach, in the form of a peace agreement by stipulating customary sanctions that will be applied to parties who violate the agreement. This model can succeed on the condition that customary institutions in every city in South Sulawesi Province must be active and their membership or customary stakeholders are figures who have charisma and are most respected by residents and are free from political determinants in South Sulawesi Province.

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