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LOCAL AWARENESS IN PREVENTING POTENTIAL CONFLICTS IN SOUTHEAST SULAWESI

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INTRODUCTION:

Indonesia is a multi-ethnic nation in a vast territory stretching from Sabang to Merauke with various custom, languages, and religions. Every ethnic group in Indonesia, which number in the hundreds or even thousands, has a wealth of thoughts, attitudes, and behaviours embodied in various cultural forms. This form of pluralism of Indonesian society is, in descriptive facts, acceptable. Still, prescriptively in some cases, this plurality is often considered as a vital complicating factor, namely being prone to horizontal conflicts, as there have been frequent conflicts between groups in various regions in Indonesia. Positive relationships in Indonesian society are crucial in building social harmony. But in reality, relations between groups do not always well made, as various problems arise in the relations between these groups. (Anwar et al. 2015:1).

The people of Southeast Sulawesi has a multidimensional culture and aspects of language and religion so that the plurality aspect becomes the character of this region. This diversity aspect is a manifestation of the integrity of the area itself. It is a consequence of the plurality and multidimensional aspects of the people of Southeast Sulawesi. For this reason, the transformation of local wisdom through education becomes an alternative to rebuild the nation's independence in today's global era. Often Local wisdom is conceptualized as local policy, local knowledge, or

local genius. Local wisdom is the attitudes, views, and abilities of a community in managing its spiritual and physical environment, which gives the community resilience and strength to grow in the area where the community has existed. In other words, local wisdom is a creative answer to geographic-geopolitical, historical, and situational situations that are local.

Southeast Sulawesi is also one of Indonesia's provinces with ethnic diversity because this ethnic diversity causes this area to be a multicultural (multicultural) area. Empirically, Southeast Sulawesi is inhabited by various ethnic groups scattered throughout the regencies/cities in the Southeast Sulawesi peninsula. Apart from the Tolakinese, Munanese, Butonese, and Buginese ethnic groups, the tribes that also seem to live in this area are other tribes, such as Moronenenese, Torajanese, Balinese, Javanese, Bataknese, and others in the domains of government, education, the market economy, and other informal sectors (Syahrun, 2017).

The people of Southeast Sulawesi have a multidimensional culture and aspects of language, religion, and ethnicity so that the plurality aspect becomes the character of this region. The diversity dimension above is a manifestation of the integrity of the nation itself. It is a consequence of the plurality and multidimensional aspects of Indonesian society. For this reason, the transformation of local wisdom through education becomes an alternative to rebuild the nation's independence in today's global era. Often Local wisdom is conceptualized as local wisdom, local knowledge, or local genius (Syahrun: 2017). Local wisdom is the attitudes, views, and abilities of a community in managing its spiritual and physical environment, which gives the community resilience and strength to grow in the area where the community exists. In other words, local wisdom is a creative answer to locally geographic-geopolitical, historical, and situational situations.

Exploring and re-instilling local wisdom inherently in society can be said as a movement back to its basis of regional cultural values as part of an effort to build a national identity and filter in selecting other cultural influences. These local wisdom values necessitate a strategic function for shaping the nation's character and identity and prevent reoccurring conflicts.

THE CONCEPT OF LOCAL WISDOM:

Local wisdom is also frequently referred to as local colour (Soebadio, 1986: 23), which is the ability of a community to actively absorb, select, and cultivate a foreign influence so that a new creation is born. It means that local wisdom is one way for a society to maintain its community and cultural continuity. Local wisdom has six dimensions, namely (1) a dimension of local knowledge, (2) a dimension of local values, (3) a dimension of local skills, (4) a dimension of local resources, (5) a dimension of local decision making, and a dimension of local group solidarity.

Derivatively, the term local wisdom consists of two words, namely wisdom and local. The word "wisdom" means sagacity, while the word "local" means the tribe itself. Local wisdom is defined as a human effort in using cognition to act and behave towards something, object, or event that occurs in a particular space (Sibarani, 2012:112).Local wisdom is traditional values that inspire humanism and cultural uniqueness growth living in a particular environment. The philosophy of local wisdom is a matter of moral messages and values of optimism. Local wisdom grows and

develops in an area or region then expands and enlarges until its truth is recognized as universal truth.

CONCEPT OF CONFLICT:

According to Dahrendorf, the source of conflict is the relationship of institutionalized authority within imperatively coordinated associations. This power of relations built by the dominant group within the association. Conflicts arise because of differences in objective interests between the dominant group (the controlling party) and the dominated group (the controlled party) in certain situations.

While structural functionalism theory views society as in a static condition, in conflict theory, they are seen as always in the process of change that marked continuously among its elements. The central concept is authority and position. Power and authority always place individuals at the top and bottom parts of every structure (Ritzer, 1992: 30-32). Furthermore, Ritzer stated:

"Because power always separates strictly between the ruler and the controlled, there are always two opposing groups in society. Each of these groups is united by different binding interests, which substantially contradicts between the groups. This conflict occurs in a situation where the ruling group tries to maintain the status quo while the ruled group tries to bring about changes. This conflict of interest exists all the time in every structure. Therefore, legitimate power is always in a state of danger from those who are anti-status-quo. The interests in a particular group are always assessed objectively by the group concerned and always coherence with the position of the individuals belonging to that group. An individual will behave and act in the prevailing ways and those expected by his group. In a conflict situation, an individual will adjust to the role envisioned by his group, which Dahrendorf calls a latent role.".

According to Kriesberg (2000), there are at least three variants used in conflict, namely (1) conflicting characters, such as the level of organization and cohesiveness, (2) the nature of the conflicting objectives, such as whether the conflict occurs due to land tenure, money struggle, or mere disputes over simple matters that are considered of high value to certain parties, (3) the means or methods used, such as variations from overt coercion, threats, to persuasion.

CAUSES OF CONFLICT IN THE COMMUNITY:

In this paper, several factors that cause conflict among the community are presented, namely as follows:

1. Clannish
   In areas stricken by inter-ethnic / ethnic conflict,sometimes the trigger is only a trivial problem.According to specific ethnicities/tribes, it is an insult or harassment of the custom or norms that the tribe adheres to and believes in. The problem becomes widespread and involves all ethnic/ethnic groups, which then causes inter-ethnic war tribe (Hafsah et al. 2018).
2. Poverty, Inequality and Globalization
   Poverty and inequality have turned out to be social problems that can lead to conflict. Poverty can be divided into two types: natural poverty and structural poverty. Natural poverty can be said to be "poor by its root". People who live in fertile land will tend to be more affluent than

those who live in a barren land. Meanwhile, structural poverty is created poverty. It happens when the authorities issue policies that impoverish their people. The second type of poverty has a higher potential for conflict (Hafsah et al., 2018).

3. Humanity Violation

Conflict will arise if there is discrimination between ethnic groups or groups in society. It happens when one group is treated differently just because of religion or something else. The degraded group will look for ways to be heard, recognized, and treated the same as others. An atmosphere like this will again encourage conflict in the community(Hafsah et al., 2018).

CONFLICT PREVENTION BASED ON LOCAL WISDOM:

Local wisdom is the cultural intelligence possessed by every civilized society with politeness, honour, dignity and human culture. Local wisdom is essential as a source of knowledge in learning & education.Cultural diversity is a precious national treasure. Unmanaged diversity can lead to various problems such as those that have occurred and faced in different regions in Indonesia. In fact, diversity can be used by certain groups negatively for purposes of instability. Cultural diversity in Southeast Sulawesi as the embodiment and actualization of culture contains values and meanings of local wisdom aimed at perpetuating togetherness to create peace in the order of people's lives.

One of the local wisdom in the Southeast Sulawesi region that grows, develops, and coexists together is the aspect of language and culture. Language speakers of various ethnicities and tribes in Southeast Sulawesi live in harmony, peace, and even respect, respect each other, help each other in various aspects of life.Here, some local wisdom from various ethnic groups in Southeast Sulawesi is described that can be used to prevent conflict in the community. The local wisdom of each ethnicity can be described as follows.

LOCAL WISDOM OF TOLAKINESE PEOPLE:

The Tolakinese ethnic group has a Tolaki culture in the form of noble cultural values used as a guide and a philosophy of life, which is poured into powerful imagery, such as the noble value of O'sara, which means obedience and loyalty to the decisions of customary institutions. Also, there is the cultural value of Kohanu (shame culture), the core of each Tolaki community's self-defence, which always guards wherever they are in their actions. Merou's noble value is a culture of courtesy and social order, which guids in attitude, behaviour that is polite and courteous, respecting fellow humans.

All of these values are aimed at gaining peace and peace in life by the Tolakinese people. Apart from that, the following expression is also known as:

Inae merou, nggoietoano dadio toono ihanuno
(Whoever is polite, then surely other people will be polite to him a lot.)
Inae kosara iee nggopinesara, Inae lia sara iee nggopinekasara.
(Whoever obeys the customary law, then he must be protected and defended by law.

However, whoever does not obey customary law will be subject to sanctions or penalties (Hafsah 2018).This expression has a profound meaning for the life of the Tolakinese people. Everyone is expected to live and behave by the norms and custom that live in society. A person will get a good assessment from society if his attitude and behaviour are by the prevailing norms. On the

other hand, a person will receive an unfavourable or negative evaluation if the person often commits random acts contrary to the prevailing norms.

Other expressions, namely:

> Inae kona wawe le nggo modupa oambo
>
> (whoever is good-natured will get the goodness).

The Tolakinese people also know the samaturu(mendulu rongga mepokoo'aso), a culture of unity, mutual assistance / mutual assistance, and taa ehe tinua tuai (culture of pride in dignity and identity as Tolakinese people). The Tolaki people also know Kalosara, a symbol of civilization that can unite various issues that can elevate their dignity and honour. Kalosara culture is born from the mind, reflected in creating a sense and intention that underlies tranquillity, prosperity, togetherness, and the refinement of social interactions in society.

Philosophically, the Tolaki Tribe has established a cultural framework in the form of a life philosophy, which is a translation of the Kalosara culture, expressed as follows:

> Medulu mbenao   = one in the soul
>
> Medulu mbonaa   = one in the constancy
>
> Medulu mboehe   = one in the will/purpose.

LOCAL WISDOM OF BUTONESE PEOPLE:

The Butonese are familiar with regional language and literary cultures with high noble values, such as kabanthi, namely songs containing advice, wisdom, educational values, aesthetics, ethics, and religious values. Besides, the Butonese culture also recognizes the following expressions:

Poromu yinda saangu pogaa yinda koolota (United but untouchable, parted but no space in between)

Yindayindamo arataa somanamokaro (Willing to sacrifice oneself for the safety of the nation/region)

The Buton culture has a Bhinci-Bhinciki Kuli philosophy whose meaning is spelt out in the Sara Pataanguna or four legal bases, namely:

> Pomaa – maasiaka , namely loving each other, loving each other, loving each other.
>
> Poangka - angkataka,namely mutual respect, value, and prioritize each other.
>
> Popia – piara , namely mutually care for, respect each other, love or serve each other.
>
> Pomae – maeaka,namely mutual fear or reluctance to violate the rights, respect for others.(Syahrun, 2017).

LOCAL WISDOM OF MUNANESE PEOPLE:

The Muna community knows a culture with high noble values, wisdom, ethical and aesthetic values, moral and religious values.

In Muna, three teaching philosophies must be adhered to, namely:

1. Sarano toba

   This philosophy consists of 9 precepts (4 obedience, 4 oaths, 1 pledge).

   4 obey, namely: 1. obey the father, 2. obey the mother, 3. obey older siblings, 4. obey and love the younger siblings.

   4 oaths, namely: 1. to regret, 2. to distance, 3. to negate, 4. to let go everything that has been sinned.

   1 pledge, namely: Believe in Allah SWT the God Almighty and Prophet Muhammad SAW as the messenger.

2. Feilino Wuna,namely the code of conduct:

1) Dopandehao wuto (know yourself).
2) Dopomoo-moologho (to love each other).
3) Dopo pia-piara (to protect each other).
4) Dopo angka-angkatau (mutual respect).
5) Dopo adha-adhati (remind each other of custom).

3. Feelino dopoliwu (the principle of the nation), namely:
   a. Koemo arataa sumanomo badha, (the body is more important than property).
   b. Koemo badha sumanomo liwu, (let your body suffer for the sake of the country).
   c. Koemo liwu sumanomomsara, (let the country perish for the sake of government).
   d. Koemo sara sumanomo adhati, (let the government dissolve for the sake of law).
   e. Koemo adhati sumanomo agama, (let the law be dissolved for the sake of religion).

Feeilino Wunaor the Behavioral Law, namely know yourself, who I am from, where I came from, and able to put yourself in the Muna community in reasonable situations and conditions. Feelino dopoliwu or the principle of challenging the existence and use of property, the presence and use of our bodies, the presence and allotment of the country, the presence and use of government organizations, the existence and benefits of customary rules or laws, the existence and benefits of customary rules or laws, the presence and enforcement of religious rules, teaches to adherents to always be reflective as God's creatures(Syahrun: 2017).

LOCAL WISDOM OF BUGINESE PEOPLE:

The Bugis ethnic group knows the Siri' 'Na Pacce' culture. In South Sulawesi's society (Bugis, Makassar, Mandar, and Tana Toraja ethnic groups), a term reflects the people's identity and character, namely Siri''Na Pacce. Etymologically Siri' 'means shame (dignity), while Pacce or in the Bugis language, is called Pesse, which means: painful/spicy (hard, strong stance) (Hayati, 2012). Therefore, Pacce implies a kind of emotional intelligence for sharing other individuals' pain or distress in the community.

Siri' 'Na Pacce as principal of Siri' 'slife. Siri''is defined as shame and self-respect. For the people of South Sulawesi, Siri' 's concept in the form of a life principle that has been ingrained and manifested in daily life in the form of mutual respect, mutual cooperation, maintaining family honour, custom and others. Pacce as the principle of solidarity of the Makassar Bugis individual and points to getteng, lempu, acca, warani (firm, straight, intelligent, brave) as the four main characteristics that determine the presence or absence of Siri'.(Hayati, 2012).

Siri', the concept of legal awareness and philosophy of the Bugis-Makassar people, is considered sacred. Siri', na Pacce (Makassar language) or Siri', na Pesse, (Bugis language) are two words that cannot be separated from the Bugis-Makassar people's character in navigating life in this world. Highly sacred word, that if a person loses his Siri'' or De'ni gagaSiri' ', there is no longer any meaning for him to lead a human life.

In the past, the King and royal government in South Sulawesi ruled based on a governmental ethic called Sulapa 'appa' (the four directions of wisdom, namely Gettang (honesty), Tongang (truthness), warani (brave) and adele (fair). In the middle of the 'appa'sulapa, siri and pesse are establish. This ethic also applies in social life, called human with the heart of 'sulapa appa', namely humans who have self-respect, have a sense of solidarity, respect others and have a polite nature.

The life order of the multicultural society in the Southeast Sulawesi region is very encouraging. As a plural society in inter-community contact with a background of differences, they have lived in harmony and peace for a long time. Each ethnic group has sufficient solidarity with local wisdom to support creating a life of peace, comfort, and harmony between them. Therefore, language differences do not become an obstacle to involving themselves in broader interactions.

CONCLUSION:

The internalization of local wisdom with character and personality to prevent conflict in Southeast Sulawesi can be done in the following ways: (1) Internalization of character values through formal education in the form of learning local content in schools starting from elementary, junior high and high school levels /vocational/MA. (2) Knowledge of custom, the custom has the power from a social habit and influences one's 450ehavior to be morally evaluated. Simultaneously, the movement back to traditions is a moral movement that contains moral ideals so that all components of society can preserve the high-value cultural values (custom) of society so that the negative impact of change and globalization does not entirely erode the moral building of local communities. At the very least, this movement will warn us to keep local communities' cultural elements and custom to avoid extinction. (3) Increasing the role of traditional leaders, religious leaders and community leaders through customary institutions. Customary institutions function together with the government to plan, direct, synergize development programs so that they are by the values and custom of the habits that develop in society to realize harmony, harmony, balance, justice and community welfare. The current phenomenon is the lack of pride and concern for preserving the regional custom of each ethnic group in Southeast Sulawesi.

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