



Conflict Resolution of Remote Indigenous Communities (Overview of The Sociology Communication)

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Abstract

Conflict can be seen from two sides, it can be a weakness and a strength, the potential for conflict in remote indigenous communities is an old issue that cannot be resolved, conflict resolution from a sociological view of communication provides a new spirit that conflict can be controlled by means of interpersonal and intergroup approaches. This research method uses a literature study with a qualitative approach and data analysis using data reduction and data display. The results of the study explain that conflict resolution can work. When communicators approach traditional values that indigenous communities have and build trust between leaders, the dominant factor from the source of conflict is the struggle for power from the economy.

Keywords: Social Conflict, Sociology of Communication, Remote Indigenous Community.

1. Introduction

Conflict is defined as a form of collision/violence between humans that is visible or not. Epistemologically, conflict means a collision (Suparlan, 2014). Conflict is a dispute between two parties who fight over something or maintain values, demands related to status, power and sources of wealth (Munandar, 2019). Meanwhile, according to Wijaya, et.all (2015) Conflict is an interaction between individuals, groups and organizations that create opposing goals or meanings, and feel that other people are potential distractions to the achievement of their goals.

Many conflicts in society are 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 a mere wisdom. Fifth, social, economic and political conditions (Hamyana. Et.all, 2017).

Conflict is a social phenomenon that is all present in social life, so that conflict is inherent, meaning that conflict will always exist in every space and time, anywhere and anytime (Sumartias, 2013). In this view, society is an arena of conflict or an arena of conflict or integration that always takes place for the sake of an interest. According to Wallenstein (2018) there are four elements in every social conflict, (1) There are

two or more parties involved (2) There is a goal that is the target of social conflict (3) There are differences in thoughts, goals and actions involved to get or achieve goals that. (4) There is a conflict situation between two conflicting parties (Sipayung, 2016; Amin, 2017).

One of the figures who developed the conflict model, saw that human life in society is based on a conflict of power, which is not solely due to economic causes as stated by Karl Marx, but because of various aspects that exist in society; which he saw as a social organization (Peters, 2004). He further said that the organization presents an unequal distribution of social power to its citizens. Therefore, the citizens of a society will be classified into those who 'have' and those who are poor, in terms of social power or power (Brashares. et,all, 2014). Because the organization also limits various human actions, these restrictions can also only be carried out by those who have power. Those who are poor in power, affected by organizational restrictions by those in power, will be in conflict with those in power, conflict is seen as something that is endemic, or that always exists in human life in society (Huhman, 2006).

In remote indigenous communities, social conflicts often occur due to the intensity of the vastness of the territory, interests are always number one so as to provide space for people to disagree with each other. represents a social structure with homogeneous social attributes/identities. In the space of state power, there are a number of internal social conflicts, both latent (hidden) and manifest (realizing). In this case, the easiest example is the social conflict that takes place in the practice of government management due to the hierarchical exercise of authority in controlling development between the district, provincial, and central governments. This conflict, which mostly takes the form of a "conflict of authority", has surfaced since the decentralized government regulatory regime took full effect since Law (UU) no. 22/1999 followed by Law no. 32/2004 as a consequence of OTDA. Conflict between governments. Horizontal social conflicts also take place between sectoral departments in the central government, or between one district government face to face against another district government in a certain policy (Ardiyanti, 2016).

The existence of potential conflict within a person or group of people is marked by a feeling of pressure due to the actions of the opposing party. In that state, the perpetrator is unable to resist or resist it, and is not even able to avoid it. In such circumstances the perpetrator develops a latent feeling of hatred towards the opposing party. The feeling of hatred is accumulative by other actions that are detrimental to the opposite party. Deep hatred of the perpetrator who always loses usually manifests in the form of evading or running away from the other party. However, this hatred in general is usually expressed in the form of anger or rage, namely when the perpetrator who always loses can no longer avoid the choice of having to fight or die (Fahrurrozi, 2014),

Injustice and arbitrariness are usually seen by the actors concerned in relation to the concept of rights owned (property, identity, honor, safety, and life) by the individual, family, relatives, and community or society. Any violation or confiscation of property rights committed by a person or group of people will be accepted by a person or group of people who have these rights, if it is in accordance with the norms and cultural values prevailing in the local community, or should be so. However, it

cannot be accepted by the person concerned, if the act is not in accordance with the prevailing cultural norms and values.

Therefore, this study examines how conflict resolution in remote indigenous communities is viewed from the sociology of communication.

2. Method

This research uses a qualitative approach with a general design, and changes or develops according to the situation in the field. As explained by (Gunawan, 2013) that "this method is also called the interpretive method because the research data is more related to the interpretation of the data found in the field". Furthermore, this research uses the literature study method, the research design is a literature study, usually global, not detailed, uncertain and very flexible. Thus the design is only used as an assumption to conduct research, therefore the design in qualitative research is flexible and open.

3. Result and Discussion

3.1 Tribal Traditional Values

The concept of "mutual carrying", which is about two basic and interrelated elements, has been used since the beginning of weaving until today. The concept suggests that although the most complex designs are woven into a single piece of cloth, its basic structure is formed by two sets of threads woven traditionally called warp and weft. Concept

This is evident in the Remote Indigenous Community conflict transformation system. One of the two basic elements is the tradition of family or neighborhood negotiations, which are usually facilitated by the elders. Another basic element is the attitude of togetherness in the spirit of humanity, to participate meaningfully in cooperation. The concept emphasizes associations and relationships, as well as a common goal, namely peace.

3.2 Conflict Transformation

When focusing on Remote Indigenous Communities, Indigenous Figures advise theorists to try as much as possible towards real life in all practicalities. Social reality in society must be taken seriously. Conflict must be seen as an event that is not isolated in its social context. When Remote Indigenous Community people sit down to Discuss conflict, the conversation usually covers all kinds of Relevant backgrounds and gets into other people's thoughts and intentions. Elders from families, clans, or states see their traditional goals in conflict resolution as moving away from accusations and counter-accusations, to soothe hurt feelings and to reach compromises that can help improve future relationships. They also think about values, aspirations, perceptions, and visions (Aziz, 2019; Seftyono, 2012).

In Remote Indigenous Communities , family ties and community networks continue to be respected, maintained and strengthened. When there is a dispute between the Different parties, priority is given to restoring the relationship. During the Settlement of disputes, which usually involves the supporters of the disputing party and the elders who are meant to discuss

The problem, the relationship is given the main attention. Relationship views According to the past, and current tension or conflict, and then The goal is to improve the relationship in the future. Indirect relationships are analyzed together with direct

relationships to see potential for cross-stitching, for example if each of the disputing parties is a musician, this similarity can be used as a convergent factor.

A western mediator can begin the exploration by tracing the steps of the parties back to the point of the initial conflict. But an Experienced Remote Indigenous Community elder, taking into account social realities, might start from an ancient point further back and try to establish a social frame of reference. He may ask questions such as: Who are you, and where do you come from? Describe your family relationship. Where are you big? What do you like to do Etc. It can Provide clues, not only about the immediate cause, but will Reveal old grievances, thereby offering a broader and deeper insight into the differences and similarities between the parties. Parties often have almost the same Needs, but different interests. They may also have similar or different ideologies and beliefs. Differences in age and power must also be considered (Faiz, 2020).

The immediate aim of such conflict resolution is to repair a broken or Broken relationship, and correct wrongdoing, and restore justice. Another objective is to ensure the full integration of the parties into their society again, and to adopt an atmosphere of cooperation.

Another long-term goal is based on the creation of kparakpor harmony in society. From experience it has been realized that tolerance is not consistently maintained

It is automatic, and must be purposefully aimed and pursued. People in West Remote Indigenous Communities are known for their local ad hoc gatherings called "moots" or "hosts", where conflicting parties arrive at Settlement mediated through the use of experienced Remote Indigenous Community elders. Indigenous leaders said that among Ndendeuli in Tanzania, mediators played an active role in conflict resolution by suggesting agreements and to the extent of pressuring the parties to accept them. Suppression can be done through talking or singing: Humiliating and mocking. This particular method may be used in acceptable contexts, and in cases where the cause of the dispute is self-evident. In an attempt to change the behavior of troublemakers, through Rituals or casual conversation, anti-social behavior and causes of conflict are humiliated, by gifted individuals making fun of others, in a joking manner (Munandar, 2020).

The negotiation method commonly used in Remote Indigenous Communities is the neighboring system, its success can be attributed to the simplicity of the elements, participatory nature, adaptable flexibility and complete relevance. It begins with a discussion by individuals in a social context about the disputes that arise. The context usually corresponds to the circumstances, for example, extended family or extended family, close neighbors or a larger environment, or a combination of family and environment or different parties from a country. It could also be a smaller or larger organization, for example, a school or a religious group. In this method, instead of leading the discussion towards Jealousy, or fault-sharing, it leads to solutions. Judges and mediators Make decisions based on the rules. They look forward to the future, to Improve relations - not only between disputants but across the Communities involved. Often the disputing parties are given space to make decisions.

3.3 Conflict Resolution Methods and the Role of Communicators

This type of discussion related to interests can develop naturally into a negotiation mode, which can be very effective. But if it turns out that all informal discussions and negotiations do not lead to a satisfactory solution of the underlying problem, real mediation can be used more formally. However, this formality does not come from professional accreditation. Mediators are sought from within the community or the community of related parties. Then people who enjoy social recognition for their experience and integrity are also sought. A mediator is often associated with one of the parties; so more than one mediator is used. Usually smaller or larger groups are used, consisting of people selected to resolve a particular conflict or an existing committee or board of mediators (Marina & Dharmawan, 2011).

Dignitaries are respected as trustworthy mediators throughout Remote Indigenous Communities, due to their accumulated experience and wisdom. The role of this mediator will depend on tradition, circumstances, and personality. These roles include: suppressing or manipulating as previously mentioned, making recommendations, providing judgments, making suggestions on behalf of parties, etc. The behaviors used are facilitation, through clarifying information, promoting clear communication, interpreting points of view, summarizing discussions, emphasizing relevant norms or rules, imagining situations if agreement is not reached, or repeating agreements that have been reached. Mediators can also remain passive, because they are there to represent important shared values. There is no predefined model, so they reserve the right to change their roles from time to time according to their needs at various times. The whole approach is flexible and dynamic, while every part of the conversation is related and influenced by the social context.

When the background of the conflict is explored, the social situation of each individual or party is considered. This is to form an impression of the interests and needs, aspirations and motivations of each party. From the very beginning of the conflict transformation there may be a tendency to better understand the inner motives of the parties. As the conversation progresses, there is an openness to feedback or influences from the social environment, which can lead to modifications in the perception or position of the mediator or the parties involved. And party constituents and social groups are respected. If one party feels insecure and acts unequivocally, the mediator helps by making the party aware that they will do so by being impartial in their role.

The decision-making process is characterized by consideration of the social importance of conflict resolution because social relations and internal solidarity are very important. At this stage, after seeing both sides, your community may suggest that you are the only party making this concession. Then it would be fair to expect you the other party to respond by giving a mutual concession on your part. The point is to make a fair exchange for public recognition.

Consensus search is the next important approach. This can develop into an extended quest, and it takes a lot of patience here. Each new consensual outcome confirms the validity and time-proven traditional value of this process. It also creates confidence that such jointly developed decisions will prove to be effective and long-lasting.

When an agreement is finally reached, the good news is shared with the relevant groups and communities. The agreement is then confirmed as a ritual social contract, which differs from one community to another. Affirmations can range from handshakes in public to elaborate ceremonies as required by tradition. The goal is to spread the word about the satisfactory outcome of conflict resolution. It also places an additional obligation on the parties to comply with the agreement (Purnomo & Dharmawan, 2007).

The community plays an important role by assisting the implementation of the agreement. From this stage, all parties and the whole community can check whether the parties really keep their commitments. If a party needs face-saving, empowerment, or encouragement, sympathetic community members often provide valuable help. Ineba Adat figures (Harfiyanto, 2015) said that the assistance was necessary because mediation had taken place between the rebel leaders and the surrounding community and these rebel leaders had to then be accepted back into their society without being labeled, as in the case of Biafran leaders during the Nigerian civil war. . The superiority of the social perspective in the process of transforming conflict into Ineba traditional leaders is evident because it leads to a deeper and shared understanding of the conflict. It also encourages acceptance of the goal of a satisfying relationship life after the conflict is resolved. This makes the transformation process participatory in the full sense because it involves more than just the involvement of the parties and the mediator. This further promotes a sense of belonging, which in turn, can contribute to restoration, maintenance, and relationship building.

4. Conclusion

Social conflicts that occur in Remote Indigenous Communities originate from the economic interests of the community, giving rise to efforts to defend themselves. This can be seen from the people who try to fulfill their lives so that there is a struggle for land for power. The economic interests of the community become the dominant factor in the occurrence of natural resource conflicts so that even the slightest trigger can lead to a wider conflict. Conflict handling in Remote Indigenous Communities is carried out through deliberation for consensus and also through the mechanism of communication sociology.

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