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The Implementation of Local Wisdom as an Ethnic Conflict Resolution

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Abstract

Lampung has a plural society from various background of social, politics, education and culture. This diversity can occur conflict between each other. It is common to happen an ethnic conflict in Lampung. One of the solutions to solve the conflict is mediated by applying local values in their daily life. This local value is known as piil pesenggiri which there are five principles of life in it. Each of these elements of value if it is essentially done well in society will create a peaceful and side-by-side life among ethnic in Lampung. It can be seen from the various conflicts that occur and the way they are resolved. One of them is in the district of South Lampung, where there is a conflict between indigenous and immigrant ethnic groups, namely between the people of Lampung and Bali. Conflicts that occur due to repeated friction and are not resolved completely. As a result of this, all societies together resolve the conflict by reviving local cultural values as unifying in daily life. This is also strengthened by the provision of a legitimate legal foundation by the local government in supporting the implementation of local cultural wisdom values.

La implementación de la sabiduría local como resolución de conflictos étnicos

Resumen

Lampung tiene una sociedad plural de diversos antecedentes sociales, políticos, educativos y culturales. Esta diversidad puede ocurrir conflicto entre sí. Es común que ocurra un conflicto étnico en Lampung. Una de las soluciones para resolver el conflicto está mediada por la aplicación de valores locales en su vida diaria. Este valor local se conoce como *piil peseng-giri*, que contiene cinco principios de vida. Cada uno de estos elementos de valor, si se hace esencialmente bien en la sociedad, creará una vida pacífica y paralela entre los étnicos en Lampung. Se puede ver a partir de los diversos conflictos que ocurren y la forma en que se resuelven. Uno de ellos se encuentra en el distrito de South Lampung, donde existe un conflicto entre los grupos étnicos indígenas e inmigrantes, es decir, entre los habitantes de Lampung y Bali. Conflictos que ocurren debido a fricciones repetidas y que no se resuelven por completo. Como resultado de esto, todas las sociedades juntas resuelven el conflicto reviviendo los valores culturales locales como unificadores en la vida diaria. Esto también se ve reforzado por la provisión de una base legal legítima por parte del gobierno local para apoyar la implementación de los valores locales de sabiduría cultural.

A. Introduction

Lampung is a province on the tip of Sumatra Island, Indonesia, which borders the Sunda Strait which separates from the island of Java. Lampung has many coastal beaches with beauty that are well known throughout Indonesia. Lampung is also famous for its natural products as coffee and pepper producers. Its location which is also located in the Sunda Strait is one of the potential of this province to be actively involved in trade routes. Economic development in Lampung is the main attraction for migrants to find jobs. In addition, after Indonesia's independence, Lampung was made as one of the destinations for the government's transmigration program. Following are some of the factors that support the development of Lampung to be multi-ethnic. Ethnic diversity in Lampung can no longer be dammed, so many immigrant tribes are finally living permanently down. Furthermore, inter-tribal marriages occurred which eventually gave birth to inter-tribal offspring.

The indigenous Lampung community themselves in their daily lives have local wisdom values that they believe to be a guideline in carrying out their lives. These values are known as *Piil Pesenggiri*. These values are interpreted as norms or rules of rules that they make as directives in doing everything in their daily lives in order to bring goodness and order so that the balance of harmony in life can be maintained. Lampung indigenous people believe that if they practice the five principles life of *Piil Pesenggiri* in their lives, they will create a harmonious relationship between people. The Lampungnese has principles of life that is inherited from generation to generation and has applied firmly until now, known as *Piil Pesenggiri*. *Piil Pesenggiri* itself, which contains an understanding of self-esteem, or an honor to one's dignity. In the concept of local cultural wisdom, *Piil Pesenggiri* has five points that are applied in their lives;

- 1) *Juluk beadek*, *Juluk-adek* is the main identity attached to Lampung people
- 2) *Nengah nyappur*, which means understanding or mixing with the community,
- 3) *Nemui nyimah*, namely the attitude of accepting guests and being open-handed in the sense of giving each other good or bad.
- 4) *Sakai Sembayan*, likes to help and work together in kinship and commitment.
- 5) *Titi Gematei*, *Titie gemattei* means to follow good habits of the ancestors.

These five points principle are the guidelines of Lampungnese in daily life. In fact, the core of *Piil Pesenggiri* refers to the pride or honor of Lampungnese consisting of dignity (*pesenggiri*), hospitality (*nemui nyimah*), big name (*juluk beadek*), the ability to mingle with all (*nengah nyappur*), and *gotong royong* (*sakai sambayan*). These five elements are values that cover almost all aspects of Lampungnese life from birth to death rituals. *Piil Pesenggiri* can also be categorized as Lampungnese customary law because it exists and is always used in all social activities, both in marriage as a cultural core in Lampung or resolving various disputes that are usually triggered by land, women or the making of customary titles.

In its development, Lampung as an area inhabited by various ethnic groups, it is prone to inter-ethnic conflicts. Lampung became a multi-ethnic population after the immigrants settled and became part of the citizens of the *Ruwa Jurai* earth. Each ethnicity has its own cultural, traditional and linguistic background. This also has an influence on the way how they through their daily activity and their lifestyle which is also different. Lam-

pung is an area that has a variety of customs, and culture that known as negeri ramik ragom. For the example, this phenomenon also occurs in southern Lampung, residents who live in this area consist of various tribes from all over Indonesia, such as from West Java, Central Java, East Java, Bali, Sulawesi, South Sumatra, West Sumatra, North Sumatra, Aceh and others. The largest migrant population in South Lampung originating from Java which was made possible by the colonization in the Dutch colonial era, and continued with transmigration in the post-independence period, was also driven by spontaneous population movements. One of the area in South Lampung that often occur ethnic conflict is in Way Panji subdistrict. Residents who are domiciled in Way Panji, are generally migrants. The majority of migrants are from Java and Bali.

Balinuraga is one of the village in South Lampung that located in Way Panji district that was become as the destination for the government transmigration program. In the beginning, Balinese migrants were placed in uninhabited areas so that they seemed to separate themselves from other communities. This raised the assumption that Balinese settlements become impressed not to mingle with the indigenous and other ethnic groups. This conditions caused the distance in socializing relationships with fellow citizens so that it opened up opportunities for inter-ethnic prejudice, especially for Balinese as an immigrant and Lampung as the indigenous. Then the negative prejudice presented triggers recurring small conflicts that foster a sense of hostility and discrimination. The most dominant factor in the cause of inter-ethnic conflict in South Lampung district is the lack of space for interaction between different ethnic communities since the transmigration program by the government.

According to data recorded at the local government of South Lampung, ethnic conflicts between Balinese and Lampungnese in South Lampung have occurred since 1982, which caused the problem of inter-village youth disputes which eventually triggered small conflicts to continue. In 2005, 2010, 2011 and 2012 the conflict that occurred in South Lampung grew larger and began to consume victims and economic losses. The root of the conflict problem is caused by small problems that continue to recur. This was triggered by the behavior of the Balinese in Balinuraga subdistrict in community life that was considered offensive and not in accordance with indigenous ethnic customs, Lampungnese. Besides that, it is also supported by the jealousy on the economic aspects where many of the land ownership transfers from the indigenous parties to immigrants.

B. Literature Review

Each region has cultural values, which are called local cultural values which are standard benchmarks in developing the attitudes of members of their community in social life. This cultural value is a provision that regulates good relations between individuals and between groups within the community that they have. Cultural values guide humans to determine whether it is permissible or not. Cultural values will build people's attitudes about something right or wrong, good or bad, bad or beautiful with regard to an event, action, or whatever a particular situation. To avoid repeated inter-ethnic conflicts that have occurred, it should be explored and returned forms of local wisdom that can become the glue of social relations in an intercultural intercultural interaction. Cultural values and norms as a form of local wisdom determine the value that can be applied with the community. The Lampung ethnic community has a *Piil Pesenggiri*, as a life principles based on ethical heights. By the history, Inter-ethnic conflicts in South Lampung can occur as a result of inter-personal ties, usually intergroup conflicts arise preceded by inter-individual problems of personal irritation about juvenile delinquency. Furthermore the individual concerned brought the problem to his group. If such conditions occur, then clashes between ethnic groups can not be avoided (Hernawan, 2018:61). The recurring conflict in South Lampung District showed that there was a social gap between each ethnics who lived together in society. In this case, between Lampungnese and Balinese. The social gap is getting farther, causing the channels of interethnic communication getting hampered. Conversely, friendship or positive action, will push the social gap between ethnics. By pushing the social gap, the interethnic communication will be more open. In creating friendship and positive action, it can be done by implementing the local values as an alternative approach for being a guide-lines to create a harmonious life.

Conflict is one of the natural social symptoms that cannot be avoided in society. Conflict grows and develops in line with life in society. One conflict that often occurs in the community is inter-ethnic conflict. Ethnic conflict occurs when there are differences in cultural values in society. These differences accumulate causing friction and ending with an explosion. One alternative solution that can be used in conflict resolution is local wisdom. Local wisdom can be said as the foundation of life for indigenous people. Local wisdom is full of the meaning of sacred life values and teaches a life of peace and harmony with human beings. The implementation of local wisdom will be easier to implement given that these values have been

rooted in the community and are easier to be accepted in society. Probably local conflicts will give birth to conflict resolution policies that originate from local wisdom. This resolution like this usually do not seek out who is wrong and right but rather find the root of the problem and restore a harmonious relationship. Local wisdom has great potential in resolving indigenous conflict and restoring a harmonious life.

Ademowo (2017:38) describes in simple terms, conflict refers to a relationship between two parties who have, or think they have incompatible goals. Without a preceding relationship there cannot be conflict. In a conflict, a prior relationship is needed, and then the parties perceive or imagine that the realization of their goals is mutually exclusive. Peace scholars however, look beyond the traditional perception of conflict, as it lends itself to negativism hence, conflict can also be viewed as not necessarily destructive, rather as something productive depending on how we perceive and handle it. Viewed as such, conflict could be an opportunity for change – pointing to problems, increasing self-awareness, improving solutions, fostering change. Bukari (2013: 88) explains that conflict occurs when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other. These parties could be individuals, groups or countries. The parties' interests can differ over access to resources, the control of political or traditional power, their identity and values or ideology. The realization of these needs and interests by people can lead to conflict.

In this case was an ethnic conflict, that happened between groups but it was accumulate from personal ties that grows to bigger mass. From being offended by one person to another, eventually it developed into an ethnic conflict. Majeed defines ethnic conflict as the violent clash or struggle involving groups of people who identify themselves with a specific geographical region and share similar culture and social traits as well as highly developed sense of awareness (2013:102). On the other hand, the ethnic group can be defined as a social unity which is based on the similar characteristics of historical background, culture and language. The boundary among the groups is certain cultural identity. From the social point of view, the different identity of the ethnic groups relates with language, belief, ancestors, life style, tradition, nasionalism, and physical traits (Conklin, 1984, in Suyitno, I., 2015, cited in Ismain, 2016:60).

Local knowledge is considered as one of the alternative solutions in conflict resolution. Local policies are rooted and are considered sacred; its implementation can lead to more efficient and effective because it is easily

accepted by society. Local knowledge has the potential to encourage people's desire to live in harmony and peace. Traditions and local culture generally does teach peace to live in harmony with their social environment. Basically It is the local wisdom that a tradition for generations. It contains a norm that teaches harmony and unity in civic life (Utomo, 2017:25-26). Nakorntap et. Al defines local wisdom is basic knowledge gained from living in balance with nature. It is related to culture in the community which is accumulated and passed on. This wisdom can be both abstract and concrete, but the important characteristics are that it comes from experiences or truth gained from life. The wisdom from real experiences integrates the body, the spirit and the environment. It emphasizes respect for elders and their life experiences. Moreover, it values morals more than material things (Mungmachon, 2012:176). Moreover, Sartini also see local knowledge as a form of culture and it will experience continuous reinforcement to become better. The dynamics of culture are necessary; they are associated with human activities and the role of his reasonings. The dynamics or cultural changes can occur for many reasons. Physically, the increase in population, the migration of people, the arrival of foreign residents, the influx of new equipments, the ease of access can also cause changes in civilization. Within the scope of human relationships, individual and group relationships can also affect cultural change (Dahliani, 2015:159).

C. Research Metodology

This research used qualitative methods and is presented in qualitative descriptive. The location of this research was carried out in South Lampung District, especially in Balinuraga Village, Way Panji Subdistrict, and Sidowaluyo Village, Sidomulya Subdistrict. Determination of research informants was carried out with the consideration that the resource person had explored the condition of the local area that had experienced conflict and was also involved in it. The snowball sampling technique is used to dig deeper into information in the community starting with the village head, traditional elders and community leaders.

Data collection is very important in a study. This type of data will be related to the collection technique, because the primary data is carried out by interview and observation. While secondary data can be done by extracting information from documents, literature, photographs and so on. Data analysis is carried out through three stages, namely data reduction, data presentation, and verification. Data collection is the stage of study by finding and collecting data from sources. Then the data is reduced, grouped

and simplified according to the data needed. Then the conclusions are drawn as well as verification.

D. Discussion

Piil Pesenggiri is a kind of moral order that is a guide to the attitude and behavior of the Lampung indigenous people in all their life activities. That philosophy is Piil Pesenggiri namely upholding and maintaining high dignity; Juluk adok means having the honor in accordance with the traditional title that is carried; brotherhood and kinship; Nengah nyappukh means life together or living side by side in harmony; Nemui Nyimah means became friendly and warm to other people; Sakai Sambayan means togetherness, being cooperative and helpful and Titi Gemetei means obey the noble values and do good according to those values.

Bejuluk beadek, means of having a nickname or some kind of big name in tradition, with the aim of giving this title will form a personality that has responsibility for the name or title carried by the Lampung people. In the sense of the Lampung, bejuluk beadek is defined as a title that carries the name of greatness on a given personality bejuluk beadek (nickname in the form of a title, for example Raja Sejat Lampung), with the existence of the title, then the person who is given this title has a principle or mandate of value that must be upheld, then he must apply the principle of Piil Pesinggiri, namely self-esteem, dignity, personal dignity and family.

The implementation of "juluk adok" in resolving the conflict is a resistance approach that attempts to equalize the position of both indigenous and immigrant communities. The aim with the appointment of kinship relation and the awarding of this tradition title is so that the migrant community also feels to be part of the indigenous community. Juluk Adok became a symbol in strengthening good family relations from native to immigrants. This can also mean a respect for migrants for indigenous acceptance that is customarily welcomed. The giving of juluk adok is one of the ways that is done to suppress the emergence of a re-occurrence of conflict between indigenous and migrant. The kinship relationship of appointment as a family is expected to be the integration of the relationship between the two who can live together together. The granting of this tradition title or adok is usually directed to people outside Lampung or migrants who are in or domiciled in Lampung. Adok giving or customary title to people outside the Lampung tribe has the intention that the migrants can become a family or another term become a Lampungnese or "penganggkonan". Adok also intends for the occurrence of unity in the land of Lampung so that it can

melt conflicts that have occurred and maintain togetherness in the future. The granting of Juluk Adok at the conflict resolution in South Lampung was carried out with the kinship relation of Balinese citizens by indigenous people. The appointment of this kinship relation was also carried out accompanied by a meeting attended by traditional leaders and the local government. This meeting can be said to be a declaration of peace between the two conflicting parties, Lampungnese and Balinese ethnic groups in southern Lampung. This meeting resulted in an agreement that was signed by the King of Bali and Chair of the Lampung Customary Council. Some of these agreements are stated that this conflict is purely due to criminal acts by several individuals. Both parties also condemned the existence of actions that deliberately divide the unity between the two ethnic groups and appealed to all communities in South Lampung to uphold the values of unity and peace. At this reconciliation meeting became a symbol and legitimate recognition that inter-ethnic conflict in South Lampung had ended. That the actions that trigger the explosion of major conflicts resulting from repeated events should be resolved in a family manner.

The appointment of kinship relations of Balinese migrant is expected to be one of the adhesive of brotherhood in the community. Developing a sense of brotherhood can be one of the efforts to suppress the emergence of the turmoil of inter-ethnic conflict. The appointment of this kinship relation Balinese migrant also as one of the momentum in preserving Lampung cultural customs which was revived in connotation as the realization of a people's party event. In essence this appointment will be welcomed with great joy by both parties. This momentum is used as one of the milestones for the completion of a prolonged conflict. The feeling of brotherhood that resulted from the joy of welcoming new family members and getting new families took an important role in resolving this conflict. The establishment of a sense of openness and appreciation in uplifting kinship and being valued when you are used as part of your family. It is hoped that with this growing and developing sense of kinship, it can reconnect the estrangement in inter-ethnic relations in South Lampung regency.

This customary event of giving the juluk beadok also has several other distinctive names. There are also those who call it the name Angkon Muakhi. Lampungnese gives migrants a chance for this appointment of kinship relation with the same position as relatives who has a blood relations. The appointment of a kinship relation is usually called Angkon Muakhi, where a traditional program is held to become two individuals or between groups of citizens having a strong inner connection. One example that has

been done is angkon muakhi between Chinese who are members of the Lampung Province PSMTI and the Saibatin indigenous people. Angkon muakhi is an embodiment of one of Lampungnese philosophies. In other district, Way Kanan, also known as the customary program. At this event there was the appointment of kinship relation from outside the indigenous people who were considered to have an important role and meritorious in the Way Kanan. This begawi event is expected to be one of the efforts to preserve Lampung's cultural customs and strengthen kinship among fellow Lampung society. The awarding of this angkon muakhi is not only limited to official leaders in the region but also to the people who has achievement in Way Kanan. The meaning of giving this title is intended as a form of friendship and respect and appreciation from the indigenous people to the migrants. In Way Kanan, bejuluk adek tradition has also become a form of activity that has a legal basis. This itself has been regulated in regional regulations or Regional Regulation No. 35 of 2000 concerning Empowerment, Conservation, Indigenous Development and Customary Institutions. It is clear that the principles of local cultural values in Lampung have become the joints in the application of the law contained in legal regional regulations.

More over, the giving of bejuluk adek will usually be held by holding a traditional event that some of them called it begawi. By holding this event the implementation will be full of the values of piil pesenggiri elements, such as elements of nemui-nyimah which means understanding to receive guests, with a friendly attitude, and open hands to all guests. They show their appreciation of each guest who attended the event. The attitude of hospitality in receiving these guests is also in accordance with the value of nemui-nyimah in the principle of the Lampung people which means open-handed and friendly attitude in accepting every guest who comes. Nemui-nyimah means generous attitude and welcome. Nemui-nyimah is an expression of the principle of kinship to create an attitude of intimacy and harmony and friendship. Nemui-nyimah also can be interpreted as a manners attitude. Thus, nemui-nyimah can be interpreted as a manners that has social meaning, which aims to build relationships between people who can respect each other, openness and also develop social harmony in the society.

Nemui-nyimah is an expression of the principle of kinship to create an attitude of intimacy, harmony and friendship in social daily life. In essence, nemui-nyimah is based on a sense of sincerity from the bottom of the heart to create harmony in family and community life. The embodiment

of *nemui-nyimah* in the context of today's society life are more accurately translated as attitudes of social care and mutual feelings. When *nemui-nyimah* is still inherent in us, then what is created is a sense of caring about human values, including motivation to work hard, be honest and not being harm to others.

The values of mutual cooperation or cooperative attitudes in the Lampungnese are known as *Sakai Sambayan*. *Sakai sambayan* is one of local values the principles of life Lampungnese means understanding mutual cooperation in completing work, which is like they help each other in organizing customary parties and collaboration in developing social life. The term of *sakai* means giving something to a person or group of people in the form of objects and services of economic value which in practice tend to require reciprocity. While *sambaiyan* means giving something to someone, a group of people for the public interest needed in the form of objects and services without expecting a reply. *Sakai Sambaiyan* means helping each other and mutual cooperation, understanding and togetherness. *Sakai sambayan* in essence is to show a high sense of participation and solidarity towards various personal and social activities in society. *Sakai sambayan*, that is together in working on events either in traditional parties or other activities, this can mean the meaning of mutual cooperation. As a Lampungnese, they will feel less respectable if they are unable to participate in a community activity. This behaviour describes the attitude of tolerance of togetherness, so that someone will give anything voluntarily that it has a value for the benefit of people or other community members who need it. Besides that, there is also other point of life principle that called *Nengah Nyappur*. It means living together in the community, both indigenous people and the migrants, so that they can be cooperative in resolving a problem or about certain activities. Literally, it can be interpreted as socializing, friendly and tolerant among others. *Nengah-nyappur* illustrates that members of the Lampungnese prioritize a sense of kinship and are supported by the attitude of being social and friendly with anyone, not differentiating between ethnicity, religion, level, origin and class. Social and friendly attitudes foster a spirit of cooperation and high tolerance among each other.

Tolerance will foster curiosity, listen to the advice of others, encourage enthusiasm for creativity and be responsive to the development of social symptoms. Therefore, it can be concluded that the attitude of *nengah-nyappur* refers to the value of deliberation to consensus. The attitude of *nengah-nyappur* symbolizes good analytical thinking and at the same

time is the beginning of sincerity to increase knowledge and adaptive attitude towards change. Looking at the living conditions of the pluralistic people of Lampung, it can be understood that the population of this area has carried out the principle of life *nengah-nyappur* in a fair and positive manner. *Nengah-nyappur* is a reflection of the principle of deliberation for consensus. As a capital for deliberation, one must have extensive and insight knowledge, a high tolerance and carry out all decisions with a sense of responsibility. Thus, it means that the people of Lampung in general are required to be able to put themselves in a respectable position, in the sense of being polite in the manner of conduct and gentle in words. A deeper meaning is to be prepared to listen, analyze, and be prepared to convey information in an orderly and meaningful manner.

Nengah-nyappur can also be interpreted through the activity of *Rembuk Pekon*. *Rembuk Pekon* in terms can be interpreted as consensus deliberations aimed at making decisions on the interests that will be carried out by the community. *Rembuk pekon* means that everyone who involved are sitted together to disscuss about issues that happen in society. The resolution of the conflict in South Lampung also initially involved the activity of *Rembuk Pekon* between each village. All traditional leaders, village officials and representatives of several community leaders from each village met and discussed with each other to reach a peace agreement. This of course also involves third parties as mediators such as, the regional government and police in maintaining public security and orderliness. In this event it is still seen that Lampungnese still consider cultural values in solving the problems of their social life. The concept of *Rembuk Pekon* is a manifestation of the philosophy of life that puts forward a sense of family, mutual cooperation, togetherness living in a society so that the problem can be found a solution with consensus.

Inspired by this, the Lampung Regional Police (Polda) initiated *Rembuk Pekon* become one of the strategies in resolving horizontal conflicts in the society. This was confirmed through the existence of Regional Regulation (Perda) No.1 of 2016 concerning guidelines for *rembuk pekon*. *Rembuk pekon* is an integrated synergy between task forces and the community at the forefront to jointly search and collect information and issue about some problems that happen in the community. Then make settlement efforts as a problem solving through alternative ways that are carried out in consultation and consensus. The purpose is detect all of forms of potential horizontal conflicts that occur between individuals and groups, and the community as the forefront line can prevent it. In addition to prevent and

maintain public order security (*kamtibmas*) which can trigger horizontal conflicts, *Rembuk Pekon* can also be utilized to help overcome problems which have implications for law violations. The intended problem is a social problem such as termination of employment, scarcity of food and fuel oil, environmental management, demonstrations and crop failure. *Rembuk Pekon* becomes a strategy that is carried out in maintaining public security and order through a local cultural approach so that the community is expected to be able to actively participate.

In many cases of ethnic conflict in South Lampung, one of the best way to resolve it was by holding *rembuk pekon*. *Rembuk pekon* was held by government, village community leaders, traditional leaders, security forces and groups who involved in conflict. At the meeting all groups came together to find the root of the problem and find a solution. This step can be categorized as a mediating effort to bring together the conflicting groups to reach consensus. This mediation meeting is one form of family settlement effort that is carried out to suppress the possibility of acts of violence that might occur due to the growing conflict. The conflicting groups are brought together at a peace meeting with the aim of clarifying the truth so that misunderstandings between groups can be resolved. This meeting was also taken as a momentum of peace and the end of conflict between the groups involved. Next will be discussed about post-conflict recovery acts in order to maintain security and order stability in the local community.

Next is *Titie Gemattei*, which consists of two words, *titie* and *gemattei*. *Titie* comes from the word *titi* which means road, and *gemantie* means common or ancestral habits that are considered good. The form of *titie gemantie* is concretely in the form of norms which are often called customs of indigenous peoples. The custom of indigenous peoples is not written, which is formed based on the agreement of indigenous peoples through a special forum (meeting of Customary / *Keterem*). *Titie gemattei* contains obligation and prohibition (*cepalo*) to act in the implementation of all elements of *Piil Pesenggiri*. *Titie gemantie* also has a good sense of courtesy that is prioritized based on custom and habit. The prevalence and habits that are based on virtue, essentially illustrate that the Lampungnese has a regular order of social life. The attitude of fostering habits based on virtue ethics is the basic capital of development and an understanding of a culture of shame both personally, family and society. The principle of life contained in *titie gemattei* is a guideline in carrying out supervision on behavioral attitudes that will create a concrete legal norms in accordance with the needs of the community.

The cultural values of the Lampungnese as described above are basically a basic life necessity for all members of the local community to survive fairly in fostering their lives and livelihoods which is reflected in their daily behavior, both personally and together with members of the community and society. Conflict handling is carried out both as an anticipatory and preventive effort from before the occurrence of the conflict, when the conflict occurred until after the conflict. Conflict handling is a series of activities carried out systematically and deliberately planned with the scope of activities to prevent conflict, stop conflicts, and post-conflict recovery. Conflict Prevention is a series of activities carried out with the aim of preventing conflict by taking action to increase and strengthen institutional capacity and early warning systems. Termination of Conflict is a series of activities that focus on reducing the explosion of the ongoing conflict to end violence, save victims, limit the expansion and escalation of conflict, and prevent the increase in the number of victims, damage to facilities and infrastructure and property losses. Post-Conflict Recovery is a series of activities that focus on efforts to restore the situation and improve relations that are not harmonious in society due to conflict through reconciliation, rehabilitation and reconstruction activities.

E. Conclusion

Ethnic diversity in Lampung Province is prone to cause inter-ethnic conflict. The steps taken by the government and the people of Lampung in overcoming the various conflicts that occur are by restoring the position of the values of the local wisdom of *Piil Pesenggiri* in the lives of the people of Lampungnese. Various efforts were made both from local government officials and traditional leaders so that these values could be internalized into legitimate local policies and rules in legislation in regulating the governance of people's lives. Besides that, community leaders continue to encourage the implementation of *piil pesenggiri* values in everyday life in the community. That by re-implementing the values of local wisdom, the harmony in living in a community can be realized again. The values of local wisdom can be a solution in inter-ethnic conflict as an intermediary to reduce and even eliminate social prejudices and non-fundamental personal offenses. With these values can also strengthen the brotherhood of others and build solidarity and mutual respect for each other. Harmonious relations between communities can occur when there is a balance in carrying out the values of local wisdom, but if these values do not work properly, conflicts will occur in the community.

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