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Reconciliation in Indonesia: Local Wisdom as the Key to Conflict Resolution

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ABSTRACT

Objective - This article emphasizes the importance of conflict resolution through a cultural values approach in the era of globalization.

Methodology/Technique – Local wisdom-based conflict resolution highlights the significance of utilizing existing societal values, norms, and practices to resolve disputes.

Finding – Local wisdom encompasses a deep understanding of the social, cultural, and environmental context influencing each conflict.

Novelty – Moreover, it provides mechanisms that enable dialogue and mediation between disputing parties through mediators from traditional leaders

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Keywords: Conflict Resolution; Local Wisdoms; Dialogue; Mediation; Tradition Leaders

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1. Introduction

Indonesia is a vast and diverse country, spanning from Sabang in the west to Merauke in the east. It comprises thousands of islands and hundreds of ethnic groups, each with distinct geographical and socio-cultural characteristics. Additionally, Indonesia recognizes seven religions and beliefs, making it a multicultural and pluralistic society with a high level of social vulnerability. The empirical of social conflicts in Indonesia has developed and been influenced by the early history of the nation's formation. Starting from the Hindu-Buddhist kingdoms (Mardiyono, 2020; Muhibbudin, 2018), continuing through the Islamic kingdoms era (Mukti & Sulistyo, 2020; Nurhilaliati, 2005), pre-independence period, post-independence era, up to the present (Puryanto, 2022).

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The forms of social conflicts are diverse, including ethnic conflicts (Tanasaldy, 2007; Mediawati, 2019; Puryanto, 2020), religious conflicts (Aragon, 2001;Kesuma, 2013;Safi, 2017; Puryanto, 2023), school-related youth clashes (Kurniawan et al., 2009; Aprilia & Indrijati, 2014), motorcycle gang conflicts (Hasmayni, 2016; Risa Fadila, 2014;Iqbal Birsyada et al., 2021), and development-related conflicts (Suharko, 2016; Puryanto, 2023; Puryanto, 2019; Puryanto, 2024; Puryanto & Siswanto, 2024).

The historical sequence and development of conflicts indicate that Indonesia is laden with conflicts, both in lighter categories that can be resolved through familial means without causing prolonged harm or casualties, and in more severe categories where conflicts are challenging to resolve and result in significant material and human losses, such as in ethnic and religious conflicts.

The factors contributing to conflicts also influence the methods of conflict resolution employed. For instance, a win-win solution method can be easily applied if all parties are aware of and accepting of the given agreement. However, results may differ if each party is not receptive, especially when dealing with complex interests, making negotiation, mediation, and cooperation difficult to achieve. Other methods, such as contending, yielding, inaction, and withdrawing, can also be employed, depending on the severity of the conflict.

Pruit and Rubbin (2009) suggest that conflict is a practice of dualism involving vastly different interests and goals. In the current era, conflict factors are increasingly dynamic, leading to the synthesis of several conflict resolution combinations (contending, problem-solving, yielding, inaction, and withdrawing). They believe that no single theory on conflict resolution methods can permanently resolve conflicts unless implemented concurrently and continuously.

Social conflicts in Indonesia reached their peak during the transition from President Soeharto to President Habibie, marking the shift from the New Order regime to the reform era and from a centralized and militaristic approach in the New Order era to a decentralized approach. The dualism of interest in this struggle created high social vulnerability. Examples include ethnic conflicts in Sampit, Central Kalimantan, and religious conflicts in Poso, as well as the separation of East Timor as a nation, which were significant events during that period.

Social conflicts in Indonesia are like a time bomb, ready to explode at any moment, depending on the actors and triggers involved. For example, development-related conflicts can sharply escalate in conflict ratings depending on the capitalists, actors, and objectives in play. The more complex the interests, the larger the involved actors. Therefore, conflict resolution methods must be developed and strengthened in line with conflict dynamics, including approaches through strong legal supremacy and inclusive education, reinforcing the indigenous philosophical values of Indonesia, such as musyawarah for consensus, gotong royong, and the virtues embedded in traditional Javanese societies like the Javanese and Sundanese.

As a nation that values family and cooperation, Indonesia must strengthen culturally-based approaches to resolve future conflicts (Puryanto, Setyowati, and Suyahmo, 2018). Culture embodies Indonesia's noble values and originality. These approaches serve as a form of reconciliation and to preserve the nation's values from extinction.

As stated by Koentjaraningrat (1984), the behavior of Indonesian society in implementing their way of life is inseparable from culture. As local wisdom or knowledge, culture functions to preserve itself from the influence of incompatible cultures. Additionally, culture serves as a means of reconciliation in conflicts (HM

& Halim, 2019; Diab et al., 2022; Zuhdi, 2019; Hernawan et al., 2019; Garing et al., 2023; Ashadi et al., 2022).

This research reveals the importance of local wisdom in conflict resolution in Indonesia. The form of local wisdom emphasized here is the value of strengthening gotong royong (mutual cooperation) and musyawarah untuk mufakat (deliberation to reach consensus), through mechanisms such as wise sayings or wisdom values.

2. Literature Review

Conflict Resolution

Conflict resolution is also referred to as resolving conflict through persuasive approaches. This differs from the terminology of conflict settlement, which emphasizes two actions—repressive and persuasive (Simon Fisher et al., 2001). Conflict resolution, as viewed by Pruit and Rubin (2009), is a persuasive form of resolving conflicts through problem-solving, which includes methods such as mediation and negotiation, allowing for decisions that satisfy all parties involved.

Local Wisdom

Local wisdom, or local knowledge, is a culture within a community originating from a specific region, characterized by its unique traits. Koentjaraningrat (1984) stated that local wisdom refers to local ideas that are wise, full of wisdom, and hold positive values, deeply embedded and followed by community members. Therefore, the fundamental principle of Indonesian society is to remain loyal and obedient to local wisdom, as it serves the function of withstanding, accommodating, and controlling external cultural influences.

Conflict Resolution Based on Local Wisdom

The theory of conflict resolution based on local wisdom emphasizes the importance of using the values, norms, and practices existing within the community to resolve disputes. Local wisdom includes a deep understanding of the social, cultural, and environmental contexts that play a role in conflicts. In many cases, traditional methods derived from local wisdom offer more effective and relevant solutions compared to modern approaches, which often fail to account for the nuances of local culture. Thus, integrating local wisdom into conflict resolution processes can lead to more sustainable and widely accepted outcomes for all parties involved.

Local wisdom provides mechanisms that facilitate dialogue and mediation between disputing parties. Using intermediaries or respected mediators within the community is a common practice for conflict resolution. These mediators typically have a strong understanding of community values and can foster an atmosphere of trust. Additionally, they help reduce tension and provide safe space for the disputing parties to express their opinions and needs without feeling threatened. Therefore, mediators grounded in local wisdom often resolve conflicts more effectively than third parties unfamiliar with the local context.

3. Methodologies

The qualitative methodology uses a case study approach (Yin, 2011). The case study was conducted on two ethnic groups: the Javanese and the Sundanese (Baduy). Data collection occurred in two locations, namely Central Java in 2020 and among the Sundanese (Baduy) in 2023. The primary data collection technique involved in-depth interviews with community leaders and traditional figures, while secondary data collection was carried out through a literature review. The selected literature encompassed various sources,

including relevant books and articles. The books reviewed by the author spanned from 1948 to the present. Data analysis utilized the triangulation technique proposed by Huberman (2012)

Conflict Resolution In Indonesia

Musyawarah for Consensus

Indonesia, formed from diverse small nations with different cultural characteristics, has a unique way of resolving conflicts. Every decision made is the result of musyawarah for consensus, which is based on mutual agreement, reflecting various early events in the history of Indonesia. From the unity against colonial powers in the era of kingdoms to the formation of the renowned Indonesian Youth Pledge colony, known for the Youth Pledge event, to the decision-making in appointing the first president of Indonesia.

Musyawarah for consensus is an integral part of Indonesia's causa materialis. Causa materials come from the Indonesian people, embedded in customs, culture, and religions. In essence, causa materialis is the values derived from the Indonesian people in the form of cultural and religious values in their daily lives.

Therefore, the concept of musyawarah for consensus is an inseparable part of the Indonesian nation, embodied in the ideology and guiding principles of the entire Indonesian society, namely Pancasila in the fourth principle, which states "People's Sovereignty Led by Wisdom in Deliberation/Representation," and the third foundational idea in the Preamble of the 1945 Constitution, which states: "A state based on people's sovereignty, led by the wisdom of deliberation/representation." Consequently, the implications for the Indonesian state, as defined in the 1945 Constitution, are that it must be based on the people's sovereignty and deliberation/representation (Kaelan, 2009). In every conflict resolution, Indonesia uniquely implements the value of musyawarah for consensus.

This means that the concept embodies various necessary values, including (1) collaborative, emphasizing cooperation and interaction among group members, where each member has the opportunity to contribute and provide perspectives without considering backgrounds (egalitarian); (2) democratic, emphasizing decision-making involving the participation of all members or groups, as each member has equal rights (joint decision); (3) mutual agreement, emphasizing compromise and agreement principles, meaning every decision is based on mutual agreement acceptable to all parties with awareness; (4) active participation of individuals, emphasizing the principle of freedom of expression, conveying aspirations to build good cooperation; (5) openness and transparency, emphasizing credibility and integrity principles so that all members have the same understanding; (6) appreciating diversity, emphasizing consciousness in behavior, accepting and respecting every difference in views.

Furthermore, musyawarah for consensus in resolving conflicts carries several meanings, including (1) reducing tension, (2) creating a space for dialogue, (3) seeking joint solutions, (4) avoiding arbitrariness, (5) strengthening relationships, and (6) making better decisions. Thus, the method of musyawarah for consensus becomes an effective tool in responding to conflicts constructively and sustainably, creating the foundation for fair and acceptable solutions to all parties.

Mutual Cooperation

Indonesia is a monodualistic state, meaning it is not for one person or group but for everyone. It is based on the will of the people and the principle of kinship in cooperation. Notonegoro emphasizes that the principle of kinship is the awareness and consciousness of the mind and conscience of humans to work on

everything by all and for all, under the leadership of a chairman or elder and the scrutiny of the members and the community (Notonegoro, 1980). In other words, cooperation is an action/behavior based on the awareness that we are all a family, and in doing something, it should be based on the principle of togetherness or kinship.

Mutual cooperation comes from the Javanese words "gotong" and "royong." "Gotong" means carrying things together, and "royong" means working on something together. Mutual cooperation means working together to carry and do something, emphasizing the values of harmony, selflessness, and the principle of togetherness.

Mutual cooperation (gotong royong) is the original culture of the Indonesian nation, deeply rooted in every Indonesian individual. The Indonesian community practices cooperation in various activities, including community events, religious traditions, traditional ceremonies, agricultural activities, local arts and culture, crises, natural disasters, and conflict reconciliation among individuals and community groups. In mild cases, mutual cooperation is achieved by forgiving each other, with a handshake, and by expressing an apology. In severe cases, such as property and life losses, reconciliation is done through apologies and restorative justice efforts through the legal system.

In general, in conflict resolution cases, mutual cooperation serves to ease tension and build shared understanding. Mutual cooperation has several meanings, namely emphasizing collaboration and joint participation; promoting a spirit of mutual respect and tolerance for differences; fostering a strong social bond among members or groups; strengthening groups to work together to prevent conflicts from escalating; and fostering communication to expedite the chances of reaching agreements or compromises.

The habit of resolving conflicts based on traditional methods in Java

For the Javanese people, understanding conflict is equivalent to understanding the cultural history of the Indonesian nation. They comprehend that conflict is an undeniable and unavoidable part of life. It must be accepted, and rejecting it is considered deviating from human nature because humans are created not only to interact but also to solve every problem with others. Thus, Javanese society views conflict as common knowledge.

Conflict as knowledge includes: (1) conflict is an inseparable reality of life, always present accompanying life; (2) conflict requires in-depth study because it involves various contexts that need to be clearly identified; (3) conflict creates motivation to be resolved; (4) conflict leads to sweet changes and brings forth new ideas that can be used as material for discussing conflicts; (5) conflict is dynamic, referring to the pattern of knowledge development and technological progress; (6) conflict is both positive and negative, hence it requires proper management.

The relationship between conflict and humans complements each other, such as sadness, happiness, hatred, and longing. Proverbs say it is like a dish without salt or a garden without flowers. These proverbs imply that conflict is the spice of life, the color of life, aimed at awakening, developing, and maintaining nature to be harmonious and balanced. To create a harmonious and balanced condition, conflict needs to be encouraged to generate creative and innovative ideas. For example, the love between a couple can be motivated by jealousy, hatred, and longing.

Culturally, the Javanese people resolve conflicts based on the values inherited from their ancestors. These values are reflected in various teachings about virtues and serve as guidelines for living in society. For most Javanese people, upholding these values is equivalent to desiring a peaceful, safe, and tranquil life. As the

saying goes, "gemah ripah loh jinawi, tata tentrem kerta raharjo," which depicts a prosperous, safe, tranquil, and prosperous life.

Concretely, the function of values for the Javanese people includes giving purpose or direction to where life should go, develop, or be directed; giving aspirations or inspiration to someone for something useful, good, and positive for life; directing someone to behave or act in accordance with the morality of society, so values provide guidance on how one should behave; attracting someone's interests, capturing their hearts to be pondered, owned, fought for, and lived; disturbing someone's feelings, conscience when experiencing various emotions or moods, such as joy, sadness, pressure, joy, enthusiasm, etc.; related to someone's beliefs or convictions, related to certain values; a value demands certain activities or actions in accordance with that value, so the value does not stop at thoughts but encourages or generates intentions to do something in accordance with that value; values usually emerge in someone's consciousness, conscience, or mind when they are in a confusing situation, facing dilemmas, or dealing with various life problems (worries, problems, obstacles).

The sources of values that guide the Javanese society are available in ancient Javanese literary works, such as Serat Centini, Serat Sastra Gending, Suluk Syeh Malaya, Suluk Sujinah, Serat Sabdatama, Suluk Walisongo, and Bujangga Manik. The values in these ancient Javanese manuscripts contain complex meanings, including harmony and balance, devotion and obedience to God, social awareness and humanity, grace and authority, strength and resilience of the soul, beauty, and art, and social harmony and solidarity.

The Local Wisdoms in Javanese Society as a Traditional Method of Conflict Reconciliation

Wisdoms known as "petuah" in Indonesian refers to advice or wise words conveyed to guide, teach, or inspire someone. Petuah stems from life experiences or wisdom passed down from generation to generation. Petuah can be practical advice, life values, or warnings to guide individuals' daily lives.

For the ancient Sundanese (Baduy Tribe), petuah is a set of highly binding rules known as "pikukuh." Pikukuh comprises a set of rules and norms within the Baduy traditional community. It is also referred to as the fundamental principles of life in the Baduy community. Pikukuh includes 10 highly binding rules for both the internal and external Baduy communities. Pikukuh contains commands that should be followed to avoid violating karuhun (Gharna, 1973;Gharna and Hardjadilaga, 2012; Sucipto, Toto dan Limbeng, 2007). These principles have sustained the way of life of the Baduy community up to the present and future.

As a principle that their group must not violate, pikukuh in practice has classifications, namely, heavy and light categories. The classification is adjusted based on the treatment received by the violator. It has also been adapted to the internal and external Baduy traditional community groups. Danasasmita (1986) explained that implementing pikukuh violations differs between the internal and external Baduy traditional community groups based on the level of sacredness. The internal Baduy community has stricter punishment for violators than the external Baduy area community.

Javanese Wisdoms

a. *Nerimo ing pandum, urip sakdermo ngelakoni, urip mung mampir ngombe; alon-alon waton kelakon;* Accepting fate, living wisely, and life is just passing by; slowly but surely." Human beings should be able to control their hearts so that they can live the best they can. Life in this world is destined, and it's temporary. Therefore, one should accept the fate given by the Creator.

b. *Lire mati sajroning ngaurip, iyo urip sajroning apejah, urip bae salawase, kang mati iku nnafsu, badan lair ingkang nglakoni, katampan badan nyata, pamoring sawujud, pagene ngrasa matia;* Reading death while alive, yes, alive while dead, life is eternal, death is mere desire; the body is just a vessel, its beauty is in the essence, feeling alive. This verse conveys the message that human life should control its desires. One who cannot control desires is considered dead. Conversely, living without desire is also a form of death. Human life is a continuous cycle like the turning of a wheel. Desires are part of the human soul but must be controlled to avoid becoming tendencies.

c. *Sopo siro sopo ingsun, ojo adigang adigung adiguno, ojo dumeh;* Whoever you are, don't claim to be too great, don't act arbitrarily, don't discriminate. When one has achieved success, one should not feel superior to others and God. Knowledge, wealth, and power should not be used to boast or act recklessly. They should not be used to overshadow the rights of others.

d. *Ojo midak marang liyan, sakjeroning isih ngerasakke loro;* Don't disturb others when you're still in pain. When experiencing pain, one should not insult or hurt others, especially considering their suffering

e. *Ngono yo ngono ning ojo ngono;* Do what needs to be done, but don't overdo it. Life should be lived with control, avoiding excesses and sharp debates. Controlled actions are part of self-awareness.

f. *Sing bisa prihatin sajroning bungah, sing bisa bungah sajroning prihatin;* Be moderate in happiness and always be humble in power and wealth, so that in difficult times, you won't be shocked, and you can always live simply. Do not go overboard when happy, and always remain humble in times of power and wealth so you can be prepared for difficult times.

g. *Aja bungah ing pengalem, aja susah ing panacad atau aja mongkong ing pambombong, aja kendho ing panyendhu;* Don't be arrogant in comfort, don't be sad in criticism, don't be arrogant in success, and don't be afraid in challenges." Life should be self-aware, not easily swayed by pride, criticism, or challenges.

h. *Eling lan waspada;* Always be mindful and cautious. Life should always be careful, meticulous, and precise in observing phenomena. Do not judge from one perspective; see things comprehensively to understand each issue.

i. *Yen krasa enak uwisana, yen krasa ora enak terusana;* If it feels good, hold back; if it doesn't feel good, persevere. Life should always control desires and restrain oneself. Ambition is acceptable, but not being overly ambitious. Ambition to win exists in every human, and it should be controlled to prevent it from leading astray.

j. *Nglurug tanpo bolo, menang tanpo ngasorake;* Advance without arrogance, win without demeaning others. Issues should be resolved through cooperation, compromise, and peace to avoid harming the parties involved. Each party can benefit from balanced satisfaction.

k. *Bener ning ora pener;* The truth is not always accepted. Each party should not assume they are right, and others are wrong. Truth is a tiered interval, and acceptance is universal, comprehensive, and impartial. Feeling right oneself is a potential tendency and can be malicious. Comprehensive understanding is needed to find the truth, without taking sides.

l. *Ngalah ning ora kalah;* Don't be proud of what you've gained, and don't feel superior to the defeat of others. Do not be proud of what you have achieved, and do not feel superior to the failure of others. Balance and sincere acceptance should be prioritized.

m. *Pinarak tambah sanak;* Brotherhood is the most important thing in life. Every problem should be resolved by sitting together, discussing, understanding, and caring for each other. All are siblings, and dwelling too much on problems is not advisable.

n. *Tego lorone ora tego patine;* Issues between humans are common, but as fellow compatriots, don't be heartless. Even in conflict, remember that each person is a brother. Do not let the problem sever the bond of brotherhood.

o. *Suro diro jayaningrat lebur dening pangastuti:* Any strength will be defeated by virtue, love, and sincerity. No matter how powerful, strength can be overcome by good morals, love, and sincerity.

p. *Memayu hayuning bawana;* To nurture the world to remain sustainable and beautiful. Protect and preserve the environment to maintain its original characteristics, to keep the cosmic order intact.

q. *Urip iku neng ndonya tan lam, upamane jebeng menyang pasar, tan langgeng neng pasar bae, tan wurung nuli mantuk, mri wismane sangkane nguni, ing mengko aja samar, sangkan parnipun, ing mengko padha weruho, yen asale sangkan paran du king nguni, aja nganti kesasar;* Life is not long, like a person going to the market, not staying there forever, returning home is essential; don't doubt your origin, don't get lost. Life is short, like a person going to the market, not staying there forever, and eventually returning home. Therefore, do not doubt your origin, and do not lose your way. Always remember that everything in the world will return to God.

r. *Manunggaling kawulo Gusti: Humans should approach God closely, reach a level of growth in God, and create* inner peace.

s. *Urip iku urup;* Reminding people to provide brightness and radiance to others. Additionally, eliminating hatred and injustice towards others with sincerity and willingness.

t. *Karyatenak tyasing sama;* Reminding people to provide brightness and radiance to others. Additionally, eliminating hatred and injustice towards others with sincerity and willingness.

u. *Nglurug tanpa bolo, menang tanpo ngasorake;* Descend without humiliation, triumph without degrading. People should act chivalrously and responsibly. Advance into battles without betraying friends and win without belittling others.

Sundanese Wisdoms

a. Teu meunang binasa ka sasama; Prohibited to harm others; Avoid harming fellow living beings

b. Teu meunang maling; Prohibited to steal

c. Teu meunang ingkar janji, ngabohong atawa nipu batur; Prohibited to break promises, lie, or deceive others

d. Teu meunang nginum nu ngamabokeun; Prohibited to consume intoxicating drinks

e. Teu meunang ngaduakeun hate atawa nyandung; Prohibited to have multiple spouses; Avoid polygamy

f. Teu meunang dahar tas panonpoe surup; Prohibited to eat after sunset

g. Teu meunang dangdan, diwedak, sabun, atawa make seuseungitan; Prohibited to use cosmetics, soaps, or perfumes

h. Teu meunang sare tibra teuing; Prohibited to sleep too soundly; Avoid sleeping too deeply.

i. Teu meunang ngawih lantaran senang; Prohibited to sing for pleasure

j. Teu meunang make barang mahal atawa rarangken, kongkorong, suweng, ali jeung geulang; Prohibited to wear expensive items or jewelry such as necklaces, earrings, rings, and bracelets.

k. Lojor teu meunang dipotong, pondok teu meunang disambung; Long things should not be cut, short things should not be extended

l. Gunung teu beunang dilebur; Mountains should not be melted

m. Lebak teu meunang diruksak; Valleys should not be damaged

n. Larangan teu meunang dirempak; Taboos should not be violated

o. Buyut teu meunang dirobah; Ancestral customs should not be changed

p. Nu lain kudu dilainkeun; Others' belongings must be respected; Others' belongings should be acknowledged as owned by others

q. Nu lain kudu diulakeun; Prohibitions should not be justified.

r. Nu enya kudu dienyakeun; Truth must be acknowledged; The truth should be accepted.

s. Mipit kudu amit; Taking must be accompanied by permission.

t. Ngala kudu menta, ngeduk cikur kudu mihatur; Seek permission before taking and inform the owner before taking ginger.

u. Nyokel jahe kudu micerak; Digging ginger must be reported

v. Nyaur kudu diukur; Think before speaking

w. Nyabda kudu diunggang; Think before speaking to avoid hurting others.

x. Ulah ngomong sageto-geto; Do not speak carelessly

y. Ulah jinah papancangan; Prohibited to commit adultery and engage in dating.

z. Teu meunang nurut sareng batur; Prohibited to engage in actions that harm or inconvenience others

aa. Teu meunang ngajawab batur; Prohibited to hate or seek revenge against others

bb. Teu meunang mengoyak batur; Prohibited to spread slander or false news that can harm others

cc. Teu meunang ngarokok di batur; Prohibited to damage or harm collective interests

dd. teu meunang ngalah ka batur; Prohibited to act selfishly or refuse to compromise for the common good

ee. Teu meunang ngaranna batur; Prohibited to curse or swear at others

ff. Teu meunang ngedasar ka batur; Prohibited to oppress or treat others unfairly

gg. Teu meunang ngarabur batur; Prohibited to create chaos or conflict with others

hh. Teu meunang nabrakkeun batur; Prohibited to blame or accuse without clear evidence

ii. Teu meunang ngaranca batur; Prohibited to create division or discord within the community

jj. Teu meunang nyarios batur; Prohibited to create disharmony or conflict with others

kk. Teu meunang ngarwa batur; Prohibited to exploit or take advantage of others

ll. Teu meunang nglalana batur; Prohibited to degrade or demean others

mm. Teu meunang nyumehan batur; Dilarang menciptakan suasana ketegangan atau pertikaian dengan sesama

nn. Teu meunang nyembur batur; rohibited to create tension or conflict with others

oo. Teu meunang ngacungkeun tangan ka batur; Prohibited to make threats or physical violence against others

pp. Teu meunang ngrusak harta benda batur; Prohibited to damage or destroy others' property

qq. Teu meunang ngilangkeun tina batur; Prohibited to take or rob others' belongings

rr. Teu meunang ngaribut batur; Prohibited to create trouble or quarrel with others

ss. Teu meunang ngetokakeun batur; Prohibited to create intrigue or sow discord among others

tt. Teu meunang ngati-atikeun batur; Prohibited to hurt or harm others physically or mentally

uu. Teu meunang ngamukeun batur; Prohibited to provoke anger or hatred towards others

The wisdom in Javanese society as a traditional method of conflict reconciliation involves applying cultural values and local teachings to build peace, understanding, and harmony among individuals or groups engaged in disputes. Therefore, its implementation requires cooperation and active participation from all parties involved. This process aims to resolve conflicts substantively and establish harmonious and sustainable relationships for the future.

Traditional Methods in Global Reconciliation

Traditional methods such as consensus-building through deliberation and mutual cooperation can serve as guidelines for fostering peace, understanding, and harmony on a broader scale, including the global level. This is particularly relevant to global cooperation, conflict resolution, diplomatic efforts based on shared interests among conflicting nations, and the recovery process following global conflicts. Additionally,

traditional methods are essential for instilling a sense of unity, camaraderie, and addressing the basic needs of fellow nations, namely comfort and peace.

In the context of Javanese culture, there is a profound saying, "rukun agawe santosa, gemah ripah loh jinawi, tata tentrem karta raharjo," which emphasizes the importance of unity for the sake of peace and prosperity. This cultural wisdom reflects the timeless principles that can be applied to global reconciliation efforts.

Meanwhile, wisdom plays a crucial role in global reconciliation, as it anticipates open aspirations, embraces tolerance, builds empathy and solidarity, imparts lessons on weaknesses and strengths, nurtures wise and sagacious community figures, and encourages each party to seek change. Thus, wisdom fulfills a role in providing moral guidance and can shape worldviews and collective actions that support global reconciliation.

Conclusion

Indonesia, a country rich in social, cultural, and religious diversity, faces challenges related to high social vulnerability. The dark historical facts accompanying Indonesia's journey have given the nation a strong experience in dealing with severe conflicts. The evolving dynamics of conflicts necessitate a more varied approach to conflict resolution, adapting methods suitable for the complexity and dynamics of the conflicts.

As a characteristic of the Indonesian people, some conflict resolution methods used include "Musyawarah untuk Mufakat" (musyawarah for consensus), mutual cooperation (gotong royong), and the advice traditions in Javanese society. In addressing the challenges of conflict resolution, Indonesia needs to uphold and strengthen cultural values such as consultation, mutual cooperation, and advice. Integrating these values into contemporary conflict resolution strategies can serve as a foundation for building a more harmonious, inclusive society that values local wisdom. By combining modern and traditional approaches, Indonesia can effectively and sustainably address conflicts, promoting peace, unity, and justice.

Conflict of Interest

The authors declare no conflict of interest

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