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ارزش‌های دینی و خرد بومی در حل‌وفصل منازعات اراضی عرفی: مطالعهٔ جامعهٔ بومی «ساسا تو لیمولا» در اندونزی

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چکیده

این پژوهش با هدف تحلیل شیوهٔ حل منازعات اراضی عرفی در جامعهٔ بومی ساسا، در شهرستان لووویِ شمالی اندونزی، از رهگذر رویکرد مبتنی‌بر دین و خرد بومی «تو لیمولا» در راستای تحقق صلح انجام شده است. بهره‌گیری از خرد بومی و ارزش‌های فرهنگی، همراه‌با نهادینه‌سازی ارزش‌های دینی، یکی از راهکارهای جایگزین و مؤثر در پیشگیری و کاهش تعارض‌های اجتماعی ناشی از تعرض به اراضی عرفی جوامع بومی قلمداد می‌شود. رویکرد مبتنی‌بر به‌کارگیری خرد بومی و آموزه‌های دینی، راهکاری بلندمدت برای حل تعارض‌های اجتماعی در جوامع چندفرهنگی است که به‌طور رسمی در زندگی روزمره، از رهگذر خانواده و جامعه، تحقق‌پذیر است. نهادینه‌سازی سنت‌های فرهنگی، در ماهیت خود، به‌مثابهٔ نظام باور تجلی می‌یابد و به بخش بنیادین نظام ارزشی حاکم بر فرهنگ جامعه تبدیل می‌شود. این نظام ارزشی، نقش نیروی محرک، هدایت‌کننده و تنظیم‌کنندهٔ رفتار اعضای جامعه را ایفا می‌کند و آنان را به استمرار کنش در چارچوب ارزش‌ها و باورهای فرهنگی خود سوق می‌دهد. در این پژوهش با بهره‌گیری از روش کیفی، به تبیین پویایی‌های تعارض‌های اجتماعی در منطقهٔ روستایی ساسا، در بخش بالونتا از شهرستان لووویِ شمالی پرداخته‌ایم. تمرکز اصلی مطالعه بر پویایی‌های تعارض در جامعه‌ای چندفرهنگی پیرامون اراضی عرفی است و رویکرد مبتنی‌بر خرد بومی و آموزه‌های دینی سازوکاری برای حل‌وفصل این تعارض‌ها بررسی شده است. در جمع‌بندی، نتایج پژوهش نشان داد برای دستیابی به حل پایدار منازعات، اقدام‌های سازنده و مستمر ضروری است؛ اقدام‌هایی که از طریق تحکم صلح، گسستن چرخهٔ خشونت و تقویت نهادهای دموکراتیکی، از شکل‌گیری بذرهای تعارض‌های جدید پیش‌گیری خواهد کرد.

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Religious values and local wisdom in the resolution of customary land conflicts: A study of the Sassa "To Limola" indigenous community, Indonesia

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Abstract

This study aims to analyze the resolution of customary land conflicts of the Sassa Indigenous community, North Luwu Regency, Indonesia, through the approach of religion and local wisdom, "To Limola" in pursuing peace. The use of local wisdom and cultural values, along with the instillation of religious values, is one of the alternatives that play an important role in preventing and reducing social conflicts arising from the encroachment on the customary land of indigenous communities. The approach of utilizing local wisdom and religion is a long-term way to resolve social conflicts in multicultural communities, both formally through educational levels at school and informally in everyday life through family and society. The instillation of cultural traditions itself essentially appears as a belief system and becomes a core part of the value system that exists in the culture of the community, and becomes a driver and controller, and locomotive for the actions of community members to continue to run in accordance with their cultural values and beliefs. This study uses a qualitative method to explain the dynamics of social conflict in the Sassa Village area, Baebunta District, North Luwu Regency, focusing on the dynamics of multicultural community conflict related to customary land with a local wisdom and religious approach as a conflict resolution. In conclusion, continuous constructive efforts are needed to be able to create conflict resolution as a step to prevent the seeds of new conflict by consolidating peace, breaking the cycle of violence, and strengthening democratic institutions.

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1. Introduction

Indonesia is a pluralistic nation with diverse ethnicities, customs, languages, and religions. Given its diversity, Indonesia can be said to be a multicultural nation. According to Tilaar (2004), multiculturalism has at least two very complex meanings: "multi", meaning plural, and "culturalism", meaning culture. South Sulawesi reflects this diversity with the rich culture of dominant tribes such as the Makassar, Bugis, and Toraja, who have demonstrated the ability to coexist harmoniously for centuries (Provinsi Sulawesi Selatan, 2021). This harmony is bridged by local values and religious moderation, creating a unique and complementary social identity.

As a multicultural nation, embodying diversity, plurality, and unity in its society, the diversity of Indonesian society is reflected in its social life, known as 'Bhinneka Tunggal Ika', the motto of the Indonesian nation, meaning 'Different but still one'. The diversity within Indonesian society, while providing added value through its diverse cultures, also poses a threat to the nation if not properly managed and utilized. The causes of multiculturalism are numerous, including the geographic environment, foreign cultures, and intermarriage, therefore Indonesia can be considered a country of cultural resources.

Despite Indonesia's complex diversity, this does not mean that this nation is easily divided, whether in terms of brotherhood or unity. Applying a local and religious wisdom approach through the teachings of *tasamuh* (tolerance) will be most meaningful. This aligns with the mandate of the Indonesian constitution, as stipulated in Article 28e of the 1945 Constitution of the Republic of Indonesia, which states that everyone has the right to freedom of religion, freedom of belief, and the right to associate, assemble, and express their own opinions.

Therefore, based on the Indonesian Constitution, the state recognizes the existence of indigenous communities and their rights. Therefore, indigenous communities have a constitutional position within the Unitary State of the Republic of Indonesia. This is affirmed in Article 18b Paragraph 2 of the 1945 Constitution of the Republic of Indonesia, which states: "The state recognizes and respects customary law communities and their traditional rights as long as they remain viable and in accordance with societal developments and the principles of the Unitary State of the Republic of Indonesia (*Negara Kesatuan Republik Indonesia*)", as regulated by law. Strengthening unity and tolerance is a key concept for saving Indonesia's younger generation amidst the challenges of communal conflict and social disintegration post-2020 (Manurung, 2018: 13). This is crucial, as diversity is a national identity that must be preserved through character education and religious moderation.

Further, regarding to state recognition, indigenous communities also require territories recognized by the government and the state. Customary territories are an essential element for indigenous

communities as a living space where a customary law community unit exists, whose control, use, and management are carried out according to customary law and do not conflict with other national laws. These customary territories can include customary land and customary forests. Customary land is land within a customary territory, the type and management of which are determined by customary law. Customary forests, on the other hand, are forests located within the territory of a customary law community.

In 2021, residents of Pulao and Sassa hamlets, Sassa Village, Baebunta District, North Luwu Regency, South Sulawesi, agreed to make peace (Mawardi, 2021). The two parties reached a peace settlement after several clashes between the two hamlets. At the To Manuru Limola traditional house in Sassa Village, a peace agreement was reached between the warring parties. The social conflict occurred in Sassa Village, Baebunta District, North Luwu Regency, is closely related to the encroachment of customary land rights belonging to the Sassa Tolimola indigenous community. The conflict in Sassa Village stemmed from the North Luwu Regional Government's indecisiveness and weakness in establishing boundaries following the regional expansion. This condition was exploited by some local community members and businessmen in illegally seizing the customary land of the Sassa indigenous community, which triggered riots between residents of the two bordering villages, as well as a shift in the socio-cultural structure and the increasingly developing population composition.

Customary territories require boundaries to ensure spatial certainty and legal certainty in the event of disputes related to customary territories. Customary territory boundaries are necessary, both natural and boundaries with other communities. Thereafter, these customary territory boundaries can be mapped at the initiative of customary law community units or by relevant agencies/institutions in collaboration with customary law community units. Therefore, participatory mapping, which has been conducted by communities, can be used to determine customary territory boundaries. The results of this mapping then require the approval of the communities bordering the customary territory.

In Law of the Republic of Indonesia Number 6 of 2014 concerning Villages, specifically in Chapter XIII concerning special provisions for customary villages, Article 97 paragraph 2 states: "Customary law community units and their surviving traditional rights as referred to in paragraph (1) letter a must have a territory and must fulfill at least one or a combination of the following elements: first, a society whose members share a sense of belonging to a group; second, customary government institutions; third, assets and/or customary property; and/or fourth, customary legal norms."

Clear territorial boundaries are essential for communities in general to identify their territory. These territorial boundaries often give rise to conflicts between different indigenous groups living in adjacent areas.

This occurs among indigenous communities in North Luwu Regency, particularly the indigenous communities of Baebunta District, Sassa Village, which borders Sabbang District, Malimbu Village. Such differences are likely to arise among indigenous communities because they do not collectively determine their territorial boundaries but rather measure them based on the experiences their ancestors shared with them about their territories. The extent of a region's territory is often measured by the length of rivers, roads, valleys, and mountains, which also contributes to the unclear boundaries of customary territories. While the local government measures land area with precise boundaries and precise numbers to produce precise territorial divisions and create maps of the region, these differences only further confuse the public, leading them to defend their respective opinions.

The To Limola sub-ethnic group is part of the Luwu people in South Sulawesi, currently considered a minority group due to the very small number of speakers of their native language, which is threatened with extinction. This group lives in Sassa Hamlet, Sassa Village, Baebunta District, North Luwu Regency.

This research makes an important contribution to the recording and documentation of To Limola culture, which has been very minimal and generally only in the form of oral traditions (Jaya, 2023: 2). Most previous research has only focused more on linguistic aspects, such as: phonology, morphology, syntax, and the revitalization of the Limola language, while studies on culture and social values in general are still limited. Given these conditions, it is not surprising that the existence of the To Limola sub-ethnic group remains largely unknown, due to the lack of written information about their language and culture.

To ensure Indonesia remains committed to and firmly adheres to the basic consensus above, and to become a peaceful nation, free from all forms of conflict involving various parties, it is necessary to establish a common understanding amidst existing differences and to consistently maintain a positive attitude in social interactions and a sense of tolerance and mutual respect among all. Even in the face of such diversity, we cannot adopt an anti-pluralist stance but must prioritize tolerance, prioritizing the public interest over personal interests. We should maintain social tolerance within the context of the diversity of society, which has become a tradition passed down from our ancestors and the nation's founders in every region.

2. Review of literature

Several regions in Indonesia experienced conflict following the fall of President Suharto's New Order regime (1998-2002). The most significant conflicts occurred in West Kalimantan, Poso, Ambon, and North Maluku. Scholars perceive that the causes of these conflicts, including uncertainty over the national transition, inter-religious rivalry, economic competition between immigrants and local

communities, and local political rivalry. Conflict arises from the absence of a reciprocal relationship between two or more parties, who possess or perceive themselves as possessing a connection, when the goals they seek to achieve are not aligned (Manurung & Bainus, 2019, p. 169). Conflict resolution can fundamentally be defined as an effort to resolve a conflict by seeking agreement between the parties involved. Conflict is unavoidable and effective conflict management tools are essential (Shonk, 2026).

The onset of the third millennium in the early 2000s was marked by fundamental phenomena that transformed the discourse on politics, security, and defense. These phenomena ranging from technological advancements and waves of democratization to the interdependence of nation-states and globalization acting as a primary driver shattered the old framework of interstate relations, effectively shifting the center of gravity in domestic politics (Anggoro, 2023). Coupled with domestic political complexities, these factors fundamentally influenced national security. Consequently, the transition from an authoritarian state to a democracy necessitated a restructuring of the legislation governing national security.

Following the events of May 1998, Indonesian national politics underwent a transformation of its political system and a change in national leadership; yet various conflicts erupted in several regions (Badan Riset dan Inovasi Nasional, 2022). A succession of conflicts, riots, and other forms of violence seemed to plague society. Mass media, both print and electronic reported on these various conflicts across different locations. Ambon and Poso were two areas where conflicts occurred almost simultaneously. These new outbreaks added to a list of long-standing conflicts, such as those in Aceh and Papua. However, prior to the riots of December 1998, Poso was a region that received little media coverage. It is located between the Gulf of Tomini and the Gulf of Tolo, it is part of the Central Sulawesi Province.

The population of Poso is ethnically and religiously diverse, with communities living along the coast and in the interior regions surrounding Lake Poso. Their lives had been relatively peaceful; the '*Sintuwu Maroso*' tradition, which fosters harmonious communal living was practiced collectively, transcending existing differences. However, in late December 1998, the people were shocked by unexpected events. A series of conflicts ensued, continuing until the end of 2001. Hundreds of lives were lost, thousands of people were displaced, and tens of thousands of buildings were burned or destroyed; furthermore, a large portion of the local population, children in particular, suffered deep trauma because of this devastating conflict. Huntington (1993) suggests that future conflicts will occur along the cultural fault lines that separate these civilizations. Several reasons emerge on why clashes between civilizations happen, a major source of conflict in the post-Cold War era, will be:

First, differences between civilizations are not only real, but also fundamental. Civilizations are defined by history, language, tradition, and, more importantly, religion. These differences give rise to differences in views on the relationship between humans and God, individuals and groups, citizens and the state, parents and children, husbands and wives, rights and obligations, freedom and power, and equality or equality and hierarchy. These differences are the result of centuries-old processes. They persist and are far more fundamental than ideologies or public regimes. Differences do not necessarily lead to violence. However, over the centuries, differences between civilizations have given rise to the most intense and prolonged conflicts.

Second, the world is now increasingly shrinking. Interaction between people of different civilizations is increasing (IPSP, 2018: 5). This increased interaction sharpens awareness and a sense of differences between people or societies of different civilizations, but also sharpens awareness of the similarities found within those civilizations.

Third, the process of economic modernization and global social change is uprooting people and societies from their deeply rooted local identities, while weakening the nation-state as a source of identity. Many world religions have been able to fill this gap, but are often labeled as "fundamentalist" movements.

Fourth, the growth of civilizational awareness is made possible by the dual role of the West. On the one hand, the West is at the pinnacle of power; on the other, this position in the West may be due to the ongoing return to origins among non-Western civilizations.

Human security became a new focus following a 1994 United Nations Development Program (UNDP) report following the end of the Cold War. The UNDP argued that current conflicts occur more within countries than between them. Furthermore, for most people, especially civilians, feelings of insecurity stem from everyday life rather than from specific global events. For example, security relates to adequate food, job security, security in public places, security of belief, and security in every aspect of life.

The UNDP further clarified the meaning of human security as something universal and relevant to all people worldwide. This is based on the understanding that threats to human security are universal and can occur anywhere, regardless of national borders. A safe and peaceful life is not merely the absence of war but the existence of justice, order, and law with the state, in this case the government, as the enforcer of diversity itself. The government, as one of the main components of national security in a country, needs to understand the multi-sectoral scope of national security in a broader sense.

Buzan (1991) divides the security sector into five areas: military, political, environmental, economic, and social. Understanding multiculturalism involves the challenges posed by multiculturalism

itself. This poses a significant challenge for the Indonesian nation in navigating the inherent diversity of life and becoming a prosperous and peaceful multicultural nation. Several steps are taken.

First, disseminate the concept of multiculturalism widely and foster an understanding of its importance for the Indonesian nation. This is also to encourage the Indonesian people, at both the national and local levels, to adopt it and make it their guiding principle.

Second, establish a common understanding among experts regarding the meaning of multiculturalism and the concepts that support it.

Third, various efforts are being undertaken to realize this ideal (Abidin, 2016). Research by Jerome C. Glenn et al. (2009) states that the elements of the Future Economy are essential for improving societal conditions. In other words, in a multicultural society, diversity is an added value for improving quality, both economically and socially. Therefore, developing quality human resources within a multicultural context requires instilling values through education.

Multicultural education is a response to the growing diversity of the population, which demands equal rights for all groups. Multicultural education begins with the development of multicultural concepts and awareness. This is related to current political and social events. Multiculturalism is a concept that can address the challenges of a constantly changing era by glorifying diversity and promoting cultural pluralism as a way of life (Glenn et al., 2009).

The decade of revolution has transformed civilization, increasingly demanding arts learning to adapt to evolving systems. It is undeniable that the currents of globalization have resulted in cultural shock, dragging society into responding to differences. The development of globalization is suspected to have an imbalance of positive and negative impacts. The negative impacts of globalization appear to be accelerating without being accompanied by socio-cultural changes, resulting in the process of understanding and cultural diversity no longer demonstrating its important role in building national civilization and tending to marginalize harmony in life, thus neglecting multiculturalism.

Local wisdom according to Ridwan (2007) is the identity or cultural personality of a nation that causes the nation to be able to absorb, even process cultures originating from outside/other nations into its own character and abilities. Local wisdom is a characteristic of ethics and cultural values in local communities that are passed down from generation to generation. In Indonesia, awareness of local wisdom began to grow rapidly after the fall of President Soeharto's regime in 1998. Furthermore, local wisdom is also defined as the ability to adapt, organize, and cultivate the influence of nature and other cultures which become the driving force for the transformation and creation of Indonesia's extraordinary cultural diversity (Alfian, 2013).

Cultural heritage is defined as products or physical cultural results

of different traditions and spiritual achievements in the form of values from the past that become the main elements in the identity of a group or nation. Thereafter, cultural heritage is the result of physical culture and cultural values from the past. This concept emphasizes strengthening unity and tolerance as the key to saving Indonesia's younger generation amidst the challenges of communal conflict and social disintegration post-2020 (Manurung, 2018: 13). This is crucial, as diversity is a national identity that should be preserved through character education and religious moderation. These cultural values from the past come from local cultures in the archipelago, including: traditions, folklore and legends, mother tongue, oral history, creativity (dance, song, drama performances), adaptability and uniqueness of local communities.

3. Conceptual framework

One of the most important benefits of conflict resolution is that it fosters effective communication. When conflicting parties come together to resolve their issues, they often learn the importance of active listening and expressing their thoughts without judgment. Therefore, conflict management is necessary to achieve shared goals and maintain healthy relationships between the parties involved in the conflict. Resolving conflict effectively is crucial for maintaining health and preventing the buildup of resentment and negative emotions. In romantic relationships, conflict resolution is crucial for maintaining a healthy and harmonious relationship.

Therefore, by resolving conflict, people can increase our understanding of others, build trust and rapport, expose ourselves to diverse ideas, opinions, and experiences, reduce stress and distraction, improve decision-making skills, increase emotional intelligence, empathy, and respect, and create a positive work environment.

Conflict has always been a part of human social and political life and a driving force behind sociopolitical dynamics and change. Conflict resolution is the effort to address the causes of conflict and build new, lasting relationships between warring groups.

3.1. Model dynamic framework for conflict prevention and peace

The model dynamic framework for conflict prevention and peace is used as the first micro-theory to analyze the dynamic framework within conflict prevention and peacebuilding, specifically the role played by the North Luwu Regional Government since the conflict began. Understanding this model provides an objective and holistic picture of the dynamics of the customary land conflict within the Sassa indigenous community, as well as the post-conflict situation in Sassa, Baebunta District, North Luwu Regency.

This dynamic framework model was developed by Ichsan Malik, an Indonesian conflict and peace researcher and practitioner. The model

was developed from the Maluku conflict (1993-2003), which has many religious connotations, and from in-depth studies of conflicts in Indonesia, such as the natural resource and political conflicts in Papua, the social conflict in Poso, and the conflict in Aceh up to 2012.

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Figure 1 demonstrates that conflict escalation and de-escalation are highly complex dynamics. Conflicts arise not only from differing perspectives between two parties but also from provocateurs who drag vulnerable groups into conflict with other groups. Furthermore, factors stemming from the structural root causes of conflict are also present, which are then accelerated by triggers.

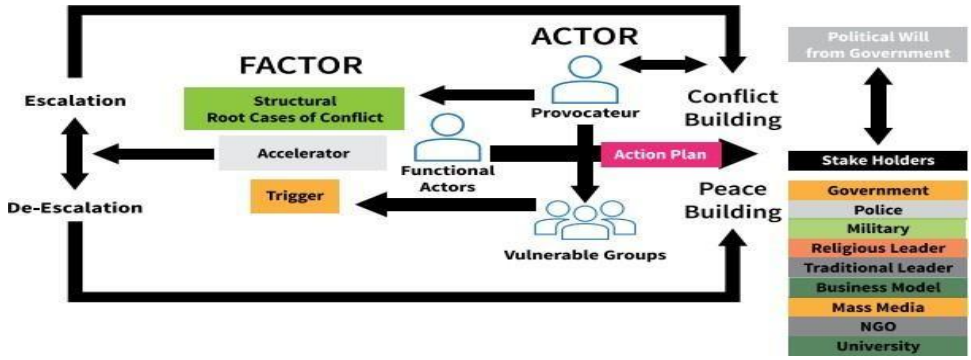


Figure 1. Ichsan Malik's dynamic framework model

This research focuses on analyzing how functional actors, in this case the North Luwu Regional Leadership Communication Forum, build peace through an Action Plan policy with stakeholders, including government agencies and non-governmental organizations, following the Sassa indigenous land conflict. In this context, the community's need for strong and dynamic economic growth and development must be supported and strengthened (Manurung & Manurung, 2025).

This framework is built on the thesis that the effectiveness of customary land conflict resolution in the To Limola community does

not lie solely in formal legal mechanisms, but rather in the integration of a living value system, consisting of local wisdom and religious values, which function as a culture-based infrastructure for peace.

First, Value System Foundation: Local Wisdom as Living Law. This framework is based on the recognition that the To Limola community still upholds the customary order inherited from their ancestors (Budiono & Jaya, 2024: 21). This local wisdom is manifested in two main domains:

- Sacred Conservation Norms. Forests are not economic commodities, but rather sacred entities with strict rules (*pamali*), such as prohibitions on cutting down trees or collecting bamboo shoots in customary forests. Violations are believed to bring disaster, making compliance a mechanism for preventing resource-based conflicts.
- Deliberation Mechanism (*Didameken*). A key characteristic of the To Limola community is decision-making through deliberation involving traditional leaders. Traditional leaders serve as listeners and unifiers, producing decisions that are perceived as fair and acceptable to all parties, while also preventing divisions.

Second, Integrative Strengthening: Religious Values as Social Glue. This framework emphasizes that the effectiveness of local wisdom is strengthened by synergy with religious values. This integration creates dual legitimacy (custom and religion) that strengthens the resolution process. Customary rituals interspersed with prayers and Islamic values (such as in the *mopacci* ritual) demonstrate that religion is not positioned in opposition to custom but rather serves as a moral resource that strengthens communal bonds and facilitates reconciliation.

Third, Integrated Resolution Model. Based on this integration, this framework projects a holistic and restorative conflict resolution model. Conflicts (e.g., boundary or inheritance disputes) are resolved not through divisive litigation, but rather through dialogical mechanisms that prioritize the restoration of social relationships. This approach aligns with the principles of restorative justice and is supported by a communal social structure.

Fourth, Dynamics and Challenges. This framework also recognizes the challenges of modernization and external influences, which are beginning to displace traditional knowledge among the younger generation. However, this is precisely where the framework's relevance lies: strengthening religious values and local wisdom is not a nostalgic effort, but rather an adaptive strategy to maintain social resilience and prevent agrarian conflict amid external pressures.

The To Limola case demonstrates that effective and sustainable resolution of customary land conflicts is possible through the synergy of local wisdom, understood as the application of environmental law

and ethics, with religious values as a moral and spiritual glue. Both serve as a social control system that prevents conflict and provides a humane mechanism for redress, offering an alternative model relevant to other indigenous communities.

Conflict is a social phenomenon that always be present in social life, in every space and time, wherever and whenever. In every social life, humans have different interests, desires, and goals, which often lead to conflict. In Indonesia, according to Malik (2017), there are at least five sources of conflict: structural conflict, which occurs when there is unequal access to resources (land, mining, forests).

Conflict of interest arises from competing interests that are perceived as clearly inconsistent between several parties. Third, conflict of values is caused by conflicting belief systems. These four types of social-psychological conflicts typically arise because humans, as social beings, have a tendency to stereotype, which then leads to prejudice, which leads to discrimination and ultimately leads to violence. Fifth, conflict of data, which is caused by individuals misinterpreting or receiving information, errors in obtaining information, and misinterpreting information. The most critical stage in data conflict is when historical manipulation occurs. In Indonesia, conflict rarely arises from a single source; most conflicts have multiple causes, usually a combination of problems in the relationships between the conflicting parties.

In conflict analysis developed by Malik (2015), the Structural, Accelerator, Trigger (SAT) model is used to examine the underlying issues of conflict, the factors that trigger conflict, and the factors that contribute to its growth. This factor analysis is based on specific indicators of structural conditions, accelerators, and triggers in the conflict before and during the event. Structural factors in conflict represent fundamental issues in the form of long-standing and ongoing economic, social, and political inequality. Triggers are general events that can become the cause of conflict. Meanwhile, accelerators are anything that can accelerate the escalation of conflict. This conflict analysis model is often compared to a prairie fire, involving dry grass, fire, and wind. A fire in dry grassland (structural) can be caused by a spark (trigger), and strong winds act as an accelerator.

Galtung argues that conflict can be viewed as a triangle, with each peak representing contradictions, attitudes, and behaviors. The conflict situation is a reference point for these contradictions. This includes the perceived incompatibility of goals between the conflicting parties. This is caused by the incompatibility between social values and social structures. The conflicting parties, their relationships, and the inherent clash of interests determine the contradiction (Galtung, 1969).

The concept of attitudes and behaviors that precede contradictions is depicted in Figure 2, Galtung triangle diagram.

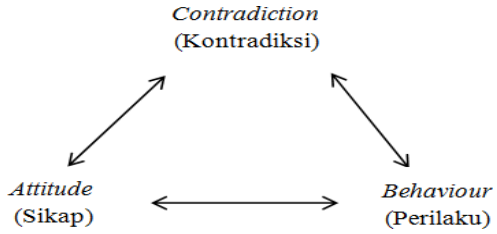


Figure 2. Galtung triangle ABC

Galtung argued that three components must be present in a total conflict. A conflict structure without conflictual attitudes or behaviors constitutes a latent conflict. Galtung viewed conflict as a dynamic process, where structures, attitudes, and behaviors constantly change and influence each other. When conflict arises, the interests of the conflicting parties enter into the conflict or relationship in which they exist. The conflicting parties then organize themselves around this structure to pursue their interests. They develop dangerous attitudes and conflictual behaviors, so that conflict formations begin to grow and develop.

Based on the explanations of these experts, in the process of the conflict, the customary land conflict of the Sassa indigenous people. There are SAT elements, including structural elements, accelerators, and triggers that turn the unrest of the customary land conflict of the Sassa indigenous people into a protracted conflict.

4. Methods and materials

The research is processed using a qualitative descriptive research method by deductively exploring information, namely uncovering problems ranging from general matters to specific matters. This research leads to an interactive process in describing social reality. Various data obtained by using qualitative methods both orally and in writing include words, sentences or pictures taken from various references after carrying out the analysis process. Researchers elaborate and experience what happens to the subjects they study. This is one of the goals to be achieved through qualitative research, researchers can directly collect data, analyze it, reflect continuously, and gradually build a thorough understanding of something. Data collection techniques used in the observation, analyze, and document review.

5. Findings

Indonesia, as a country with the motto Unity in Diversity, '*BhinnekaTunggal Ika*', still faces complex challenges in managing cultural diversityand resolving conflicts over natural resources, particularly customary land (Manurung, 2026: 2). Indigenous communities, comprising 50-70 million people, are often on thefront lines of land conflicts due to corporate expansion and overlappingstate

policies. The Sassa 'To Limola' indigenous community lives in North Luwu Regency, a region in the northern part of South Sulawesi Province, bordering Poso Regency in Central Sulawesi Province and Morowali Regency in Southeast Sulawesi Province. Culturally and traditionally, North Luwu is widely recognized as a multicultural region, possessing abundant natural resources and fertile soil. However, it is notorious for its inability to manage its potential, earning it the title of the third poorest of the 24 regencies/cities in South Sulawesi Province.

North Luwu Regency has the third-highest poverty rate in South Sulawesi, at 13.22%. The number of poor people in North Luwu reaches 42,290 people. North Luwu itself covers an area of 7,502.58 km², or approximately 16.39% of South Sulawesi Province (Luwu Utara Kabupaten, 2024). North Luwu boasts a number of regional potentials, including agriculture, plantations, animal husbandry, fisheries, and tourism. The various social conflicts affecting communities in the North Luwu region are often caused by fake news believed to be true. Communities left behind and lacking an understanding of how to respond to evolving situations in a multicultural society tend to prioritize emotions over wisely responding. Given these phenomena and problems, strengthening peace education must be viewed as a sustainable effort aimed at creating a peace-loving Indonesian society, enabling peace to become a culturally important part of the community. However, the implementation of peace education faces challenges and obstacles (Kartadinata, 2015).

The challenges facing peace education in North Luwu, which also affect the Sassa indigenous community, include: (1) a lack of human resources, (2) inadequate facilities, (3) a lack of government attention to education, (4) a less conducive academic climate, (5) a lack of parental participation in education, (6) a lack of community participation in education, and (7) an inadequate local wisdom education curriculum.

The current picture of the North Luwu community is highly vulnerable to social conflict due to the following factors: a) it has a vast, uncultivated territory; b) its pluralistic, heterogeneous society, with very low and limited multicultural understanding; c) it is vulnerable to the influence of the conflict in neighboring Poso; d) the human resources of the indigenous population are difficult to improve their quality and competitiveness; e) the social gap between immigrants and indigenous people is very pronounced; and f) the existence of territorial apparatus is very limited, as evidenced by the absence of a District Military Command as a Territorial Task Unit at the Regency level (*Forum Komunikasi Pimpinan Daerah/Forkopimda*).

The above conditions significantly impact the harmony between communities and social tolerance, which tend to be eroded by outside cultures that are highly sensitive to conflict. Therefore, when conflict

occurs within the community, it can become a prolonged conflict that can claim many victims. Observing the situation and conditions of social tolerance that have been built in the North Luwu community, there are certainly reasons why, until now, North Luwu is known as an area that has a diverse multicultural society, a poor area and also has great potential for conflict and division in society.

The Limola language is a local wisdom currently facing a dilemma between survival or extinction due to the impact of globalization and modern lifestyle patterns. Limola is a regional language located in South Sulawesi Province, specifically in Sassa Village, Baebunta District, Masamba City, North Luwu Regency. This language is spoken in Sassa Hamlet and Makumpa Hamlet. These two hamlets were the main points of data collection for this research because they have the largest number of Limola speakers. This is evidenced by the results of a vitality study conducted by Agus, Mappau, Garing & Arsinawati (2019: 66) that the number of Limola speakers is around 71.0%. However, this number of speakers does not guarantee that the Limola language is not declining. In fact, the Limola language is currently in that position.

This phenomenon is reinforced by previous research, which stated that the Limola language is declining and even threatened with extinction. This decline occurs because Limola children and teenagers no longer understand, let alone master, the language. Conversely, older people still understand and actively use Limola, but their use is limited to family circles. This is also one of the factors contributing to Limola's decline and even the threat of extinction, as it is no longer used by speakers aged twenty and under. This means that the productive age group, who should be able to actively use the language, is no longer functioning as it should. Instead, it is those aged twenty and above who still actively speak Limola, but their use is also limited to the family environment.

This statement is very relevant to the results of the accumulation of the ten indicator indexes in the Limola language vitality study which is at 0.4915. This index position indicates that the current situation and condition of the Limola language is unstable and is included in the endangered language.

Therefore, a study on the conservation of the Limola language is appropriate because the vitality of this language has shifted and is even threatened with extinction. Ideally, the Limola language would not be in that position if viewed from the number of speakers of this language which is still stable, namely reaching 71.0%. However, language shifts are occurring in the Limola language today. Based on this argument, researchers believe that conservation of this language system must be carried out immediately to prevent the Limola language from becoming completely extinct. In order to maintain local wisdom in a society, it is necessary to reveal the Functions, Characteristics, and Features of Local Wisdom.

Previous research, based on information from the Head of Sassa Village, Baebunta District, revealed that the Sassa people maintain harmonious relations through the "Limola" culture, practiced in the local language. Its rules stem from cultural traditions, which have become local wisdom and serve as a unifying symbol for the community. "Limola" is considered the five paths of community unity. Therefore, it is interesting to understand the meaning of the Sassa custom of "Limola," which serves as a guideline and paradigm/worldview for maintaining social tolerance and harmony in the Sassa community.

Conflict resolution by strengthening local wisdom values is a clear cultural path that binds all parties to end the conflict, as they submit to and obey the demands of customary values, and the negative consequences of violations. Conflict resolution, in this cultural context, is important because people desire a safe and peaceful life. A region is considered safe and peaceful when all conflicts can be resolved and all parties accept the decision. If the situation and condition of the people in an area is safe and comfortable, then social interaction, social mobilization and economic activities will be smooth, safe and comfortable.

This research presents a novel topic and location to explain the dynamics of communal conflict in Sassa Village, Baebunta District, North Luwu Regency. The author focuses on the dynamics of inter-community conflict over customary land, with conflict resolution through strengthening cultural values. This step is crucial for all stakeholders to ensure peace among residents in this regency, which still upholds local cultural values imbued with honesty, truth, and justice.

Further, based on the above description, it can be concluded that sustained, constructive efforts are needed to create positive peace, as previously proposed by Galtung. Consequently, many social science scholars have developed ideas on post-conflict reconciliation. Ideally, reconciliation is a step to prevent conflict experiences from becoming the seeds of new conflict. This is achieved by consolidating peace, breaking the cycle of violence, and establishing and strengthening democratic institutions. In this case, reconciliation carries out a personal healing program for conflict survivors physically and psychologically, reparations for past injustices, rebuilding non-violent relationships between individuals and communities, and acceptance by the parties of the conflict that has been resolved and being able to redefine their relationships in the future.

This study will try to analyze post-conflict reconciliation efforts related to the customary land conflict of the Sassa indigenous community, Baebunta District, North Luwu Regency. With a religious and cultural approach through the local wisdom of the Sassa indigenous community itself, in essence, it appears as a belief system that is a core

part of the value system that exists in the culture of the community itself, and becomes a driver, motivator and controller for the actions of certain community members to continue to run in accordance with their cultural values and beliefs.

6. Discussion

6.1. Local wisdom

Local wisdom is the cultural identity or personality of a nation that enables that nation to absorb and even transform foreign cultures into its own character and capabilities. Local wisdom also represents the distinctive ethical and cultural values of a local community, passed down from generation to generation (Ridwan, 2007). In Indonesia, awareness of local wisdom began to flourish after the fall of President Soeharto's regime in 1998. Local wisdom is further defined as the ability to adapt, organize, and foster the influence of nature and other cultures, driving the transformation and creation of Indonesia's extraordinary cultural diversity (Alfian, 2013).

Local wisdom is the wise behavior of local communities in interacting with their surrounding environment (Fallahnda, 2024). Local wisdom is not only limited to ethics, but also includes norms, actions, and community behavior. Therefore, local wisdom can be a guideline for people to behave and act in the context of everyday life. Local wisdom is the values or behavior of local communities that are wise in interacting with their environment. Local wisdom is not only limited to ethics but also includes norms, actions, and community behavior. Therefore, local wisdom can be a guideline for people to behave and act in the context of everyday life. Furthermore, Robert Sibarani (2003) also stated that local wisdom is the wisdom or original knowledge of a community that comes from the noble values of cultural traditions to regulate the order of community life. If we want to focus on cultural values, then local wisdom can also be defined as local cultural values that can be utilized to regulate the order of community life wisely. Wibowo (2015) wrote that local wisdom is the identity or cultural personality of a nation that enables the nation to absorb, and even process culture originating from outside or other nations, into its own character and abilities.

Society is formed through a long history, a winding journey, step by step. At certain points there are relics that exist or are recorded until now which then become cultural heritage. Cultural heritage is the result of physical culture and cultural values from the past. These cultural values from the past are derived from local cultures in the archipelago, including: traditions, folklore and legends, mother tongue, oral history, creativity (dance, song, drama performances), adaptability and finance. The word local here does not refer to a geographical area, especially a district/city, with clear administrative boundaries, but rather refers to a

cultural area that often exceeds administrative areas and also does not have clear boundaries with other cultural areas.

One of the traditional areas in North Luwu Regency is the Kebalailoan Sassa Indigenous Community, also known as To Limola. This indigenous community is administratively located within Sassa Village, Baebunta District, North Luwu Regency. Community life is led by a To Paromo (leader) with the title Balailo.

Generally, each ethnic group has its own cultural history. Similarly, the Limola people acknowledge their origins as divine beings from heaven and chosen by the Almighty to first inhabit the middle world. These individuals were named Balailo Nurung, a concept briefly described in the following section.

According to ancestral stories passed down through generations, the world is divided into three parts: the Upper World (Sky), the Middle World (Lino), and the Underworld (Buriliu). Both the Upper World and the Underworld were previously inhabited by humans, while the Middle World was uninhabited by humans because it was filled with water. However, the Almighty desired that this Middle World be inhabited by humans. Therefore, Balailo Nurung was appointed to fill it. To carry out this order, Balailo Nurung carried out several processes:

First, he descended to the Underworld. After marrying a daughter of the Underworld, after having children, he set out to populate the Middle World. By the will of the Almighty, upon arrival, the watery world then transformed into land. They landed on a hill, named Ampu Manurung or Ampu Balubu. To build a settlement, they searched for a suitable location. They found a flat area, and a house suddenly appeared on it. They settled there, naming it "Tinioe", meaning "inaccessible". This land was the first in the Middle World. In the Limola language, it is called "Rare Luwua", meaning "country", and "Luwa" meaning first or oldest.

In starting life in a new place, they encountered various challenges. Overcoming these challenges required tenacity, fortitude, and patience. To ensure its people remained resilient, steadfast, and patient, Balailo Nurung continually provided them with guidance. He taught a fundamental philosophy of life concerning moral norms, customs, and the relationship between humans and their Creator, humans and their environment. This fundamental philosophy is called "Limola." Consequently, the inhabitants of Tinioe at that time were called To Limola, and the language used for communication was called Limola.

Under these circumstances, a man named "Lasaeong Ampu (Puang) Manurung" was sent to Tinioe to remind the people of Balailo Nurung's teachings. He was also tasked with teaching customary law to all the tribes present at the time.

The Balailo he visited in Tinioe was named "Lamassa". Lamassa was a descendant of Balailo Nurung. Lasaeong Ampu Manurung did not stay long in Tinioe; he continued to travel throughout the country,

sharing customary law. He also married women from the lands he visited. It is therefore not surprising that Manurung is recognized as his grandmother everywhere.

After a long period of service, he returned to Tinioe. There he met a Manurung woman incarnated in the "Ruasan Bambu Betung" (Bamboo Betung Ruins), named "We Busa Empo" or "Ampu Balubu". He married her. They had a child, named "Ampu Mataena". However, this child was abandoned by his parents when he was still a child. Mataena was raised by his grandmother, Balailo Lamassa, until he was an adult. When Mataena reached adulthood, a large house (Salassa) made of gold descended. Because of the glittering gold, the surrounding area was illuminated with immense light, hence the name "Sabbang Loang", meaning "very wide light". Along with this enormous house, a figure bearing the title "Rajeng Maddopa" resided within.

The preservation of the Limola language is crucial because it is a cultural element, a means of communication in traditional ceremonies, and a means of conflict resolution. Therefore, if the Limola language becomes extinct, several aspects of official traditional ceremonies will also be lost. These ceremonies require the use of Limola, which carries profound meaning and significance, such as the inauguration of the "Makole Baebunta".

Makole Baebunta was inaugurated by Balailo Sassa, this is the main requirement even though there is Balailo Baebunta, It contains historical meaning, The language used to inaugurate is Limola Language, then until now it is often seen and heard at certain events in the King's Palace or in Kemakolean Baebunta, dance performances are held, namely; "Jaga Bone Balla" "Limola Literature" is heard where the verses are in Limola, Here is one of the verse titles: "Pakaiya I Asih Mu". The verse is sung by the "Jaga" dance singer while being danced by beautiful girls accompanied by drum beats. This verse describes the history of the existence of "Jaga Bone Balla" namely when King Mataena was left by his parents to go to heaven. This verse can be preserved if its meaning and significance are known by the dancers.

Until now it is very unfortunate because the dancers and those who sing the songs almost do not understand or even do not understand the Limola language at all even though they are considered descendants of the Limola people, because the administrators of the Jaga Bone balla dance are in Baebunta which predominantly speaks "Tae". So, how will this cultural heritage continue if the meaning and significance are not known because if you don't know then you don't know and don't care so you don't love and it doesn't leave an impression in your heart. Leaving the impression of not loving, it finally just disappeared along with the extinction of the Limola language, this is the language used as a means of communication in the center of Kemakolean Baebunta which covers the Balailo Lima Region, including; (1) Balailo Sassa

Region, (2) Balailo Baebunta Region, (3) Balailo Kapuli Region, (4) Balailo Patikala Region, and (5) Balailo Rompu Region.

Of the five Balailo regions, only Balailo Sassa remains the only one that uses the Limola language. Concerned about the language's extinction, in 1976, Mahmud Lampena (2005) compiled vocabulary words one by one, finally compiling them into a book. A temporary compilation in 2010 only reached 2,700 words. The collection continued, adding to the vocabulary from the first typewritten edition, and now reaching approximately 5,000 words, which is now available for subsequent editions.

6.2. Conflict resolution using the local wisdom approach "To Limola"

When facing conflict, the Sassa indigenous people resolve it using the To Limola cultural approach. Conflicts are addressed by involving the Traditional Leaders (Balailo Sassa) and their constituents, and are discussed internally in the Traditional House.

The set of traditional leaders within the Sassa indigenous community in addressing internal and external social issues, including conflicts over customary land, is as follows:

- Balailo: acts as a policy maker in deciding every event;
- Sando: acts as a healer, initiating every activity;
- Tomainawa: acts as an advisory council/receives aspirations from below;
- Wolang: acts as a public relations officer and a communication bridge;
- Imang: performs traditional rituals;
- Pongngarong: manages customary land.

The traditional community discussed above sits in a traditional house to discuss emerging issues, applying the cultural wisdom of "To Limola," with the concept of the Five Straight Paths, as follows:

- Tangkasa: surrender as a symbol of witnessing truth;
- Odamba: Damar/Pelita, a symbol of illumination;
- Maro: restraint, a symbol of patiently restraining oneself from negative events;
- Anderare, food for the masses, symbolizes charity, helping others in need;
- Metutu, a head covering, symbolizes purity, dignity, and nobility.

In the five aforementioned approaches, the Sassa customary council (Balailoan) applies the concept of local wisdom as an implementation of noble customary values in addressing emerging issues. The Balailo then makes a final decision, which must be implemented. If the decision resulting from the deliberation cannot be implemented, the disobedient

party will face customary sanctions, either a fine or expulsion from the customary community. If any party objects to the decision made by the customary authority (Balailo), the customary council will resort to a "curse" (sapa morampi tallina moesa), which means that anyone who violates the law will be cursed with disaster. If the conflict involves people outside the “To Limola” traditional community or is related to the wider community in various regions, the path taken by the traditional community is to hold deliberations at a higher level in the region, such as in the case of the To Limola community's customary land dispute, which held deliberations with the conflicting parties to the local government in stages up to the North Luwu Regent's office to resolve the conflict according to customary law using local wisdom, before resolving the conflict with the positive legal approach applicable in Indonesia.

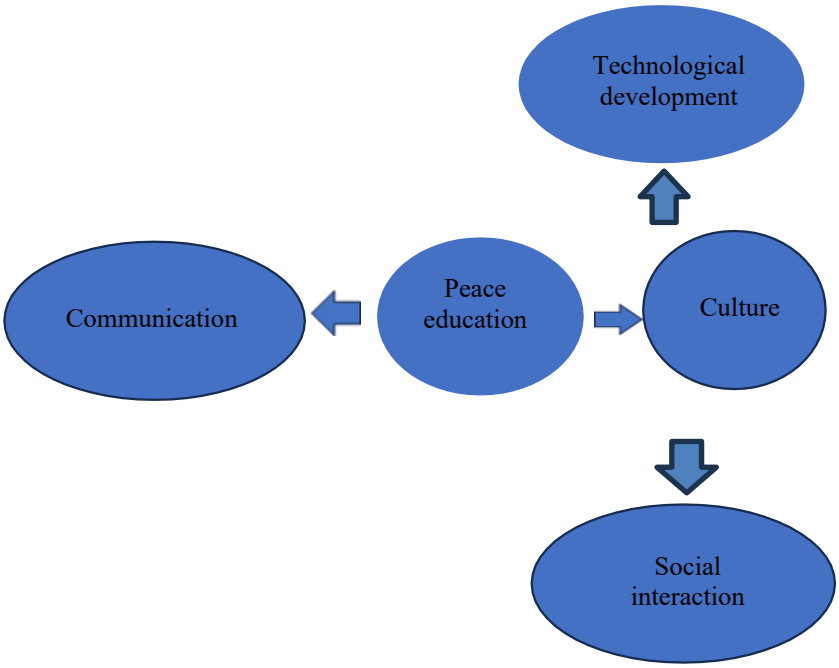


Figure 3. Sassa Indigenous community deliberation at the North Luwu Regent's Office to resolve conflicts with the wider community externally using the local wisdom approach "To Limola".

Learning from the incident of the customary land conflict of the Sassa indigenous community which can have a negative impact on the harmony of community life, then based on the results of observations in the field and the results of interviews and documentation collected it can be concluded that the current situation and condition of the Sassa Community is in a conducive, safe and peaceful state but has not found a way out of the anxiety that gripped during the conflict, namely the absence of positive peace obtained from Peace Education as confidence building measures which means that both parties agree with full sincerity that there is no longer any intention and desire to carry out conflict actions.

This is the initial concept that became the substance in transforming peace education. Cultural diversity is not only inherently peaceful, but also highly vulnerable to triggering conflict. In the educational

curriculum, peace education has been accommodated and integrated into subjects, particularly Pancasila and Citizenship Education and Religious Education. However, this is deemed insufficient to provide and train students competently to respond to emerging contemporary issues, or to situations of social tension and conflict. Therefore, the implementation of formal education must be supported by non-formal and informal education. This education emphasizes the development of skills for living in society amidst various changes and challenges. According to Lue and Riyanto (2020), the pattern of peace education in a multicultural context is closely related and influenced by factors of social interaction, culture, communication, and technological developments, which can be described as Figure 4.



Source: Lue & Riyanto (2020)
Figure 4. Peace education in a multicultural environment

Factors such as those depicted above will influence the implementation of peace education for the community, which can be implemented across three educational domains. In addition to culture, three other factors— communication, social interaction, and technological development— also intersect with this 21st-century educational paradigm. Communication skills can be linked to how individuals and communities convey messages that are well-received and aligned with their intended purpose. Communication skills and abilities will foster effective social interactions, thereby minimizing misunderstandings and conflicts resulting from miscommunication.

Furthermore, in a multicultural society, understanding the communication styles of different cultures is crucial. Furthermore, the rapid development of information technology demands that society adapt to the abundance of information (information overload) circulating.

7. Conclusion

The To Limola case concludes that effective and sustainable resolution of customary land conflicts is possible through the synergy of local wisdom, which encompasses environmental law and ethics, alongside religious values as a moral and spiritual bond. Both serve as a social control system capable of preventing conflict and offering a humane recovery mechanism, offering an alternative model relevant to other indigenous communities.

Learning from the incident of the customary land conflict of the Sassa indigenous community which can have a negative impact on the harmony of community life, then based on the results of observations in the field and the results of interviews and documentation collected it can be concluded that the current situation and condition of the Sassa Community is in a conducive, safe and peaceful state so that they have found a way out of the anxiety that gripped them during the conflict, namely the existence of positive peace obtained from the resolution of the multicultural community conflict based on local and religious wisdom, which means that both parties agree with full sincerity that there is no longer any intention and desire to carry out conflict actions.

This is the initial concept that became the substance in transforming conflict resolution based on local and religious wisdom. Cultural diversity locally is not merely a peaceful state of affairs, but is highly vulnerable to triggering conflict. In the long-term educational curriculum, peace education has been accommodated and integrated into subjects, particularly Pancasila and Citizenship Education and Religious Education. However, this is deemed insufficient to provide and train students competently to respond to emerging contemporary issues, or to situations of social tension and conflict. Therefore, formal education must be supported by non-formal and informal education. This education should emphasize skills for living in society amidst various changes and challenges. The sustain of the peace education patterns in a multicultural context are closely related and influenced by factors such as social interaction, culture, communication, and technological developments. The resolution of the customary land conflict of the Sassa community, which was carried out by implementing conflict resolution based on local and religious wisdom involving various elements, is an effort to realize security in the North Luwu region.

Conflict of interest
The authors declared no conflicts of interest.

Ethical considerations
The authors have completely considered ethical issues, including informed consent, plagiarism, data fabrication, misconduct, and/or falsification, double publication and/or redundancy, submission, etc. This article was not authored by artificial intelligence.

Data availability
The dataset generated and analyzed during the current study is available from the corresponding author on reasonable request.

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