

Roots of Conflict and Integration of the Kaili People in Palu City

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ABSTRACT

A Kaili people (hereinafter referred to as To- Kaili), especially the people of Nunu and Tavanjuka sub-districts in Palu City, on the one hand, have a high level of solidarity and mobility when they interact with various ethnicities in the surrounding environment, but on the other hand they contain latent potential for conflict which can disrupt peace, security and even destroying the social structure for both families. It might even have negative implications for the security guarantees of neighbouring villages. Usually, the potential for latent conflict occurs in communities with different religions, ethnicities, tribes, races and cultures, but what happens to the Nunu and Tavanjuka communities, in fact, both adhere to Islam, still have kinship relations and come from the same linguistic and ethnic group. The same is true, namely, the Kaili tribe uses the Kaili language, the Ledo dialect. Interestingly, despite the many times of conflict, peaceful space has still been found for reintegration. This article will attempt to explain and reveal the roots of conflict and spaces for integration for the Nunu and Tavanjuka communities in Palu City.

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1. Introduction

Regarding diversity, Indonesia is a country that is renowned globally for having the most plurality. Languages, cultures, ethnicities, religions, and races all contribute to this heterogeneity. On religion, racial laws and regulations regard Islam, Christianity, Hinduism, Buddhism, and Confucianism equally. Likewise, ethnicity, race, language, and culture are guaranteed to exist in social life and are guaranteed in the 1945 Constitution. M. Atho Mudzhar asserts that pluralism is multifaceted, multinational, and produced by disparities in socioeconomic class, religion, political organization affiliation, ethnicity, and other factors (M. Atho Mudzhar, 1998).

The context of the pluralism of Indonesian society is a social condition consisting of various elements with their respective sub-cultures which then establish a commitment to agree to present themselves as a complete community and entity. This is different from a homogeneous society whose elements do not have a strong ideological commitment. A pluralistic or heterogeneous society is not only limited to knowing and accepting the existing reality, but also this plurality must be understood as a true bond and relationship as symbolized by *Bhinneka Tunggal Ika* (Divided but still one) which then gave birth to a sincere attitude of accepting the reality of pluralism as a positive lesson.

Various intellectual contributions to bridge and comprehend the diversified society's social structure are essential for national integration efforts in times of conflict. Since it looks into elements that contribute to latent conflict and factors that promote reunification, this study is important and pertinent to the discussion of social conflict and integration.

In this era of globalization, where the world is without borders, the revolution in transportation and communication technology has increased the flow of services, goods, people, and information across national and global boundaries. A side effect of this globalization flow is increasing conflict, both at the global, national, and local levels, among other things; First, In this limitless world, people come into contact and discover their differences, which ultimately become differences in interests and differences in power. Second, people seek to find their identities in certain groups that share common symbols, interests, and values in that boundless world (Hamka Haq, 2004).

Pluralism arises in this limitless setting and, at the same time, generates interactions that result in attitudes and behaviours; on the one hand, they acknowledge and accept one another, but they can also reject each other. This is one of the global paradoxes proposed by: "The More Universal We Become, The More Tribute We Act" (John Naisbit, 1995), (the more we become universal the more we act towards tribes). A person only finds the meaning of his life if he is attached to a group that he recognizes and that accepts him. Conflict and integration are symptoms that can occur at various levels within people, between groups, horizontally and vertically.

There have been numerous social disputes in Central Sulawesi, including those in Palu City, Buol Regency, Sigi Regency, and Donggala Regency. However, social disputes in the Palu City area include those between villages, which frequently last for a long time and need special attention from the National Police Chief, DPR RI, and the Central Government. This is a social conflict between two neighbouring sub-districts, namely Nunu and Tavanjuka sub-districts. This conflict has persisted for a long time because it keeps happening. This dispute started in 2007 and persisted in 2012, 2013, and 2014. In total, there were twelve occurrences of this social conflict between the communities, resulting in 45 injuries from slash wounds, dum dum, and knife stabs, as well as losses. One house's materials caught fire.

2. Literature Review

This article is strengthened and supported by several literary sources. First among them is *Approach to Islamic Studies in Theory and Practice* by M. Atho Mudzhar. The data source for this book bolsters and validates publications about the fight in Palu City between the Nunu and Kaili People, also known as the Tavanjuka People. In addition to outlining the several methodological stances taken in Islamic studies, it also clarifies the multifaceted nature of pluralism and how it arises from variations in social class, religion, ethnicity, political organization affiliation, and other factors. The second book is *Peace Teachings of All Religions* by Hamka Hak et al. The primary takeaway from the book's overarching subject is the necessity of peace for communities that are trapped in violence. Third, the Yasoama team translated Margaret M. Poloma's *Contemporary Sociological Theory into Contemporary Sociology*. Realistic conflict is defined as directed towards an object that is deemed disappointing and stems from disappointment with the particular demands that arise in the relationship as well as from evaluations of the potential advantages of the players. A realistic conflict is exemplified by the community's

demonstration and community service strike against the dishonest behavior of the village head about financing help for village development.

On the other hand, unrealistic conflict originates not from antagonistic rival goals, but from the need to relieve tension, at least on the part of one of the disputants. Fourth, Lewis A. Coser, *The Functions Of Social Conflict*, According to him, conflict has many contributions to social life. The potentially positive contribution of conflict to forming and maintaining the structure of, or implicitly explaining, conflict can have both positive and negative implications at the same time. Some literature supports and provides direction and guidance to understand the impact and implications of the conflict on society.

3. Methodology

3.1 Research Methods And Data Collection

This study uses a qualitative approach that collects data using documentation methods and techniques, in-depth interviews (dept interview), and observation (observation). The data is collected from the conflict resolution materials by the West Palu District government or the Palu Mayor's Office. Another method is to review existing documents, especially those related to the conflict. The documents are in the offices of the Mayor of Palu, the Head of West Palu Subdistrict, and the two sub-districts.

Informants from a variety of backgrounds were interviewed, including members of the public in Palu City, religious and traditional leaders, cultural figures, NGOs, and the residents of the two subdistricts. In addition, research is carried out by observation. observation of the To-Kaili society, conflict-provoking objects, and other elements that consistently lead to conflict in the Nunu and Tavanjuka subdistricts.

The target of this research focuses on ethnicity To-Kaili, especially those who live in the Nunu and Tavanjuka sub-districts in West Palu sub-district (now Tatanga sub-district) Palu City. Data collected includes; geographical circumstances, demography, religion, socioeconomic status, conflict-causing variables, event chronology, conflict-affected victims, post-conflict rehabilitation or integration initiatives, and recommendations are among the data gathered.

3.2 Data Presenting

The varied data set will be processed and examined using content analysis, given the topic under discussion. Following that, the data is categorized and organized according to its type to identify the relevant variables for each discussion theme. Any discrepancies in the data are then compared to determine the accuracy or reliability of a fact.

4. Results and Discussion

In the Big Indonesian Dictionary, conflict means quarrel, dispute, or conflict (KBBI Online). Conversely, in the sociology dictionary, conflict (original word form: conflict, dispute, disagreement) refers to the process of obtaining aims by weakening other parties without taking into account applicable norms and values in the sociology dictionary (Soerjono, 1990). These two meanings contain substance, namely a dispute or conflict between social groups to destroy or weaken the other party. Conflict and integration are two social phenomena that can occur at various levels within people, between groups, horizontally and vertically. One sociologist made an interesting comment, according to him, conflict has many contributions to social life. The contribution of conflict is potentially positive in forming and maintaining structure (A. Coser, 1956). Thus, we can conclude that conflict has both beneficial and detrimental consequences. This study unpacked and exposed the reality of conflict and social integration in various aspects that occurred between the two communities, Nunu and Tavanjuka. Apart from that, there are three main objectives to be achieved. First, finding the factors that encourage and/or trigger the emergence of conflict in the two sub-districts. Second, clear depiction of the patterns of conflict and integration that may reunite the Nunu and Tavanjuka communities into one social community. Third, the study intended these findings to serve as both the basis for government policy and a means of resolution for parties involved in conflict, preventing similar occurrences in the future.

Historically, conflicts were frequent even before Poso's well-known incident. Hence why, the socio-historical and geographic factors are examined in this study. Examining the social, historical, and ecological attributes of Palu City, it will be simpler to comprehend the patterns of familial relations and social interactions between the Nunu and Tavanjuka communities and

numerous nearby sub-districts. Additionally, this will provide a summary of the root causes and pathways of conflict along with integration for these two subdistricts.

5. Conclusion

In conclusion, the majority of To-Kaili (Kaili people) reside in the Palu City valley and Donggala region. The Nunu and Tavanjuka people are the To-Kaili living in Nunu, Tavanjuka, West Palu sub-district, and Palu City. The two To-Kaili communities are descended from an outstanding soldier named Untung Suropati from Solo who possessed certain spiritual abilities.

The conflict between the Tavanjuka and Nunu communities was not inevitable. It suggests that their conflict is not a result of a fundamental or an inherited attribute, but rather is the result of several contextual circumstances, such as their respective historical roles and places of origin, as well as issues related to juvenile delinquency, alcoholism, drug use, and unemployment. Since the causes of conflict are changeable, there are several ways to create an environment that allows for their integration, including the preparedness and availability of employment possibilities, familial and religious approaches (specifically, Islam), educational approaches, and educational methods.

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