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Prolonged Conflict in Mancani Resident, Palopo City (Johan Galtung's Peace and Conflict Studies)

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Abstract

This study examines the phenomenon of protracted conflict that occurred in the Mancani resident, Palopo City by involving two community groups, namely the Batu and Uri community groups. This research answers the root causes of conflict, forms of violence, and forms of peace using Johan Galtung's perspective. This research is qualitative research with a phenomenological and historical approach. The study found that the conflict's root originated from youth but has now extended to impact children and parents, primarily driven by social pathologies such as drinking behavior, sensitivity, and group discrimination. Structural, direct, and cultural violence is evident in Mancani Resident, with these forms influencing each other in a series of conflict events. Peace efforts, initiated by the local government and community leaders, encompass both negative and positive peace. While negative peace, focusing on measures like weapons seizure, is commonly used for conflict resolution, the study recommends prioritizing and maximizing the implementation of positive peace for its long-lasting impact. The urgency of this study is underscored by the revelation of a prolonged conflict in Mancani, Palopo City, involving the Batu and Uri community groups. The pressing need for immediate intervention is underscored by the fact that the conflict, which initially originated from negative youth behavior, has now extended its impact to affect both children and parents. This highlights the urgency to address the underlying social pathologies contributing to the escalation of the conflict.

Keywords: *social conflict; Violence; Peace; Johan Galtung; Mancani*

A. Introduction

Conflict, as a dispute between individuals, groups, or states to pursue the same goal, is one of the important elements in human life. Knowledge of conflict becomes important as well. Novri Susan has mapped the function of conflict, namely the positive function in the view of George Simmel and Lewis Coser, the driving force of human history according to Karl Marx and Ibn Khaldun, into social relations entities according to Max Weber and Ralf Dahrendorf, and conflict becomes part of the process of meeting basic human needs according to Maslow, Max Neef, John Burton dan Marshal Rosenberg (Susan, 2019). Conflict can dynamic people's lives, trigger healthy competition and be the first step to social transformation (Sumartias & Rahmat, 2013). That is the positive aspect of conflict.

Conflict can be understood through various disciplines. Meanwhile, the psychology discipline understands conflict as a form Interpersonal rejection caused by behavior by other individuals. In the social sciences, conflict is considered a negative phenomenon that is so large that it produces side effects in the form of violence, suffering, and discomfort. Based on the science of communication is understood as a form of communication failure when individuals feel threatened, pressured, or even forced (Dewanto Putra Fajar, 2016). Violence is the most real silent communication (Haryatmoko, 2010). Each scientific discipline has a different pressure point.

Conflict can also as the machine that forms the history of human society. Society is a collection of people. While humans are conflicting creatures (*homo conflictus*) namely beings who are always involved in differences, conflicts, and competition both voluntarily and forcedly (Susan, 2019). Conflict always comes along with human civilization. Some of the conflicts became widespread and widened to give rise to disputes and even violence that could undermine social integration. That is the negative aspect of conflict. Conflicts can occur between individuals, between groups, groups and countries, even between countries.

The diversity of customs, cultures, and beliefs in Indonesia, being a multicultural country, has the potential to serve as a source of conflict. It should be understood that in Indonesia vulnerability to conflict is characterized by three characteristics. (1) high levels of social segregation, (2) low skills of democratic political participation, and (3) isolated in small islands (Susan, 2019). Indonesian society consists of small islands whose population is

segregated into ethnic-religious groups. Segregation is also shown by the territorial layout of residents in Maluku which are strictly separated by identity religious ethnicity. This separation could trigger conflicts that occurred in 1999-2003 in the Maluku islands such as Tual, Seram, and Ambon which were influenced by social segregation.

Social segregation can trigger conflict in Ambon. The conflict was triggered by a small dispute between a Christian youth from Mardika resident and a Muslim youth from Batumerah resident and became widespread to surrounding residents. The conflict was successfully resolved by a peace agreement (Cangara, 2023). This conflict is a conflict between individuals that expands into a large-scale conflict. The conflict in Ambon became the largest religious conflict issue in Indonesia.

Conflict between Sunnis and Shiites occurred on Madura Island in 2011. The cause of this conflict cannot be simplified into a religious conflict or a conflict between Roisul Hukama and his brother, Tajul Muluk. This conflict is also caused by prejudice by Sunnis against Shias. The hatred of one group against another group contributes to conflict (Zattullah, 2021). This is one of the conflicts between religious groups in Indonesia.

Horizontal conflicts with an ethnic theme occurred in Kalimantan, namely the conflict between the Madurese and Dayak ethnic groups. According to Dadan Iskandar, there are potential problems in communication between Madurese-Dayak ethnic, namely differences in the purpose of communicating between the two entities, ethnocentrism, lack of trust among Madurese-Dayak due to historical facts, violence is considered to solve problems, lack of empathy, stereotyping, and power abuse (Iskandar, 2004). Indonesia, which is a multi-ethnic country, is very vulnerable to conflict.

In addition, there is also a prolonged conflict in South Sulawesi, to be precise in the Mancani resident, Telluwanua district, Palopo city. This conflict involves the citizens of Uri and Batu and it was began around the 1980s. One of the causes is juvenile delinquency (Oktavian, 2016; Parabak, 2016; Nurlindah et al., 2022). It stems from juvenile delinquency which is influenced by alcohol which leads to fights. The conflict began to heat up again in 2014. Residents of Uri and Batu clashed again and caused traffic jams on the Trans Sulawesi Road for several hours. Rocks, arrows and homemade firearms (*Papporo*) were found at the scene of the clash (Liputan6, 2014). No one was injured or died.

The Mancani Community Peace Pledge was held on Friday, May 23, 2014. The warring parties stated that they would maintain security and rally the public not to return to fighting.

When someone disputes again, it will be processed according to applicable law. After the reading of the pledge, the peace process continued with the traditional ceremony of cutting buffalo as a form of sincerity to make peace (Igaligopos, 2014).

In 2016 clashes broke out again. The clash this time has escalated. One victim was seriously injured and was taken to hospital. In addition, the windows of residents' homes were also damaged due to clashes. The weapons used are *Papporo* and Molotov (Nasruddin, 2016). Peace efforts made in 2014 proved unsuccessful.

After several years, the conflict resumed in 2020 in August. But there were no casualties. The conflict resulted in a number of vehicles being damaged (News, 2020a). In October, conflict broke out again and resulted in 1 person dying from a penetrating bullet in the head (Khairil, 2020). Police suspect there was a provocateur behind the clashes that resumed. Police managed to secure 8 people (Kompas, 2020).

The conflict continues in 2021 in November to be precise. Dozens of police officers were on alert to anticipate further clashes. The perpetrators of the clashes used homemade weapons named *Papporo* and rifles. The two groups attacked each other and brought the Trans Sulawesi Road to a complete standstill. In this incident, 1 person died and 2 others were critically injured (Arwin Ahmad, 2021; MERDEKA.COM, 2021).

The tools used are increasingly troubling and threatening every individual who is around the location of the axis road. The conflict has caused a death toll. The impact of immaterial losses is felt especially for those who want to pass the axis road. Conflict continues to escalate and is articulated into various types of violence, whether direct, structural or cultural. Peace efforts have also been made, although they have not been fully successful. That is an observable social fact about the prolonged social conflict in Mancani residents.

There are three literature studies on conflict in Mancani resident, namely research conducted by Nur Oktavian in 2016, by Abd Rahman R. Parabak in 2016, and by Nurlindah et al. in 2022. According to Nur Oktavian, the causes of conflict in the area are juvenile delinquency, the influence of liquor, weak law enforcement and the ineffective efforts made by the government. Conflict begins with dispute between individuals and then spreads to feuds between groups (Oktavian, 2016). The research looks for the causes of conflict, the process of conflict, and peace efforts that have been carried out.

Other literature shows that the factors that trigger conflicts are lack of parental guidance on their children, lack of knowledge about religion, influence of liquor, occurrence

of offense between the citizens of Uri and Batu, socio-economic inequality, emptiness of leader figures, old unresolved conflicts (Parabak, 2016). The study investigates the causes of conflict, the obstacles faced by the government in resolving conflicts, and the right solutions to resolve these conflicts.

The last research on conflict in Mancani residentt was conducted by Nur Indah, Andi Agustang, and Najamuddin in 2022. It was found that the causes of conflict were lack of parental guidance, the influence of liquor, juvenile delinquency, the presence of provocateurs, and ineffective reconciliation efforts carried out by the government (Nurlindah et al., 2022). The focus of the research is the causes of conflict, the process of conflict, and efforts to resolve conflict. The research uses Johan Galtung's conflict triangle theory and has not yet entered Johan Galtung's form of violence and form of peace.

Based on these facts, the researchers want to continue those researchers to find out what caused the conflict, the forms of violence that occurred, and how forms of peace were carried out. Previous research has made major contributions in this research especially on the causes of conflict and the peace efforts that have been made. All three previous studies have described the causes of conflict but have not described the attitudes, behaviors, and contradictions that cause conflict. Peace efforts have also been described but have not been categorized. The violence that occurred in the conflict in Mancani resident has not been explained. That gap is what this study is trying to fill.

This study uses the theory Johan Galtung of peace and conflict. Galtung divided peace into peacemaking, peacekeeping, and peacebuilding. The latter, peacebuilding, was developed by Galtung. There are two forms of peace, positive peace, and negative peace. Galtung said that there are three forms of violence: direct, structural, and cultural violence. Galtung sees conflict as an accumulation (Lurah Mancani, interview, 2022) on of attitudes, behavior and contradictions (Galtung, 2003). Thus, these are the research gaps.

B. Method

Researcher uses qualitative research methods because the topic of discussion relates to the elaboration of how the conflicts that occurred in Telluwanua are conceptualized in theoretical maps, where researchers are interested in knowing in detail and depth about this phenomenon. Researchers use qualitative methods to present phenomena or topics clearly and in detail. The approach used in this study is a phenomenological approach.

The subjects of this research were the Mancani resident head, the head of RW 04 in the Uri environment, one of religious leaders in the Batu area, *Babinsa* and Honorary Employees of the Mancani resident, the head TU TPA Mancani and 5 ((five) youths as informants. This research was conducted in Mancani resident, Telluwanua district, with a focus on the roots of forms of violence during conflict, and to determine the form of peace carried out in Mancani resident, Telluwanua district, Palopo City.

Data collection techniques in this study used observation, interview, and documentation. The data analysis technique of this research is data reduction, data presentation, and conclusions.

C. Findings and Discussions

C.1. The root of the problem

Mancani resident is one of the areas located in Telluwanua district, Palopo City. Mancani resident consists of two Hamlet, namely Batu and Uri. Batu hamlet consists of three RW while Uri Environment consists of four RW. Population 2757: males 1405, females 1352 (BPS Kota Palopo, 2023). The location of the two hamlets is about 500 meters apart and separated by the Trans-Sulawesi Main Road. So, if the conflict breaks out again, then the road will be completely congested.

The conflict has occurred since 1982. It was also recognized by Palopo Police Chief, AKBP Guntur in 2014 as quoted by online media luwuraya.com (Asdhar Palopo, 2014). The conflict started from a dispute between individuals then expanded into a conflict between groups, namely Uri hamlet and Batu hamlet (Oktavian, 2016; Nurlindah et al., 2022). Now, the conflict has extended to children and parents.

This conflict has been going on for a long time and even decades. Conflict has intensified in the past decade. Here is a table about conflicts compiled by research from news sources available online.

Table 1. Conflict escalation

Year	Impact	Weapon	Source
2010	3 Houses burned down.	Rack firearms (<i>Papporo</i>)	https://news.okezone.com/read/2010/09/20/340/373707/2-kampung-bentrok-3-rumah-dibakar
2014	2 people injured. Total congestion on the Trans-Sulawesi Road	Stone <i>Papporo</i> Bow	https://www.liputan6.com/news/read/2100164/tawuran-antarwarga-pecah-di-kota-palopo-lalu-lintas-terganggu
2016	1 person was seriously injured.	<i>Papporo</i> Molotov	https://news.okezone.com/read/2016/08/12/340/1461530/dua-kelompok-warga-di-palopo-bentrok-satu-orang-terluka-parah
2020	Broken Windows Several vehicles were damaged	Stone Sharps Bow Wooden beams	https://news.indozone.id/news/911503317/mencekam-perang-antarwarga-pakai-busur-panah-dan-batu-di-palopo-mobil-camat-dirusak
2020	1 Person Died	<i>Papporo</i>	https://www.sorotmakassar.com/hukum-kriminal/17230-pecah-lagi-perang-papporo-di-mancani-satu-meninggal-kena-peluru-rakitan
2021	1 Person Died 2 seriously injured	<i>Papporo</i>	https://www.merdeka.com/peristiwa/tawuran-pemuda-di-palopo-1-tewas-dan-2-kritis.html

This conflict was motivated by a young man who was under the influence of alcohol. So that they get drunk and utter harsh words and make the person who is given the harsh words hurt and fight back (Lurah Mancani, interview, 2022; Mukhtar, interview, 2022).

Several studies have been conducted. Here are the findings of research conducted by Abd. Rahman R. Parabak in 2016 that the causes of conflict are lack of parental guidance, lack of religious knowledge, influence of liquor, offense between the two parties, socio-economic inequality, figure emptiness, and unresolved conflicts (Parabak, 2016).

The following are the findings of research conducted by Nur Oktavian in 2016 that the causes of conflict are juvenile delinquency, the influence of liquor, weak law

enforcement, and the ineffective efforts made by the government (OKTAVIAN, 2016). While, the results of research conducted by Nurlindah et al in 2022 that the causes of conflict lack of parental guidance, the influence of liquor, juvenile delinquency, the presence of provocateurs, and ineffective reconciliation efforts carried out by the government (Nurlindah et al., 2022).

The results of those research were very helpful to understand why conflicts still occur today. From the results of previous studies found one thing in common, that is the influence of liquor. Researcher also founds the same thing as stated by the Chairman of RW 04 that conflicts occurred when drinking alcohol to drunkenness then triggered conflicts between youth groups from different neighborhoods/hamlets (Mukhtar, interview, 2022). In other words, liquor can cause conflicts. *That is what happened in Mancani resident at the beginning of the conflict.* The process is a teenager drinking alcohol then getting drunk and then doing something offensive or even hurting another person like saying rude words and finally the person fights back (Lurah Mancani, interview, 2022). The root of the problem is the influence of liquor which leads to disputes. This is the main and first factor. Conflicts continue to occur due to many factors that trigger them. This needs to be analyzed using conflict triangle theory A-B-C by Johan Galtung. Johan Galtung's conflict triangle theory is the ABC theory i.e. (attitude = A) *attitude* + (Behavior = B) *behavior* + (*Contradiction* = C) (Galtung, 2003).

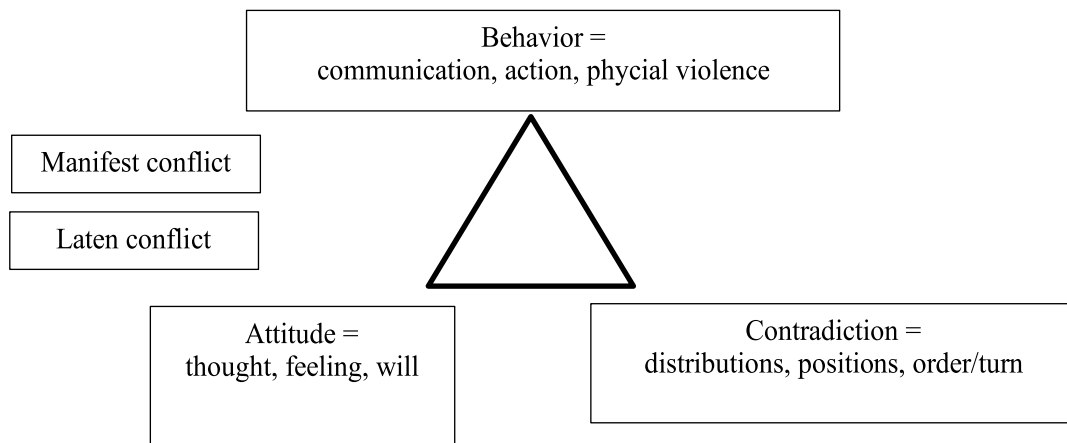


Figure 1. Johan Galtung's Triangle
Source: (Yaacob & Rahman, 2021; Wahyuni et al., 2023)

The first conflict in Mancani residents can be described in the following scheme: Attitude (A): Attitudes in this context are the teenager's views or beliefs towards liquor and abusive behavior while intoxicated. Behavior (B): The behavior observed here is of a teenager who is drunk and says rude. Contradiction (C): The contradiction in this situation is injustice, where the teenager who is thrown into the rant feels that his rights have been violated. That is the scheme about the beginning of the conflict that occurred in Mancani resident.

C.1.1 Attitude

The deepening hatred between the people of Uri and Batu is the reason why the conflict continues to occur. Negative perceptions between warring citizens are increasingly entrenched and continue, until revenge slowly becomes ingrained in the hearts of the warring people. It is like a timebomb that can always explode if there is a trigger. For example, the conflict that occurred again in 2010 and resulted in 3 houses being burned down was triggered by the actions of a teenager from Uri who felt offended because his motorcycle was damaged by Batu residents. He has reported to the Police but has not been dealt with. Finally, he and other Uri teenagers attacked the residents of Batu (Asdhar, 2010). The intensity of the conflict that increased and then gave birth to violence until the death toll made the conflicting attitude uncontrolled. This attitude eventually gives birth to behaviors that can lead to new contradictions.

The conflict that continues to occur eventually gives birth to a new attitude, namely discrimination against certain groups. Discriminatory factors can be influenced by various

things, including age, length of time, level of education, occupation, quantity, and so on. This then triggered the birth of behavior between community groups in Mancani resident, Palopo City (Mukhtar, interview, 2022).

Meanwhile, the attitude that triggers conflicts between community groups in Mancani resident is due to excessive sensitivity or sensitivity between groups that often clash. Excessive sensitivity between the Uri and Batu communities in Mancani resident resulted in allegations that led to certain groups. For example, based on the results of an interview conducted, a teenager who was riding a motorcycle and accidentally the motorcycle he was riding bounced off a rock and hit a resident's house. This made the residents gather around and think that the bouncing stone was a deliberate throw from the opponent (Lurah Mancani, interview, 2022).

Group sensitivity is also a trigger for conflict. This can be seen in the incident where a bat passed by carrying fruit seeds on the roof of a Mancani resident's house. This incident was considered a stone throwing from the opponent. Based on Johan Galtung's conflict theory, the attitudes held by the people of Mancani resident, both discrimination and forms of community sensitivity, can perpetuate conflicts between the Uri community group and the Batu.

C.1.2 Behavioral

Behavioral aspects that can be observed in Mancani resident are drinking behavior and juvenile delinquency. Based on the results of interviews that have been conducted, it is known that the cause of frequent conflicts between the two community groups in Mancani residency is due to the influence of drinking liquor (Mukhtar, interview, 2022; Lurah Mancani, interview, 2022).

The influence of liquor is what triggers fights between young people, both from the Uri community and from the Batu community. The dispute that initially occurred was only carried out by two young men, but in the end the dispute expanded into a group feud on a larger scale (Oktavian, 2016; Nurlindah et al., 2022). The outbreak of conflict between the Uri and Batu communities in Mancani resident ultimately resulted in losses, both material and immaterial. Behind the victims of the conflict that occurred between the Uri and Batu community groups resulted in resentment or hatred embedded in the minds of the Mancani people.

The behavior of conflict parties such as burning their opponents' houses, the destruction of opponents' motorcycles (Asdhar, 2010) to physical clashes such as throwing

stones at each other and the use of homemade firearms such as *Papporo* which causes death (Khairil, 2020) makes the conflict even higher in tension.

In addition, conflict always gives rise to a sense of communal solidarity. The communality in this case is the People of Uri and Batu. Solidarity can be seen when Uri residents become injured victims due to conflict, then Uri residents will raise funds to help the injured victims. This raises the paradigm that it's okay for injuries as long as they get treatment and cost (Mukhtar, interview, 2022). This solidarity makes citizens not deterred from fighting so that conflicts are more difficult to calm.

C.1.3 Contradiction

Contradiction refers to the basis of conflict situations, including "incompatibility of goals" that exist or are perceived by the conflicting parties, caused by "incompatibility between social values and social structures." Contradictions are found by the warring parties, their relationships, and the inherent conflict of interest between them (Yoserizal, 2017; Yaacob & Rahman, 2021) A contradiction refers to a situation in which two or more parties feel that they have conflicting interests, opinions or end goals. In a symmetric conflict, conflict is determined by the interests of conflict actors, while asymmetric conflict involves conflict determined by conflict actors (Ramsbotham et al., 2011) Symmetrical conflict is a conflict that occurs between parties who have the same interests. Asymmetric conflict is a conflict that occurs between parties whose interests are not the same (Latief et al., 2019). It can also be called a horizontal and vertical conflict. Conflicts in Mancani resident are symmetrical or horizontal conflicts.

The contradiction of conflict in Mancani resident is in the form of structural aspects that can affect attitudes and behavior, namely social norms such as drinking behavior. Drinking behavior is considered a violation of social norms. Drinking alcohol is classified as a social pathology.

In addition, the aspect of contradiction that occurs in Mancani resident is the injustice felt by the community. The injustice in question is a violation of the rights of others. For example, saying rudely to others even though they are drunk (Mukhtar, interview, 2022; Lurah Mancani, interview, 2022), damaged the motorcycles of residents passing by on the road and burned houses (Asdhar, 2010), to cause death (KHAIRIL, 2020). The injustice felt by the people of Mancani resident became the reason for the outbreak of the conflict.

Economic inequality (Parabak, 2016; Asdhar Palopo, 2014) or lack of employment/unemployment (Mukhtar, interview, 2022) is also a series of causes of conflict in Mancani resident. In addition, another triggering factor is the presence of provocateurs (Nurlindah et al., 2022) Although the person is not yet known.

The contradiction form is the emergence of situations that involve attitude and behavior problems as a process. In this case the contradiction is created by the elements of perception and movement of the groups involved, who live in a social environment. In simple terms, attitude breeds behavior, then creates contradiction or situation. Conversely, situations may give rise to attitudes and behavior. The concept of a contradictory situation which is preceded by attitudes and behavior is illustrated in the Galtung ABC triangle scheme.

Galtung argues that three components must emerge in a total conflict. A conflict structure without a conflictual attitude or behavior is a latent conflict. Galtung sees conflict as a dynamic process, in which structures, attitudes and behavior are constantly changing and influencing each other (Galtung, 2003). When conflicts arise, the interests of the conflicting parties enter the conflict or relationship in which they exist. Then the warring parties organize themselves around this structure to pursue their own interests. They develop harmful attitudes and conflictual behavior, so conflict formations begin to grow and develop.

Based on the phenomenon of the conflict that occurred between the Batu and Uri community groups in the Mancani resident according to Johan Galtung's Theory. Johan Galtung created a theory to understand the patterns of conflict that occurred. This pattern of conflict is known as the Conflict Triangle. He stated that conflict can be seen as a triangle with details: (A): attitude, (B): behavior, (C): contradiction. The contradiction here refers to the basis of the conflict situation, including the incompatibility of goals. This is usually felt by the warring parties (Miall, 2002).

Based on the theory put forward by Galtung regarding the ABC triangle scheme, this is in accordance with the conflict that occurred in Mancani resident, namely, *first* the attitudes present in the Mancani community which led to attitudes about drinking, attitudes of discrimination and sensitivity between groups that resulted in the beginning of the conflict. *The second* is the behavior of consuming liquor that results in disputes, harsh words spoken, communal solidarity, burning houses, and physical clashes that cause victims to die. *Third*, contradiction is incompatibility in social values, violating the rights of others and differences in interests.

Table 2. Root of the conflict

Attitude	Behavior	Contradiction
Perception of liquor	Liquor consumption	Social pathology
Discrimination	Teenage delinquency	Social issues
Group sensitivity	Burn down the house	Provocateur
	Physical clashes	

3.2. Forms of Violence

According to Johan Galtung, there are three types of violence, namely direct violence, structural violence, and cultural violence. Direct violence has an effect that immediately looks like the victim being killed, injured, material damage. But the larger effect that is not visible is that direct violence can affect cultural violence and structural violence. Galtung also claims that the cultural and structural aspects of conflict are not visible, but in fact these two things play an important role in the stages of prevention and rehabilitation of the conflict stages (Khaswara & Hambali, 2021).

3.2.1 Direct violence

Direct violence that occurred in Mancani resident was the destruction and even burning of people's homes (Asdhar, 2010), destruction of citizens' vehicles (News, 2020b), and physical clashes resulting in injuries (Nasruddin, 2016) even passed away (Khairil, 2020). The weapons used during the clashes were stones, wooden blocks, Molotov cocktails, and homemade firearms or *Papporo*. This direct violence results in material and immaterial losses.

Direct violence can be seen from the subject-action-object relationship. Direct violence such as beatings that result in others being injured. Terror threats that cause fear and psychological trauma also include direct violence (Susan, 2019). The perpetrators in direct violence appear to be clearly individuals. This kind of violence is an act of dehumanization.

3.2.2 Structural violence

Structural violence that occurs in community groups in Mancani resident is in the form of inequality and injustice experienced by the Mancani resident community. Based on the results of interviews conducted, it was found that structural violence in the form of injustice and inequality was experienced by community groups in Mancani residents with difficulty finding jobs. Thus, many residents in Mancani resident sub-district do not have jobs. This is because when someone wants to apply for a job and by attaching your identity, including your identity of origin or residence. Then, get rejection (Pemuda Mancani, interview, 2022)

Meanwhile, other structural violence experienced by community groups in the Mancani resident Sub-District was when processing files. Residents consider the management of this file to be complicated. Including difficult to get a certificate of police records, even when processing passports (Pemuda Mancani, interview, 2022). Young people find it difficult. But on the other hand, the police are also looking for the youth involved in the conflict so that it needs a deeper investigation.

Another structural violence that occurred in Mancani resident, Palopo City was the lack of ongoing guidance by the local government. The government only included the Uri and Batu community groups in BLK activities without providing business capital to community members so that community members in Uri and Batu found it difficult to develop their creativity (Lurah Mancani, interview, 2022). Novri Susan said that structural violence is a form of injustice created by a system that causes humans to be unable to meet their needs (Susan, 2019). So, the perpetrator in structural violence is invisible because it is a structure.

3.2.3 Cultural violence

The next form of violence that occurred in Mancani resident was violence in a cultural form. As for cultural violence, there is the production of hatred and stereotypes. Violence in the form of hatred production and stereotypes is important to pay attention to because it will create seeds of understanding that can result in a wider divide between the Uri and Batu community groups in Mancani resident.

The production of hatred in Mancani residents is instilled from an early age. This is important to understand further, because if the production of hatred continues, it will be very difficult to change the paradigm of the people in Mancani resident regarding the conflict between the Uri and Batu community groups. Not only that, but the results of this hate production also have the potential to carry over into the adult lives of children in Mancani resident and result in prolonged segregation.

Meanwhile, another cultural violence that occurs in Mancani resident sub-district is the existence of stereotypes. The stereotype born in the people of Mancani resident is an understanding of the nature of a group based on allegations whose truth is still in doubt. This stereotype also leads to the concept of natives and migrants in Mancani resident (Mukhtar, interview, 2022; Lurah Mancani, interview 2022) which is thought to result in economic disparities between natives and migrants (Asdhar Palopo, 2014). Although the concept of

indigenous people and settlers is considered only a reason for conflict Mukhtar, interview, 2022. Cultural violence is often used to legitimize direct and structural violence.

Based on Galtung's theory of violence that cultural violence, structural violence, and direct violence will influence each other. As happened in Mancani resident between the Uri and Batu communities, cultural violence will result in structural violence and lead to direct violence or structural violence creates cultural violence and leads to outright violence. Furthermore, direct violence will result in structural violence and cultural violence that exists in Mancani resident between the Uri and Batu community groups.

Table 3. Forms of Violence

Direct violence	Structural violence	Cultural violence
Physical clashes	Marginalization	Stereotyping

C.3. Forms of Peace

The form of peace offered by Galtung uses two paradigm concepts: negative peace and positive peace. Negative peace focuses on reducing direct violence such as total disarmament, deployment of security forces (TNI-Polri), diplomacy-negotiation-resolution, efforts to change negative behavior into positive. While positive peace is an effort to eliminate structural violence beyond direct violence such as the creation of social justice, social welfare, economy, and culture (Susan, 2019).

The conflict that occurred between the Batu and Uri community groups in Mancani residency has been attempted by various parties. Both carried out by local governments, as well as through cultural approaches through traditional figures. However, in the end conflicts still occur frequently.

C.3.1 Negative peace

Efforts to resolve the conflict that occurred in Mancani resident between the Uri and Batu community groups were seen using a negative peace approach. Negative peace that has been carried out in creating peace in Mancani resident includes installing surveillance cameras or CCTV that can be controlled through the Lurah, Kapolsek, and Kapolres (Lurah Mancani, interview, 2022; Asmar, 2021). The purpose of CCTV is to find out the forerunner or cause of the clash.

Efforts to realize peace in the form of eliminating violence are directly in the search for sharp weapons to every resident's house in Mancani resident (palopopos, 2022; koranseruya,

2022), the establishment of a permanent Mobile Brigade post, efforts to formulate a peace plan in 2021 as a negotiation effort (Lurah Mancani, interview, 2022). This leads more towards the prevention of outright violence.

C.3.2 Positive peace

Positive peace efforts that go beyond structural violence and cultural violence are the creation of harmony between the two sides. The peace is in the form of traditional peace, namely the Peace Pledge which is pronounced jointly by a group of youth from Uri and Batu. After the Pledge of Reconciliation, it was followed by the slaughter of buffaloes worth 21 million as a form of sincerity in peace and gratitude for the implementation of peace. (Asmar, 2021). The peace pledge reads as follows:

"that we the people of Batu and Uri' Mancanai sincerely pledge to escort the community for the achievement of security, and will rally the community not to return to conflicts or the like, and when there are people who do so, they will be given strict action and processed legally in accordance with applicable laws" (lagaligopos, 2014).

Positive peace in the form of creating prosperity beyond structural violence has been carried out. The government has sent young men to Morowali to work. In addition to the program, there is a city government program, namely cruise training, but participants who take part are still lacking. This program aims to provide skills for youth. Another effort is to create cohesiveness through unification in one football club to compete to represent Mancani resident (Lurah Mancani, interview, 2022).

When there is a large case of violence like this, conflict resolution is needed to solve this. Even though it is limited to negative peace that prioritizes the cessation of direct violence, it will save many innocent lives. After the negative peace is implemented, the next thing is to form a positive peace. The abolition of social systems that discriminate, rapprochement, and constructive conflict resolution are forms of positive peace. This form of positive peace not only saves many lives but eliminates discrimination, be it race or religion, for the next few generations for a long time. (Khaswara & Hambali, 2021).

Tabel 4. Forms of peace

Negative Peace

Seizure of weapons

Development of Brimob Post

CCTV installation

Positive peace

Providing access to economic welfare

Grant security access

Creation of cultural well-being

D. Conclusion

Conflict in Mancani resident involves three elements of conflict, namely 1) attitudes: perception of liquor, discrimination, group sensitivity; 2) behavior: consumption of liquor, juvenile delinquency, burning of houses, physical clashes; and 3) contradictions: social pathologies, social problems, and provocateurs. Meanwhile, forms of violence include direct violence such as physical clashes, structural violence such as marginalization, and cultural violence such as stereotypes. The three forms of violence influence each other in a series of conflict events. Peace efforts that have been carried out, namely Negative Peace such as the seizure of weapons, the construction of Brimob Posts, the installation of CCTV and positive peace such as providing access to economic welfare, providing access to security, creating cultural welfare. It is important to realize that "Building Mancani resident Forward" is more important than "Building Peace in Mancani resident".

Limitations in this writing include a lack of in-depth analysis regarding historical and contextual factors that may influence the dynamics of the conflict in Mancani. The limited perspective and the absence of direct voices from the involved parties, along with a scarcity of empirical data, may constrain a holistic understanding of the root causes of the conflict. The study implies the necessity of adopting a holistic approach for conflict resolution, analyzing both factors that support and hinder peace, considering the involvement of various age groups in the conflict, and conducting a comprehensive examination of economic, security, and cultural factors to achieve sustainable peace.

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