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THE FUNCTION OF THE TOLOTANG TRADITIONAL LEADER'S HOUSE AS A MEDIA FOR CONFLICT RESOLUTION IN THE HINDU COMMUNITY IN AMPARITA VILLAGE

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Abstract

The Tolotang Hindu community in Amparita Village is a traditional community whose life is still dominated by old customs. The majority of residents in Amparita Village adhere to Hinduism as a core belief from time to time until now. All lines of activities related to customs, traditions and religion are implemented and decided at the Tolotang Traditional Leader's house. The House of Tolotang Traditional Figures is one of the traditional traditional houses of the Bugis community as the residence of Tolotang Traditional Figures. Apart from being a place for traditional leaders and their families to live, this house also has another function as a place to resolve disputes or social conflicts that occur in society. The approach used in this study is a qualitative approach. The data sources used are primary data in the form of data obtained from observations, interviews and documentation, and secondary data in the form of relevant data related to the research. Determining informants using purposive sampling technique. Data analysis techniques include data reduction, data classification, data interpretation, and drawing conclusions. The theories used to dissect existing problems are structural functionalism theory, conflict resolution theory, and social integration theory. The function of the Tolotang Traditional Leader's house is as a media for resolution, namely conflict as a function as a medium for discussion, as a medium for negotiations, as a place of mediation, as a place of mediation, as a function to decide and resolve conflicts, and finally, as a function of protecting the community regarding all problems and issues that exist in the Tolotang community, both related to ceremonial activities. religion, traditions and customs as well as resolving social conflicts that occur in society. The conflict resolution process carried out at the Tolotang Traditional Leader's house consists of several stages or parts, namely starting with conflict analysis or problem analysis, deliberation involving both parties to unite their voices or opinions,

after the deliberation process to reach a consensus, the process of taking action must be in accordance with the method or the path to resolving the conflict that has been determined, then building a joint agreement to implement the results of the decision, and finally the decision evaluation stage so that it can represent all the interests of the conflicting parties and provide a sense of fairness to all parties.

Keywords: Conflict Resolution, Hindu Community, Tolotang Traditional Leader's House.

I. INTRODUCTION

The house is a place to live for everyone or for every living creature. Each ethnic group or nation has a different house name according to the customs and culture of each region. In Indonesia there are several types of dwellings or residential houses, including landed houses, stilt houses and each province in Indonesia has its own traditional house which is not only a source of pride, but the traditional house has its own philosophy for people's lives. Along with the times, people began to abandon traditional house models as a reference for building, however, this does not reduce the privilege of various traditional houses in Indonesia.

According to Pelras (2006), said that the settlement and housing patterns of the Bugis people have continued to change over the centuries. The La Galigo manuscripts describe settlements that were established on low hills or on plains near river mouths or lake shores. Later, in early historical times, political turmoil seems to have led to a number of settlements being established on the higher hills or peaks of the mountains. In the 14th century, the Bugis people began to inhabit more and more the lowlands.

The Bugis traditional house is one of the traditional houses in Indonesia that still exists. The shape of the traditional Bugis house is in the form of a wooden stilt house with a double-sloped roof and an "H"-shaped frame consisting of pillars and beams assembled without pegs or nails. It is the pillars that support the floor and roof, while the walls are only tied to the outer pillars. The physical characteristics that make the model house easy to disassemble or move are one of the factors that causes Bugis settlements to frequently move and not be concentrated in permanent settlements.

In the past, the pillars of the large stilt houses were always planted, so they had to be cut when moving them. However, since the second half of the 19th century, more and more large house pillars were no longer planted but piled on stone foundations. Perhaps the Bugis people learned this technique from the Malay people, so that even large houses could be moved immediately without being demolished. (Pelras, 2006:267).

The Bugis traditional house has its own architectural and unique values compared to other traditional houses. The shape of the Bugis house usually extends to the back, with additions to the side of the main building and the front. The Bugis people call this part *lego-lego*. Bugis traditional houses usually have a pit (*Kolong*). *Kolong* is believed by the people to be part of the cosmological mythology of the Bugis land. Where pre-Islamic Bugis society believed that the universe consisted of three parts. The upper part (*botting langi*), the middle part (*alang tengnga*) and the lower part (*paratiwi*). This cosmological concept is considered as the basis for the Bugis community to build high stilt houses. The uniqueness of the Bugis traditional house is that it stands without using nails and everything is made of wood. This making makes it easier for the Bugis traditional house to move and be lifted according to the needs of the owner. The existence of a high Bugis traditional house is considered to have a high philosophical value. The community believes that the Bugis traditional house can be a symbol of social status in the Bugis traditional community. Bugis traditional houses are distinguished by the social status of the people who occupy them. Traditional leader's house (*Salassa*) means a large house occupied by the descendants of traditional leaders or nobles while an ordinary house (*Bola*) is the residence of ordinary people (Darmapoetra, 2014:77).

The majority of the Tolotang people in Amparita Village are Hindus. The existence of the customs, traditions and beliefs of the Tolotang people is recognized through the Decree of the Directorate General of Hindu and Buddhist Community Guidance Number 2 of 1966. The term Tolotang or Towani Tolotang consists of the word *Tau* which means people and *Lotang* means south. In language, Tolotang means southerners or people who come from the south. The term Tolotang is a nickname used by Addatuang, in this case King Sidenreng-Rappang, La Patiroi, for the Tolotang group/community who live south of Saoraja or the house of King Sidenreng-Rappang.

The Tolotang community in Amparita Village is a traditional society whose life is still dominated by old customs. The majority of the Tolotang people in Amparita Village adhere to Hinduism as their cornerstone of belief from time to time until now. Given the characteristics of the Tolotang community in Amparita Village as a traditional society, of course in the era of globalization various kinds of problems can arise which generally occur due to a clash between the influence of global interests and the traditional culture adopted by the community.

Cultural dualism in life between traditional society and modern society often triggers various social conflicts that can occur in society. Initially, modern society was a traditional society that experienced changes influenced by external culture, as well as other cultures outside the ethnic group itself. As well as a mix between one ethnic group and another, influenced by the times. Thus was born the so-called modern society. Traditional society has a distinctive feature that is strongly bound by the traditions it has. Then they tend to be slow in accepting change. Traditional societies consider everything with standard principles, this is what makes them tend to change very slowly.

The attitude of traditional people is actually very afraid of change, they are afraid that with a change there will be unsteadiness in the social system in society which will later undermine the foundations of their life in various aspects, especially in the aspects of custom and culture.

Of course, the characteristics of these traditional societies are very much in conflict with the current culture of globalization. In fact, global culture is something that is the opposite of these traditional cultures. This triggers conflict, especially in villages where people still adhere to traditional customs, such as in the Tolotang community in Amparita Village. Various social conflicts often occur in the Tolotang Hindu community in Amparita Village.

Conflicts usually begin with problems regarding inter-community perspectives that often occur, especially for the younger generation who are influenced by the mindset and open views of the globalization era. It is believed that this can threaten and change the order of customs in the

Tolotang Hindu community. The problem seems not only limited to that, sometimes disputes arise between groups of people in various other social problems. Of course, when discussing the realm of social relations, it seems that social conflict cannot be avoided because it involves the interests of many people.

Conflict is an event or social phenomenon in which there is conflict or conflict between individuals and individuals, individuals and groups, groups and groups, and groups and the government. Conflict is part of social dynamics that is always inherent in the life of every society. As a social phenomenon, conflict will only disappear with the loss of society itself. Therefore, what can be done is to control the conflict so that it does not develop into a more severe conflict that could spread into violence. In general, the community has a system or mechanism to control conflict within the community itself. As is the case in the life of the Tolotang people in Amparita Village, the social and religious life of the Tolotang people is very dependent on and determined by the role of a figure or leader, in this case, a traditional leader. Traditional leaders are central figures for the Tolotang community in Amparita Village. Activities related to customs, social and religious activities are determined by the Traditional Leaders. Likewise related to social conflict that occurs in the community. The role of Traditional Leaders has the highest authority in various matters related to the social life of the Tolotang indigenous people in Amparita Village. Everything related to Traditional Leaders is something that is considered sacred as well as the decisions taken by these Traditional Leaders are things that should be respected and implemented. In relation to the Tolotang social conflict in Amparita Village, the Traditional Leader's house has its own role and function as a sacred place to address and find solutions to the various social conflicts of the Tolotang community in Amparita Village. The Traditional Leader's House in the trust of the Tolotang people in Amparita Village is a very strategic place in an effort to overcome various social conflicts in the community. This makes sense because on the one hand the Traditional Leader is the highest authority as a

leader in a particular social community. On the other hand, the house of traditional leaders is a very sacred place, not even just anyone can enter it or just sit in the courtyard. It can be seen that the community deeply interprets the house of the Tolotang traditional leader.

Traditional leader's house as something very sacred, which greatly influences the level of community confidence in efforts to resolve various complicated social conflicts even in that house. The community believes that any decision that has been taken at the customary leader's house is a decision that is already valid and is considered final and cannot be contested. So that the Traditional Leader's House has a very big role in conflict resolution, especially for the Tolotang community in Amparita Village. Based on this phenomenon, the researchers conducted research on "Tolotang Traditional Leaders' House as a Media for Conflict Resolution in Hindu Communities in Amparita Village, Sidenreng Rappang Regency, South Sulawesi Province. The problem is why the Tolotang Traditional Leaders' House is used as a Media for Conflict Resolution in the Hindu community in Amparita Village, Sidenreng Rappang District, South Sulawesi; How was the conflict resolution process carried out at the Tolotang traditional leader's house in Amparita Village, Sidenreng Rappang Regency, South Sulawesi.

II. METHOD

The method is a very important tool in a scientific research work, because with the right method the research results will be more valid and their truth can be tested academically. The method is not only an absolute tool in research, but the method becomes a guide, reference, and guidance in every action in a scientific research (Wendra, 2009: 31). This section describes the procedures followed in conducting the research. This research procedure refers to the main steps taken by researchers in an effort to answer the problems raised.

This study used a qualitative method with a cultural approach which is generally used in the study of the humanities. Qualitative research inherently applies a focus of attention with a variety of methods. The use of various methods known as triangulation reflects an attempt to gain

a deep understanding of a phenomenon being studied (Denzin & Lioncolon, 2009: 3). This research refers to qualitative research, which is a research strategy that produces data or information that can describe social reality and events related to people's lives. The research process is cyclical, not linear as in quantitative research (Sugiyono, 2012: 21). The research location took place in Amparita Village, Sidenreng Rappang Regency, South Sulawesi.

III. RESULTS AND DISCUSSION

A. Brief History of the Hindu Tolotang Community in Amparita Village.

The history of human life has never been separated from religion and beliefs. Human religious life has developed from ancient times to the present era of digital technology. No human being can be separated from the religious dimension in his life. The Tolotang Hindu community in the Tolotang custom, religion is a social manifestation of a sense of human faith. The role of religion, the Tolotang Hindu community can interact positively which leads to community development. Religion functions as a belief and reference for the problems faced by humans. Religion reinforces the norms within a group. (Darmapoetra 2014:37).

The term Tolotang was originally used by King Sidenreng as a nickname for the *Wani* people who had just arrived in their country. To (*Tau*) in Bugis language means people. While Lotang comes from the word *Lautang* which means south. it means that to the south of Amparita, there are immigrant settlements, so Tolotang means people who live south of the Amparita Kingdom. Raja or Addatuang Sidenreng before accepting the Wani migrant group, first agreed to an agreement known as *Ade' Mappura Onroeyang*. The main contents. (Darmapoetra, 2014 :42) is :

- *Ade' Mappura Onroe;*
- *Wari Riaritutui;*
- *Janci Ripaaseri;*
- *Rapang Ripannennungeng;*
- *Agamae Ritanrei Mabbere*

It means:

- The Sidenreng tradition remains intact and must be obeyed;

- Decisions must be maintained properly;
- Promises have to be kept;
- An existing decision must be preserved;
- Islam must be honored and practiced.

Four out of five of these agreements were accepted in full except for the contents of the last agreement which were only accepted in two, namely the implementation of the marriage ceremony and the implementation of the death ceremony. It is also not as comprehensive as what is in Islamic teachings. Tolotang Towani who was accepted in Amparita was not ordered to embrace Islam but, was ordered to do two things, namely to respect adherents of the Islamic religion and to carry out the management of his death and marriage according to Islam. Both of these things were well received by the Tolotang people (Darmapoetra, 2014:50).

Initially, the Tolotang or Towani people lived in harmony and peace with the people around the territory of the Amparita kingdom, but then there were various intimidations carried out by various parties, both from the government, the kingdom and from clergy. The Tolotang Hindu community still adheres to their beliefs and carries out various ritual ceremonies.

Since 1966, the beliefs of the Tolotang people have been recognized as a religion after being registered as a sect in Hinduism. This recognition was stated in the Decree of the Director General of Community Guidance for Balinese Hinduism and Buddhism, No. 2 of 1966, dated October 6, 1966. This decree was later refined by Decree No. 6 Year 66, dated December 16, 1966. Tolotang Hindus have a different concept of belief from the others, Tolotang does not necessarily eliminate traditions, customs and ancestral heritage that have been upheld for hundreds of years. At the core of the Tolotang Hindu religion and beliefs are five teaching concepts (Darmapoetra, 2014:51), among others:

1. Believe in the existence of *Dewata Sewwa'e* (God Almighty);
2. Believe in the existence of recipients of revelation from God;
3. Believe in the existence of the Holy Scriptures (Lontara');

4. Believe in the existence of the Day of Judgment;
5. Believe in the afterlife.

B. The Function of the House of Tolotang Traditional Leaders as a Conflict Resolution Media

1. Discussion Media

Discussions can be held anywhere, depending on how important the topics to be discussed are. Usman (2005: 94), mentions the meaning of discussion is a process of regular communication by involving a group of people in informal face-to-face interactions by sharing experiences or information, drawing conclusions, and solving problems. Discussions are held to discuss a particular topic or theme.

The goal to be achieved in the discussion is to get a mutual agreement on the topics discussed. In discussion activities there are several important elements, while some of the discussion elements are human beings, discussion material, and discussion facilities. Humans are parties who carry out discussion activities, such as moderators, resource persons, speakers, minutes dan discussion participants. Discussion materials are matters relating to the topic or theme of the discussion, as well as the goals and objectives to be achieved in the discussion activities. The Tolotang Traditional Leader's House serves as a media for discussion.

Discussions were held to discuss the public interest, both the personal interests of the community, family and group interests, in this case, the interests of the Tolotang Hindu community. Topics of discussion related to issues of community development, educational issues, issues of foreign cultural influence, life and death cycle activities, agriculture, and conflicts or disputes. Discussions or conducting *tudang mabbicara madeceng* usually involve all levels of the Tolotang community starting from traditional leaders, community leaders, DPRD members, teachers, farmer groups, apparatus and law enforcement officials from government agencies, institutions and companies.

In *tudang mabbicara madeceng* discusses issues or problems concerning the public interest or the common interests of the Tolotang Hindu

community (Uwa' Luru, interview, 13 July 2022). Discussions were carried out by way of *Tudang Sipulung* or sitting together to discuss public interests such as acquisition of customary land, socialization of government policies, PHDI programs for fostering people, harmony, and other issues in social life. (Soefarto, interview, 13 July 2022). The Tolotang Traditional Leader's House functions as a discussion media for the Tolotang Hindu community. The discussion or called *tudang mabbicara madeceng* is done by sitting together or *tudang sipulung*. The *Tudang Sipulung* tradition is a tradition for the Bugis people to sit together to discuss and describe the problems and problems that occur to find solutions to these problems.

2. Negotiation Media

Negotiation is an interactive process between two or more negotiators or parties trying to find a common ground on issues of common interest. Where the negotiators or parties try to make an agreement that is mutually acceptable and respected by all. Negotiation also means communication between two or more parties with the aim of achieving a satisfactory outcome or end goal which is known as compromise.

Negotiations certainly require preparation and readiness, which include setting negotiation goals, readiness to accept alternatives, being transparent and honest, having self-confidence, understanding your opponent, being a good communicator, being able to compromise, being punctual, keeping your emotions in check, choosing the right place to negotiating, and the last is signing the agreement. Negotiation also means communication between two or more parties with the aim of achieving a satisfactory outcome or end goal which is known as compromise. Negotiations certainly require preparation and readiness, which include setting negotiation goals, readiness to accept alternatives, being transparent and honest, having self-confidence, understanding your opponent, being a good communicator, being able to compromise, being punctual, keeping your emotions in check, choosing the right place to negotiating, and the last is signing the agreement.

The Tolotang Traditional Leaders' House functions as a negotiating medium. Negotiations are carried out regarding issues that need an agreement from both parties in their settlement. Whether it's a simple or complicated problem though. As an example in matters of marriage, negotiations are carried out to determine the amount of the marriage dowry, the day of the application and determine the day of the wedding (Uwa' Luru, interview, 15 July 2022). In the negotiation process, the Tolotang Traditional Leaders function as Negotiators. Generally negotiations are carried out at the Tolotang Traditional Leaders' House to make an agreement between the two sides of the family or more such as determining matchmaking and marriage.

3. Place of Mediation

Mediation is a process of resolving disputes through a process of negotiation or consensus of the parties assisted by a mediator. The Tolotang Traditional Leader's House is the place for mediation, the Tolotang Traditional Leader acts as a mediator. Mediation is carried out to resolve conflicts that occur in the Tolotang Hindu community. Conflicts that are generally carried out by mediation are inheritance disputes, divorce and fighting conflicts between members of the community.

The Tolotang Traditional Leader's house as a place of mediation according to public belief is a sacred and holy place, therefore the traditional Leader's house is used as a function of the mediation place and the Tolotang traditional leader as a mediator (Uwa' Samang, interview, 10 July 2022). The Tolotang Leader's House as a place of mediation and Traditional Leaders as a mediator because the Traditional Leader's House is believed to be a sacred and holy place. Tolotang customary leaders have the capacity and competence as a mediator who is neutral and understands customarily in solving problems through mediation.

4. Decide and Resolve Conflicts

Conflict is defined in several senses and can be considered as an expression of hostility, negativity, antagonism, aggression, competition

and misunderstanding. This is also related to situations involving conflicting or irreconcilable interests between two opposing groups (Kristanto: 2020).

The Tolotang Traditional Leaders' House is also used as a place to decide and resolve a conflict. The Tolotang people's belief is that the traditional leader's house is a place for conflict resolution because it has sacredness and sanctity. So all forms of decision-making and agreements in resolving conflicts are considered legitimate according to custom and if someone violates the results of the decision there will be social sanctions or ostracism from the Tolotang community.

5. Protecting the Community

Protecting is an action taken by a person to another person or a group with the aim of protecting, serving, accompanying, and providing direction towards a better life. The Tolotang traditional leader's house functions to protect the Tolotang Hindu community as well as all areas of community activity including religious activities, social community activities, and conflicts or disputes that occur between the community both internally the Tolotang Hindu community and external conflicts with other communities and the Tolotang traditional leader's house functions as a place where people feel safe, comfortable and protected both physically and spiritually (Soefarto, interview, 13 July 2022).

The Tolotang traditional leader is a Pakkampi or which means a leader who protects the Tolotang people who has a motto and meaning in Bugis society, namely Rioloi Na Patiroi, Ritengngai Na Paraga-Raga, Rimonriwi Na Pambiri", this philosophy is a principle for a Tolotang leader in protecting his people . The traditional leader's house is a place that is purified and sacred according to Tolotang beliefs so that it can provide comfort and security for the people (Uwa 'Lauru, interview, 10 July 2022). So the Tolotang Traditional Leaders protect the community, provide a sense of security, a sense of comfort, provide servants and guidance and direction in a better direction. In Bugis society there is a motto in the concept of nurturing,

namely Rioloi Na Patiroi, Ritengngai Na Paraga-Raga, Rimonriwi Na Pambiri" which means that a leader must be a role model and must also be able to raise the spirit of the community and must provide moral support and encouragement from behind.

B. The Conflict Resolution Process Conducted at the Tolotang Traditional Leader's House

1. Conflict Analysis

Conflict is a process of clashing of actors on the basis of different interests towards both material and non-material resources in the context of a social system in which each actor mobilizes certain sources of power to achieve goals and victory (Susan, 2009:1). The traditional leader's house is a medium for realizing peace and harmony among people. Various forms of social conflict are sought to find a way of peace, in this case the traditional leader's house has a very big role in realizing this peace. The Tolotang community has the belief that any trivial problems faced by the community can be properly resolved at the traditional leader's house. Because for them the traditional leader's house is a sacred place so that all forms of decisions made at the house are a form of mutual agreement that cannot be denied.

If there is a conflict in the community that is difficult to reconcile, then the community will come to the traditional leader's house to ask for guidance and at the same time resolve the conflict. However, before holding a community meeting at the traditional leader's house, there must be a presentation related to the chronology of the conflict being faced by the two conflicting parties. So that the Traditional Leaders can understand the problem (Uwa 'Sunarto, Interview, July 10, 2022).

The parties that generally convey the matter of the conflict are the two parties that are in the vortex of the conflict. This is intended so that the Traditional Leaders understand what conflicts are actually being faced by the community, an analysis of a problem is of course very important to do. Because in this process a mediator, namely a traditional leader, must be able to provide justice as fairly as possible to the conflicting parties.

The study of an event requires a complete description of the conditions that occur in society, on this basis information from both parties to the conflict is needed to convey what they are experiencing from their respective perspectives. So that later appropriate steps can be taken in efforts to resolve the conflict. In this case the traditional leader's house has a very important role in providing shelter to the community regarding the problems they face.

2. Deliberation

Big Indonesian Dictionary (KBBI), deliberation has the meaning of discussing together with the intention of reaching a decision on solving the problem. Communication helps the process of running a deliberation. There are sources, messages, media, and message recipients who are also ready to provide feedback. Deliberation itself has a goal so that a problem can be solved with a solution and as much as possible not to harm other people and take a fair path. Everyone has the right to express his opinion, decisions from deliberations can reach consensus which means having strong approval and values.

In the Tolotang Hindu community, deliberations are held to find a balance point between the two parties facing the conflict. The process of deliberation at the Traditional Leaders' House is a continuation of the conflict analysis process carried out by the Traditional Leaders and the ranks of the Traditional Council. In this process the two conflicting parties will be brought together and also witnessed by the public. This deliberation is a mediation process for the two conflicting parties, the mediation is led by the Traditional Leader as a mediator and also a case breaker (Uwa 'Lauru, interview, 20 July 2022).

The deliberation will be led by the Tolotang Traditional Leader who acts as a mediator to resolve conflicts that occur in their environment. This conflict resolution process will be carried out at the traditional leader's house, after going through a conflict analysis process carried out by the traditional leader and his customary councils. All kinds of conflicts or social gaps experienced by the community will be tried as much as possible to be resolved in a meeting at the traditional leader's house.

3. Action Taking

When conflicts occur in the community, action is taken by traditional leaders as mediators. For example, in the case of disputes or fights between members of the Tolotang community. In the resolution of presenting the parties to the conflict which is carried out at the house of traditional leaders who are considered holy and sacred. Through the process of conflict analysis and deliberation to provide understanding and lead the two warring parties to self-introspection and realize the location of each other's mistakes. Then came the initiative from both sides to make peace. (Uwa' Laura, interview, 12 July 2022). Taking action is a result or output of a mental or cognitive process that leads to a course of action among several available alternatives. In connection with the conflict resolution process carried out at the Tolotang Traditional Leader's house, after going through the analysis or conflict analysis stage, deliberation is taking action. After the conflict analysis process, namely what causes the background of a conflict, what is the source of the conflict, and through deliberations to ascertain what conflict actually occurred.

4. Agreement Building

Building an agreement is making a decision by involving all parties involved and transparently providing all information related to the decision. Mutual agreement is basically a form of deliberation for consensus behavior, not making decisions unilaterally but involving all parties so that decisions can be reached together. Therefore, decisions resulting from a collective agreement will be balanced without burdening one particular party and all parties are actively involved in the process of building an agreement in decision making.

The conflict resolution process carried out at the traditional leader's house is by building an agreement, after going through the analysis or conflict analysis stage, deliberation for consensus which presents all parties, and taking action or steps according to the results of the deliberation and consensus. Building an agreement is not just making a decision and

producing an agreement but building an agreement that is valid according to custom because it is done at the house of traditional leaders which according to Tolotang belief is a holy and sacred place and traditional leaders as a central figure as mediators of conflicting or conflicting parties. Building an agreement preceded by deliberations to unify the voices both parties.

The Tolotang Hindu community recognizes the concept of deliberation with the motto *Massidi Ada, Massidi Pangkaukeng* which means uniting voices or opinions and unifying attitudes and actions to build a collective agreement (Uwa' Luru, interview, 12 July 2022). In resolving the conflict that was carried out at the house of the Tolotang Traditional Leaders, they did not look for right or wrong but how to reduce the conflict. The most important thing is that the conflict is not sustainable where both parties can reconcile because according to the belief of the Tolotang people, right and wrong, good and bad are left to the Dewata Sewa'e (God Almighty) based on the belief in the existence of the law of karma that applies along with sanctions and punishment (Soefarto, interview 15 July 2022).

Building an agreement which is preceded by a conflict analysis process looking for the background and knowing the causes of the conflict. Deliberations that present both parties to unite their voices to take actions or steps to resolve conflicts in accordance with deliberations for consensus. Building agreements in solving problems is also known by the Tolotang people with the motto *Massidi Ada, Massidi Pangkaukeng* is the philosophy of the Tolotang people whose practice is based on the local wisdom of the Bugis tribe as the basis for making decisions and building mutual agreements. In essence, in building an agreement that was carried out at the Tolotang traditional leader's house, the most important thing is how to reduce the conflict and not continue it.

5. Evaluation of Decisions

Evaluation of decisions in the perspective of the flow of the conflict resolution process is the last step in the process of solving a problem. Therefore, the decision evaluation must be

carried out after the conflict resolution stages have been implemented. From the results of this evaluation, it will be known whether or not a conflict resolution process is optimal.

The decision evaluation process is the last step in the conflict resolution process which is carried out at the Tolotang Traditional Leader's house which begins with an analysis of the conflict or problem. Deliberations are held by presenting both parties to unify voices or opinions. After deliberation for consensus, the process of taking action must be in accordance with the resolution of the conflict that occurred. Then evaluate the decision so that it can represent the interests of the conflicting parties and provide a sense of justice for the two warring parties and continue to return the decision to both parties.

To evaluate decisions, the Tolotang Hindu community has a concept as a basis for decision making, namely *Tudang Mannawa-nawa Tiroi Jana na Decengna* which means sitting together to contemplate and review the positive and negative impacts that might occur from the decisions taken.

IV. CONCLUSION

The Tolotang Traditional Leader's House is used as a media for conflict resolution because it has religious values and has an important function in the Tolotang Hindu community. This religious value is understood by the Tolotang Hindu community as sacred and sacred so that the Tolotang Hindu community interprets the Rumah Pemua Adat Bantu as a sacred and purified place.

As a sacred and sanctified place, the Tolotang Traditional Leader's House is used by the Tolotang Hindu community as a place of worship and as a place to resolve all problems that occur as well as a place for conflict resolution. The important functions of the existence of the Tolotang Traditional Leaders' House as a medium for conflict resolution include serving as a media for discussion, media for negotiations, a place for mediation, a place for deciding and resolving conflicts and protecting the Tolotang Hindu community. Conflict resolution or conflict resolution carried out at the Tolotang Traditional Leader's House

with the Tolotang Traditional Leader acting as a leader in the conflict resolution process was carried out in several stages. The stages of conflict resolution include conducting conflict analysis, deliberation, taking action, building agreements, evaluating decisions.

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