

STRENGTHENING CONFLICT RESOLUTION IN CREATING PEACE BASED ON LOCAL WISDOM IN MEUNASAH MESJID, ACEH PROVINCE, INDONESIA

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ABSTRACT

The local wisdom values of the Acehnese have proven to be used as a mechanism in conflict resolution. The problem of conflict is not only the social reality of the people of Aceh, but it has become a problem for the world community. Many conflicts occur in communities that require deep knowledge and broad insight into adat so that they can be resolved through deliberation and consensus. Knowledge of local wisdom and insight into customary-based conflict resolution is not evenly distributed among gampong apparatus, therefore this community service aims to strengthen the role of local wisdom-based conflict resolution to create peace in Gampong Meunasah Mesjid, Muara Dua sub-district, Lhokseumawe City. The method used is strengthening and capacity building. The benefits and impacts of this training are that the community will gain a strengthened understanding of customary values and local wisdom that can be used as a means of conflict resolution in the national legal system; strengthening understanding of customary values and local wisdom according to Islamic law; the establishment of partnerships, friendship, and cooperation between the campus and the community in maintaining peace in the community; preservation and improvement of values and the role of conflict resolution in sociological and cultural contexts in society.

Keywords: *Strengthening Roles, Training, Conflict Resolution, Local Wisdom and Peace*

ABSTRAK

Nilai-nilai kearifan lokal masyarakat Aceh terbukti dapat dijadikan sebagai mekanisme dalam penyelesaian konflik. Masalah konflik bukan hanya realitas sosial masyarakat Aceh, tetapi sudah menjadi masalah masyarakat dunia. Banyak konflik yang terjadi di masyarakat yang membutuhkan pengetahuan yang mendalam dan wawasan yang luas tentang adat agar dapat diselesaikan melalui musyawarah dan mufakat. Pengetahuan kearifan lokal dan wawasan penyelesaian konflik berbasis adat belum merata antar aparat gampong, oleh karena itu pengabdian kepada masyarakat ini bertujuan untuk memperkuat peran penyelesaian konflik berbasis kearifan lokal untuk menciptakan perdamaian di Gampong Meunasah Mesjid Kecamatan Muara Dua Kota Lhokseumawe. Metode yang digunakan adalah penguatan dan capacity building. Manfaat dan dampak dari pelatihan ini adalah masyarakat akan memperoleh penguatan pemahaman tentang nilai-nilai adat dan kearifan lokal yang dapat digunakan sebagai sarana penyelesaian konflik dalam sistem hukum nasional, penguatan pemahaman nilai-nilai adat dan kearifan lokal sesuai syariat Islam, terjalannya kemitraan, persahabatan dan kerjasama antara kampus dan masyarakat dalam menjaga perdamaian di masyarakat, pelestarian dan peningkatan nilai dan peran resolusi konflik dalam konteks sosiologis dan budaya dalam masyarakat.

Kata Kunci: Penguatan Peran, Pelatihan, Penyelesaian Konflik, Kearifan Lokal dan Perdamaian

INTRODUCTION

A Conflict that occurs in society is an undeniable reality that can hinder the occurrence of social change. Conflict cases, especially on a small scale, can actually be resolved through deliberation, it is important to do so that there is no accumulation of cases in the judiciary as has happened so far. Deliberation mechanisms that utilize customary values in addition to formal legal settlements still exist today and can be found in communities in Indonesia, such as; Minangkabau, Tapanuli, Dayak, Ambon, Bali, and Aceh (Benda-Beckmann & Benda-Beckmann, 2013; Salim, 2015; Fajriyah, 2017; Sabirin, 2019; Wijaya, 2020).

The existence of local wisdom that is applied in customs, traditions, and culture in certain communities in Indonesia is also one of the goals of village regulation so that it is maintained and developed. Increasing the socio-cultural resilience of the village community in order to create a community that is able to maintain social unity as part of national resilience (UU No. 6/2014). This shows that the values of local wisdom are one of the main tools in advancing and empowering the community.

Local wisdom that exists in Aceh is also proven to be used as a conflict resolution in reconciling the community. This local wisdom can be preserved and maintained when Aceh is included in the special autonomy scheme, which focuses on three things, namely; 1) the implementation of religious life, 2) the implementation of traditional life, 3) the implementation of education and the role of the *ulama* in determining regional policies (UU No. 4/1999).

Based on Qanun No. 9 of 2008 concerning Indigenous Life and Customs. It was explained that customary institutions, including gampong officials, had the authority to resolve 18 conflict cases at the gampong level, namely; 1) Disputes in the household; 2) Disputes between families related to inheritance; 3) Disputes between residents; 4) Seclusion or lewdness; 5) Disputes over property rights; 6) Disputes in the family; 7) Disputes over *seuharkat* property (*gono gini*); 8) Minor theft; 9) Theft of pets; 10) Violation of adat regarding livestock, agriculture and forests; 11) Disputes at sea; 12) Disputes in the market; 13) Mild persecution; 14) Forest burning; 15) Harassment, slander, incitement and defamation; 16) Environmental pollution; 17) Threatening threats; 18) Other disputes that violate customs.

Socially as is common in the Aceh region, the people of Gampong Meunasah Mesjid resolve community conflicts through deliberation and consensus, seeking common ground and agreement, not directly bringing the matter to a formal court. Gampong apparatus such as *keuchik*, *tuha peut*, and *teungku imum* perform their duties and functions to resolve conflicts that occur in

society, because they are at the same time traditional leaders and social elites (Kasim & Nurdin, 2016: 101).

Various kinds of conflicts occur in the community of Gampong Meunasah Mesjid, Muara Dua District, namely, fights, household problems, inheritance problems, land boundaries, and various other social problems. Most of the community conflict problems can be resolved, although some are not. Conflicts that can be resolved by deliberation and consensus-based on local values such as *diyot* (fines) and *peusijuk* (salt flour) are carried out when the two conflicting parties have been reconciled by the gampong apparatus.

Therefore, the role of gampong apparatus in the conflict resolution process based on local wisdom is quite important to create peace in society. However, knowledge about customary values related to conflict resolution, especially if it is related to positive laws that apply in Indonesia, is clearly not evenly distributed among all village officials, including Afri Fandi as a relatively young Keuchik as well as other village officials (Interview, 10 June 2021). Therefore, this is where the importance of strengthening roles through conflict resolution training for gampong officials lies.

Theoretical Study on Conflict Settlement

The problem of conflict and efforts to find a way based on local wisdom in Indonesia has become a solution in solving the accumulation of cases in court. This can be seen for example, including Dasor & Hermaditoyo (2020) studying the revitalization of traditional institutions in dealing with social conflicts in Manggarai, East Nusa Tenggara. In the process of resolving the conflict, the traditional elders first received a report, then listened to witness statements and finally the decision/sanction. Efforts to revitalize the role of traditional institutions in Manggarai are important things to do in an effort to deal with various problems, especially social conflicts that occur in the community.

Hasudungan *et al.* (2020) examine the local wisdom of Pela Gandong in Maluku which has succeeded in becoming a conflict resolution media that is unique and different from conflict resolution by international institutions. The results of the study reveal that Pela Gandong has succeeded in transforming for the second time from conflict resolution to peace education. Thus, being able to fill the peace gap and overcome segregation among students of different religions from Islam and Christianity, at the same time has passed down the value of peace to the younger generation of Ambon City, Maluku.

In Aceh, the community is also familiar with local wisdom-based conflict resolution played by local elites such as *Keuchik*, *Tuha Peut*, *Teungku Imum*, *Imum Mukim* and the head of the *jurong*.

Djawas & Samad (2019) discuss conflict resolution through adat and family resilience in Acehese society. There are several patterns of conflict resolution, for example involving village officials and various parties, such as the place for dispute resolution at the *meunasah*, sometimes at the *Keuchik's* house. Conflict resolution through adat has an effect on family resilience, it is proven that many family problems that are resolved through adat mechanisms do not take formal legal proceedings in court.

In line with that, according to Kasim & Nurdin (2016) conflict resolution in society can work because of local wisdom so that the role of customary institutions is quite strong in building peace. Local wisdom in building peace actually has a better impact than formal justice. This tradition is a very democratic conflict resolution without bloodshed and revenge between the two conflicting parties, both vertically and horizontally. According to him, local wisdom still exists to resolve various conflicts or disputes in the community, for example fights between residents, minor theft and land boundaries, the customary institution in question is the *gampong elite*.

Likewise in Bali, having local wisdom is also used by stakeholders to create peace and social harmonization so that the community The local wisdom in question is "*menyama braya*" or close brotherhood, which is an important element for formulating a conflict prevention strategy as a preventive measure in achieving a peaceful and harmonious society (Fajriyah, 2017).

Therefore, it can be emphasized that the use of local wisdom in conflict resolution has shown success and is still being used by the Indonesian people. The values of local wisdom are then carried out by the *gampong elite* as social actors. In line with that, Afri Fandi, *Keuchik Meunasah Mesjid* explained that the main problems faced by many Acehese people, especially in *Gampong Meunasah Mesjid* are indeed not far from problems such as; conflicts between residents, inheritance problems, fights (conquest for parking lots), seclusion and land boundaries (Interview, 10 June 2021).

The various studies mentioned above and based on *Keuchik's* explanation can be used as justification that strengthening the role of *gampong apparatus* based on local wisdom needs to be done. Because if not, the problem will be resolved through a formal court that does not use traditional mechanisms that are far from the social values of the Acehese people.

Thus the problem of conflict is not only the social reality of the Acehese people, but it has become a problem for the world community. For this reason, the same problem in the *Gampong Meunasah Mesjid* community and the way to solve it are as follows;

1. Many conflicts occur in communities that require deep knowledge and broad insight into *adat* that can solve social problems based on local wisdom by means of deliberation and consensus;

2. The traditional values and local wisdom of the community still exist and have a great opportunity to be revitalized.
3. Village officials such as *Keuchik*, *tuha peut*, *teungku imum*, head of the hall (*jurong*) and community leaders do not all have deep knowledge and broad insight into *adat*.
4. Whereas public awareness to resolve conflicts and social problems is quite high, because the settlement mechanism has advantages, for example; fast, cheap, eliminate grudges and strengthen social ties.
5. For this reason, it is very important to strengthen the role of conflict resolution based on local wisdom so that peace can be created and maintained in the community in the Meunasah Mesjid Village in particular and Lhokseumawe City in general.

RESEARCH METHODS

The approach method used is capacity building and strengthening. This method is commonly used in community service, especially strengthening and increasing the capacity and role of village officials to achieve the vision and mission of a village. According to Haryono (2012: 46) and Linda (2019: 231) capacity building and capacity building are the dimensions of Human Resources (HR) development, the dimensions of organizational strengthening, and institutional reform. Efforts to develop the capacity and development of human resources for village officials and members of village institutions can be carried out by participating in training and technical guidance. This kind of community strengthening and development method must involve the local community through a pattern of empowerment. This is done to develop local, economic, social potential, self-confidence, and self-esteem as well as to maintain the order of local cultural values. Community development applications can be focused on strengthening human resources, which can include training, skills training, and certification (Londa, 2020: 65). Through this method of community strengthening and development approach, the role of conflict resolution based on local wisdom to create peace will be realized properly. The trick is to hold training, workshops or training for gampong apparatus so that the capacity and understanding of gampong apparatus can be increased which will have an effect on increasing roles.

RESULTS AND DISCUSSION

1. Strengthening the Village Government

Gampong in governance in Aceh is the lowest structure that oversees several *jurong* or aisles. The gampong is led by a chief known as *Keuchik* or the Village Head. Currently, with the

changes in the Qanun of the Gampong government, the requirements for a person to become a *Keuchik* are relatively young. Whereas in the past a person who would be appointed as a *Keuchik* in addition to having expertise in the fields of leadership and administration, he also had to understand the customs and customs of the community. Therefore, the *Keuchik* in a gampong in Aceh will be the judge and resolve customary disputes and community problems.

According to Afri Fandi, Acting Officer of *Keuchik* Meunasah Mesjid, this kind of training is very beneficial for gampong officials, because it will provide an understanding of conflict resolution that occurs all the time in society. We are very grateful that Gampong Meunasah Mesjid was chosen as the place to carry out this Community Service. Because we express our deepest gratitude to LPPM Malikussaleh University and to the implementation team for holding this training (Interview, 18 November 2021).

In addition, some of the gampong apparatus are young people both in age and experience, so strengthening and assistance is needed so that they come back to understand customary values as described in the legislation.

2. Creating Peace in Society

According to Manfasrisyah (2021), Lecturer at the Faculty of Law, University of Maikussaleh, one of the advantages of resolving conflicts in society using customary mechanisms is to create peace and eliminate revenge. If in a formal court, the problem is indeed resolved, the grudge in the heart will remain for people who feel they have been treated unfairly. Therefore, currently the Gampong Government in Aceh legally has the power and authority to carry out conflict and dispute resolution based on customary values in terms of legal sociology, namely Minor Crimes (TIPIRING) or the 18 cases above.

As evidence that conflict resolution mechanisms based on local wisdom values are able to create peace as explained by Pj. *Keuchik* Meunasah Mosque. He explained that several cases of community conflict were successfully reconciled by gampong officials, for example fights between individuals who had problems with parking spaces were successfully reconciled. Then there are domestic disputes between husband and wife, the issue of inheritance distribution between heirs, both between children and relatives. These conflicts can then be resolved to create peace in society (Interview, 6 June 2021).

This is in line with the rules of the qanun regarding customary development which aims to create a harmonious community life order and a peaceful life order (Article 5 Qanun No. 9/2008). Then in the context of the sociology of law, this kind of rule is a social function of law, namely

creating peace and order in society (Kasim & Nurdin, 2020: 375; Rahardjo, 1980). So that conflicts and disputes as far as possible can be resolved based on the values of local wisdom. Because these customary values become social behavior that has been practiced in everyday life.

3. Preserving Local Wisdom and Preserving Customs

Conflict resolution used by the community has been going on for a long time. According to Pj. The *keuchik* pattern used is through deliberation and consensus based on local values such as *diyat* (fines) and *peusijuk* (plain flour) which is carried out when the two conflicting parties have been reconciled by the gampong apparatus. The village apparatus in question are the *Keuchik, Tuha Peut, Tengku Imum*, Head of *Jurong* (Interview, 6 June 2021).

Traditional values such as deliberation, consensus, *diyat* and *peusijuk* carried out by the village apparatus are priceless local wisdom. When things like this can be preserved and continue to be applied in the social system and social order, this step is also at the same time maintaining the customs and traditions of the Acehnese people.

The Aceh Qanun explained about the development of customs and traditions aimed at fostering and developing customs in society, namely fostering dignified community customs, maintaining, preserving *adar*, culture, language and even regional heritage. Revitalizing customs, arts, languages and creating creativity that has an economic impact and community health (Article 5 Qanun No. 9/2008).

CONCLUSION

Training for village officials, in the context of social engineering, the community will gain a strengthened understanding of customary values and local wisdom that can be used as a means of conflict resolution in the national legal system; strengthening understanding of customary values and local wisdom according to Islamic law; the establishment of partnerships, friendship and cooperation between the campus and the community in maintaining peace in the community; preservation and improvement of values and the role of conflict resolution in sociological and cultural contexts in society.

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