

## **SOCIAL CONFLICT AND ITS RESOLUTION IN THE BUGIS COMMUNITY IN SERANGAN ISLAND, DENPASAR CITY**

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### **ABSTRACT**

The Bugis community who lived and lived on the Island of Serangan in the City of Denpasar originated from South Sulawesi who migrated around the middle of the 17th century. The existence of this community shows its own uniqueness and dynamics in the historical, political, economic and cultural context so that it is interesting to study socially historically. The purpose of this study is 1) to understand the factors causing social conflicts in the Bugis community on Serangan Island; 2) understand the process and mechanism of conflict resolution in the Bugis community on Serangan Island, and 3) analyze the impact of the conflict on the lives of the Bugis community on Serangan Island. The research approach and analysis method is qualitative. Data collection techniques carried out by in-depth interviews, observation, and document analysis. Based on these methods, this study found that the factors causing conflict were land dispute and the rejection of the execution of the district court and Makamah Agung verdict by 36 families of Bugis residents who occupy the disputed land. Conflict resolution is done by means of mediation, negotiation and cohesiveness. In conclusion, the impact of conflict is positive and negative. However, negative impacts are more dominant than positive impacts, especially in the economic, environmental, and health problems in children of conflict victims' families.

Keywords, Bugis community, social conflict, resolution, conflict impact

### **PRELIMINARY**

The existence of the Bugis Ethnic Community on the Island of Attack in the City of Denpasar in its historical span shows its own uniqueness and dynamics in the political, economic, and socio-cultural context so it is interesting to study Anthropology. According to historical records the Bugis community who lived on Serangan Island came from South Sulawesi who migrated to Bali around the middle of the 17th century (Suwitha, 2014). In the course of its life history, the Bugis population continues to grow and then form a unit group

that has unique customs and culture that is different from the characteristics possessed by other groups. The human group unit that has a permanent residence area, has its own language, has customs and culture inherited from this generation which is defined as a community (Koentjaraningrat, 1980).

According to the historical record of the life of the Bugis on the island of Serangan, that the elders of the Bugis community have interacted intensively and adapted harmoniously with local residents who are Hindus. In this long interaction according to historical records, they almost never conflicted with the locals. In fact, during the reign of the Badung kings many Bugis community members were appointed to the Badung royal army and became a well-known force reliable for their courage and loyalty to the Badung kingdom. However, the portrait is a romantic phenomenon of the past. Conversely, since the New Order government until now in line with the passage of time and environmental, socio-cultural and political changes, both at the national and local levels the harmony of the social life of the Bugis community began to be disturbed, due to conflicts that often appear on Serangan Island, both intra conflicts or between members of the Bugis community as well as conflicts between the Bugis and outsiders (investors, the government, and with local Hindus). It is assumed that there are many interrelated factors that cause and trigger conflict in this region. Based on the results of the preliminary study, information was obtained that since the New Order government in collaboration with investors launched the Serangan island reclamation program for the benefit of tourism, social conflicts that had previously been rare, often occur recently. The most actual social conflict involving the Bugis community occurred in 2017 and continued until 2018. Data and information about the causes of the conflict, its resolution mechanism, and its implications have not been adequately available, because no one has studied it scientifically. In its historical development, the existence of the Bugis community shows its own uniqueness and dynamics in its historical, political, economic and cultural context, so it is interesting to study historically. In this regard, the purpose of this study is 1) to understand the factors causing social conflicts in the Bugis community on Serangan Island; 2) understand the process and mechanism of conflict resolution in the Bugis community on Serangan Island, and 3) analyze the impact of the conflict on the lives of the Bugis community on Serangan Island.

## **CONFLICT THEORY**

Conflict, cooperation and accommodation are three possibilities that are unavoidable in every relationship between groups. Conflict is something that is endemic or latently always exists in human life in society, is no exception in the social life of the Balinese people. In connection with this research, it is deemed necessary to elaborate on the concepts and theories of conflict that are relevant in order to clarify the direction of the objectives of this study. According to Webster (1966) the term "conflict" means "fight, war, or struggle", namely physical confrontation between several parties. This understanding in the last decade has expanded to the psychological domain so that understanding is no longer a single concept. To combine physical and psychological aspects in a social conflict, the conflict can be interpreted as "the perception of differences in interests (perceived divergence of interest) or a belief that the aspirations of conflicting parties cannot be achieved simultaneously" (Pruitt, et al., 2004: 9-10).

According to Marx (in Sanderson, 1993) structured forms of conflict between various individuals and groups arise mainly through the formation of personal relationships in production. In a society that has been divided by class, social classes that have the forces of production can subordinate other social classes and force the group to work to fulfill their own interests. Thus, the dominant class establishes relations with subordinated classes in a process of economic exploitation. Naturally these subordinated classes will be angry because they are exploited and driven to rebel against the dominant class and abolish their privileges. However, because the dominant class recognizes the possibility of resistance from the lower classes, it creates a mechanism to break the resistance (Sanderson, 1993: 12-14).

In analyzing class disagreement in society, Marx relied on the following theoretical hypothesis. (1) social life is basically an arena of conflict or competition between and within opposing groups. (2) economic and political resources are important things that are seized by various groups. (3) a typical consequence of this conflict is the division of society into economically determinant and subordinated groups. (4) the social patterns of a society are largely determined by the social influence of the group which is economically a determinant group. (5) social conflicts and conflicts within and between various societies give birth to forces that drive social change. (6) because conflict and conflict are basic features of social life, social change becomes a common and frequent thing (Sanderson, 1993: 14). However, then Dahrendorf (1964 and 1986) criticized that view that society is not only grouped in two

layers (top-bottom layer), but also that there is an intermediate layer which mediates between the two layers.

According to Dahrendorf (1986), Marx's thesis is not entirely correct based on several reasons, namely (1) in reality there has been a decomposition of capital so that the concentration of capital on someone does not occur; (2) in reality there has also been a decomposition of labor so that there are no conflicting interests between the owner of capital and the worker; and (3) the emergence of a new class that brings with it changes in the mechanism of work and the composition of capital. As a result, the contradictions predicted by Marx eventually tended to be regulated through institutionalization. Thus, conflicts that arise are more caused by unequal distribution of power and conflicts that occur can be resolved through institutionalization. Dahrendorf's central concept in this context refers to aspects of authority and position, namely that the distribution of power and authority is uneven, without exception being a factor that determines social conflict systematically. Differences in authority prove there will be differences in positions in society and because that authority is valid, any individual who is not subject to the existing authority will be subject to sanctions.

Dahrendorf explain that, Marx did not see the possibility of separation between the owners of capital and the control of the means of production. The emergence of a new middle class which is at the same time a manager has caused confusion between the owners of capital and labor, often it happens that the middle class is trying to bridge the interests of both parties. Therefore, conflicts do not occur between the owners of capital and workers, but between the holders of power and those controlled. This argument also at the same time perfects the conflict model of the two Marx classes to the pluralistic model of conflict. Dahrendorf (1986) further argues that in an association marked by conflict there is tension between those who are accommodated in the power structure and try to maintain the status quo and those who must submit to that structure. The interest of the business group develops an ideology that legitimizes its power, while the interests of the opposition group give rise to the threat of this ideology and the social relations it contains. Therefore, groups involved in conflict are divided into two types, namely (1) quasi-groups (quasi groups) and (2) interest groups (interest groups). The pseudo group is a collection of power holders with the same interests in maintaining the order of power. Instead, an interest group is a group of people who want a change in existing power. According to this view, conflicts tend to originate from interest groups.

Interest groups as sources of conflict are divided into two, namely (1) manifested interests and (2) latent or potential interests. Latent interests are potential behaviors that have been determined for someone because they occupy certain roles, but they are not aware of it. When the unconscious interests come to the surface in the form of realized goals, such as the struggle for equality in terms of position, opportunities and utilization of resources, an organization called the Dahrendorf interest group is realized or manifested. In other thoughts, Max Weber believes that conflict occurs in a way that is much broader than just basic material conditions (Sanderson, 1993: 115-118). Max Weber acknowledged that conflict in fighting over economic resources is a basic feature of human life, but he argues that many other types of conflict also occur. The two types of conflict that Weber focuses on are as follows.

First, conflicts occur in the political arena as something that is very fundamental. For him, social life is in some degree a contradiction to gain power and domination by certain individuals and groups over others. He did not consider that the opposition to gaining power was only driven by the desire to obtain economic benefits. On the contrary, he sees to some degree as the purpose of the conflict itself (Sanderson, 1993: 13-14). Weber argues that opposition to gaining power is not limited to formal political organizations, but also occurs in every type of group, such as religious organizations, ethnic organizations, education, and other types of organizations.

Second, the type of conflict that Weber often emphasizes is conflict in terms of ideas and ideals. He argues that people are often challenged to gain dominance in terms of their world views, whether in the form of religious doctrine, social philosophy, or conceptions about lifestyles or cultural behaviors that are considered right, appropriate, and best. Moreover, these ideas and ideals are not only disputed, but are often used as weapons, instruments and instruments of legitimacy in opposition to others, both in the socio-political, economic, and cultural fields. So, people can fight, fight for power and at the same time try to convince one another that it is not the power they are aiming for, but the triumph of principles that are ethically and philosophically believed to be true. For this reason, Weber concluded that conflict is one of the principles of social life that is very strong and cannot be eliminated. In any type of society in the future people will continue to fight for various resources (economic, political, and symbolic) despite taking substantially varied forms and levels of violence.

Meanwhile, Simmel (Coser, 1964) stated that in many cases the conflict was potential to form and maintain structure. In its instrumental function in the formation, integration, and maintenance of social structures, the conflict functions positively, namely (1) establishing and

supporting the boundary line between two or more disputing groups; (2) strengthening the group's identity and protecting it from breaking down in the surrounding social world; (3) clarifying the identity of group members, especially conflicts that occur with out-groups; and (4) cleaning up the atmosphere through so-called "safety valves" which are typical mechanisms for maintaining structures or preventing ongoing social conflicts, especially conflicts that occur within the group itself (in groups). Thus, conflict is not merely seen as a phenomenon that damages social stability, but also contains aspects that can make a positive contribution to other systems (Coser, 1964). Moving on from the above description, the conflict theory research is used eclectically to lower the problems that are formulated, both of which have an economic, power, ideological and functional determinant.

## **RESEARCH METHODS**

This research was designed using a qualitative approach. Data collection techniques carried out by interviewing, in-depth with informants, observation, and document analysis. To obtain information and comprehensive understanding, a Focus Group Discussion (FGD) was also conducted with village officials, stake holders and community members involved in the conflict. Furthermore, the data analysis was carried out qualitatively through three cyclic stages, namely data reduction, exposure, and drawing conclusions and verification to obtain reliability and transferability in accordance with the assumptions and theoretical framework that was built.

## **RESULTS AND DISCUSSION**

### **1. Factors Causing Conflict**

Sanderson (2000: 12) states that social life is an arena of conflict or conflict between and within opposing groups. This opinion asserts that the whole realm of social life actually has the potential for conflict, which can be both structural and functional, depending on the situation and environmental conditions and the experience of the parties to the conflict. According to Marx (Ritzer and Goodman, 2004: 65) that law is one of the superstructures built by capital groups to secure their position and power. In its capacity as a superstructure, law governs people's lives. Although the Marxians see the law more favorable to the capital, but here the law is positioned as the foundation of the social life of the Indonesian people as a rule of law. In this case, the lives of Indonesian citizens, including members of the Serangan village community, are governed by state law.

To see the phenomenon of conflict in the realm of law in the Bugis community on Serangan Island, it is indeed related to a land dispute over judicial decisions to execute court verdicts that Bugis community members who occupy the land owned by the case winner in order to relocate and dismantle all the houses they occupy illegally or against the law is in accordance with the court decision and Makamah Agung. However, because the community members did not want to move according to the court's decision, then the state legal apparatus carried out forced demolition which in turn caused prolonged conflict.

Conflict is always created because there are limited resources that are contested by two or more parties. In the agrarian conflict in Kampung Bugis-Serangan which peaked on January 3, 2017, the resource was none other than a plot of land totaling 9,400 m<sup>2</sup>. This change in ownership status was the cause of the prolonged conflict and led to the demolition of 36 houses of Bugis-Attack residents. The causes of agrarian conflicts that occur in the Bugis – Kampung community can be understood by combining the Marx and Dahrendorf conflict theories. Based on the Marxian conflict theory, the cause of the conflict can be examined from the history of materialism (historical materialism) which gave birth to the status and power regarding land ownership as a source of conflict. Meanwhile, Dahrendorf's conflict theory focused its analysis on the role and function of social institutions especially in polarizing the power of groups involved in the conflict. Both theoretical perspectives present a more holistic and comprehensive social analysis of the causes of agrarian conflicts in Kampung Bugis-Serangan, more than just a legal issue.

In the context of historical materialism, the information shows that there has been a change in the way of community view of the status of land ownership as a material dialectic. Initially, the land was a gift from Raja Pamecutan to Bugis residents for their services so that the status of this land was a grant land. This is evidenced by the record of tax mutations in 1942 (Editor of Balebengong, 25 May 2014). In its status as a land grant, Bugis residents have the authority to use the land for their needs, especially for settlements. In fact, Bugis residents have indeed inhabited the land from generation to generation on condition that they maintain the mandate of Raja Pamecutan to participate in preserving the existence of temples around the area of Serangan, even actively participating in social activities (regulating fathers) during the implementation of piodalan (Segara, 2018 : 102).

From the perspective of Marxian historical materialism it can be understood that the status of ownership of land according to legal procedures has positioned the legal owner of the land as a new social class that gains power through its material property. This status and power

supersedes previous patronage powers, both Puri Pemecutan and the Bugis traditional elders, especially in the context of subsistence ethics. Therefore, the conflict that occurs is not the patron-client sociocultural domain, but has shifted to the economic structure between the capital owner (landowner) and the proletarian class (without ownership rights to land) (Ritzer, 2003; Ritzer and Goodman, 2005). Increased efforts to exploit capital owners against the proletariat, and conversely, an increase in proletarian awareness becomes the next historical dialectic so that conflict is inevitable (Ritzer and Goodman, 2011: 20-21). It is proven that the land exclusion carried out by Maisarah in waves from 2014, 2016, and succeeded on January 3, 2017, always gets resistance from Bugis residents who inhabit the land.

Based on the description above, it can be understood that the cause of agrarian conflict in Kampung Bugis-Attack according to the perspective of the conflict between Marx and Dahrendorf can not only be limited to legal issues. Sociologically, the law here is more likely to play a role as an institution that legitimizes the status of interest groups as legitimate owners of material property that is the source of conflict. On the contrary, in the analysis of social conflicts it can be understood that the cause of this conflict tends to be due to a shift in the value of the Bugis-Attack community in interpreting the existence of the land, from symbolic value (patron-client) to material value (commodity) as accumulated in the history of materialism. Here, the disputed land is no longer seen as 'collective property' on the same sociohistorical background, but has been transformed as a 'material property' which can be contested as limited resources.

## **2. Conflict Resolution**

Theoretically, there are several ways that can be done to resolve social conflicts that occur in the community, namely:

1) Coercive / coercive. This method is done by forcing the parties to the dispute to make peace. Coercion is done psychologically or physically. This method of coercion is carried out by strong parties against weak parties. The strong party usually puts forward conditions for ending the conflict or terms for peace that must be accepted by the weak party. Coercive conflict resolution mechanisms are a common method if the disputing party is in an unequal position of power. Coercive resolution of conflicts is often not apparent on the surface, so interpretation is needed in depth. This kind of conflict resolution mechanism can also be carried out in other areas of social conflict. In the case of this conflict, it was done by forcibly demolishing the homes of residents of the Bugis community who were defeated by the law through the assistance of law and security personnel;

2) Negotiations, namely how to resolve conflicts at the initiative of the parties to the conflict. In this process, the two parties to the conflict held talks in the form of bargaining about the conditions for ending the conflict. Negotiations put forward the way of deliberation to reach consensus on the initiative of the conflicting parties. Society in general sees this mechanism as a peaceful mechanism. It can be said that this mechanism is the best mechanism in resolving social conflicts, due to the awareness of both parties to the conflict to end the conflict. However, in conflicts that are crucial and involve a broader structure, this mechanism is usually very rarely carried out so that the presence of a third party is still needed.

Settlement of conflict problems through negotiation, deliberation, or consensus in the manner as stated above can be said as one way of handling or resolving conflict problems which theoretically are called negotiations. It is said so because what is meant by negotiation is a process of negotiating two warring parties, both of an individual and collective nature to find solutions to mutual solutions that are mutually beneficial without losing and winning (Darwis, 2007: 89). Agreement to conciliate that is produced by deliberation is usually confirmed in writing signed by the relevant parties. However, information was obtained that sometimes the agreement was not fully obeyed in daily life. "Peace at the elite level, under the heat remains" is a discourse that often arises in the resolution of social conflicts through deliberations.

The mediation lasted for 5 (five) hours at the Serangan District Office and took place a lot. The plaintiff (Masairah) represented by his third child, Siti Sapurah, came with his family and legal counsel, Haposan Sihombing, remained adamant that the execution be carried out that day. But the defendant objected to the execution that day. The mediation was attended by Ida Cokorda Pemecutan who was specifically invited by residents of Kampung Bugis, two members of the Bali DPRD, namely Ketut Suwandi (Golkar Party faction), I Made Arjaya (PDIP party faction), and Ketut Resmiyasa (Denpasar City DPRD member). Besides that, it was also attended by the Chief of Denpasar Police, AKBP Djoko Hariutomo, Danrem 163 / Wirastya Kol. Inf. Anton Nugroho, Head of the Bugis Mohadi Village Environment, Riza Akbar Maya Putera SH Defendant's Attorney, Zaenal Thayeb as Chairperson of Family Harmony in South Sulawesi, Sub-district of South Denpasar, AA. Gede Risnawan, and the Village Head of Serangan, I Wayan Karma. This mediation resulted in an agreement in the form of a delay of execution for 3 months with the points of agreement signed by 33 residents of Kampung Bugis, as follows:

(1) We, as Execution Respondent, acknowledge the decision of the Denpasar District Court No. 188 / Pdt.G / 2009 / PN.Dps dated December 10, 2009 Jo. Decision of the Denpasar High Court No. 45 / Pdt / 2010 / PT.Dps dated June 28, 2010 Jo. Decision of the Supreme Court of the Republic of Indonesia No. 3081 / K / Pdt / 2012 dated March 22, 2012 has permanent legal force over the execution that should have been carried out on Thursday, February 27, 2014. (2) We as Execution Respondent hereby declare that we are willing to voluntarily demolish buildings in any form located on land owned by the Execution Applicant Hj. Maisarah in accordance with the Certificate of Ownership No. 69 / Kelurahan Serangan, Kecamatan Denpasar Selatan, Municipality of Denpasar. Situation picture Number: 4032/19 and also willing to leave the land without coercion and upon the humanity of the petitioned for execution please be given a grace period of three months, counting the date of this statement signed until the deadline no later than May 28, 2014. (3) If within the period as mentioned in point two above, we as the Execution Respondent do not demolish the building and do not leave the location of the land owned by the Execution Applicant, then we are ready to be forcibly demolished with the assistance of the state authorities, without demanding compensation or compensation compensation in any form.

From this agreement, Riza Akbar Maya Putra (Defendant's Attorney), stated that they would submit resistance to the executions that had been registered in register No.158 / Pdt / Plw / 2014. "We will also submit a Review (PK) as soon as possible with new evidence that we find new evidence with deed No.27 years 57 which turns out that the location is different from the disputed land that will be carried out today without any demolition". Responding to opposition from the opposing camp, Siti Sapurah as the Execution Petitioner responded to it coldly. He claimed to be disappointed because the execution was never carried out by the Denpasar District Court. As the Execution Applicant, he actually wants the execution to proceed according to the applicable legal process in which his party wins the disputed land in the Supreme Court (MA), but he feels that he is being tricked by the defendant.

Evidently, when his party had agreed to a 3 (three) month postponement of the execution which had to be signed by a number of witnesses, one of whom was Zaenal Thayeb. He admitted, this person was the one who was obstructing the execution. The reason is long before the execution, the family has offered a form of love in the form of giving a replacement money of Rp. 50 million / KK. "Zaenal Thayeb entered on February 19, 2014, after that everything changed, the residents did not want to receive compensation money even though they initially received it, and instead they demonstrated to the Bali DPRD which

was coordinated by Zaenal," explained Siti Sapurah. Siti Sapurah revealed that the chronology was not as explained by the defendant's attorney because all new evidence submitted by the defendant's attorney, according to him had been rejected by the Supreme Court because it had been fixed in it, even he had a copy.

..."As a family member I am very disappointed, why? The Supreme Court's ruling was clear, which submitted their appeal, then was rejected, what it meant, reinforced the decision of the 2009 District Court and the High Court of 2010, the point being that the ruling was to dismantle, clean, remove all material in the disputed land and return it to the legitimate through the assistance of the police," He explained. Siti, who also works as a lawyer, is also amazed, the article is that for the first time there is a request for execution there must be deals. He also questioned the existing laws of Indonesia. "Everywhere the execution was a forced effort, I was asked by my human side, now there are people who don't think the feelings of my family, for decades they were former crew members of my grandfather and father who were given a place to build a simple house, may not build permanently "You can't add new buildings, you can't expand houses, that's 1991, at that time there were 13 people with ABK," he said.

Responding to the lawsuit returned from the defendant who said the wrong object, Siti returned to question which object was wrong. "I am asking back which land he wants to sue, which certificate, instead of the land he is occupying? Why was there an Supreme Court decision that said he was defeated, why did he just say it was the wrong object, who was wrong who, it was clear he was suing certificate No. 69 on behalf of Maisarah, its place in the Bugis village, Serangan," he said emotionally. All the errors in the certificate, he added, have all been corrected because it has been justified by staff in Kesiman District. Therefore with the PK proposed by the defendant, his party challenged back. "I challenge, please submit a PK, but whatever the reason the PK will not cancel the execution, it must be underlined, the law is clear, the law should not be castrated," he concluded.

The online news seems to be in accordance with the statement of the informant above so it deserves to be studied further. In principle, a conflict solution through mediation was carried out before the case was brought to the legal desk. However, these efforts failed because the plaintiffs felt they had strong evidence of land ownership. Then, contending is taken by the plaintiff and the defendant. This pathway does not allow all parties to win their interests. In other words, there is no win-win solution, because there must always be one party that loses or wins. It was proven that the plaintiff won, while the citizens lost. The solution to the conflict

is by giving a Rp. 50 million / KK who had been offered by the plaintiff also failed because the residents refused it. The failure after failure of the efforts made to prevent social conflict finally peaked on January 3, 2017.

The solution to the conflict can be examined further from the opinions of Pruitt and Rubin (2004: 4–6) about five conflict resolution strategies, namely (1) contending ('competing') where one party must lose; (2) yielding ('yielding'), i.e. lowering one's own aspirations and being willing to accept less than they actually want; (3) problem solving ('problem solving'), which is looking for alternatives that satisfy the aspirations of both parties, including by asking for the help of a third party as a mediator or mediator; (4) withdrawing ('withdrawing'), which is choosing to leave the conflict situation, both physically and psychologically; and (5) inaction ('silent'), i.e. do nothing. Of the five strategies, mediation is a problem solving path that allows for a win-win solution between the two conflicting parties. Yielding can actually occur if residents are willing to accept the money the rope of love offered by the plaintiff. However, both parties turned out to prefer the contending method so that the conflict peaked because the winning party (the plaintiff) had full legal authority to carry out the execution.

In fact the stages carried out in the above conflict solution can function as conflict resolution, when it is able to stop the conflict so that it does not proceed to a more serious stage. Considering the land dispute conflict has actually lasted quite a long time before it culminated in the execution phase which was marked by the forced demolition of 36 KK houses which resulted in the loss of residential homes. Under these conditions, conflict resolution is the only way to return the community's situation to a better condition. This is in line with the opinion of a number of experts on the definition of conflict resolution as an effort to restore post-conflict conditions.

Conflict resolution has different meanings for social conflict experts. Resolution in the Webster Dictionary (Levine, 1998: 3) is (1) the act of breaking down a problem, (2) solving, (3) eliminating or eliminating the problem. Meanwhile, Weitzman and Weitzman (in Morton, et.al. (eds.), 2000: 197) define conflict resolution as an act of solving a problem together. Fisher, et al. (2001: 7) also explains that conflict resolution is an attempt to deal with the causes of conflict and try to build new relationships that can last between groups who are hostile. According to Mindes (2006: 24), conflict resolution is the ability to resolve differences with others and is an important aspect in social and moral development that requires skills and judgment to negotiate, compromise, and develop a sense of justice.

In the case of land disputes in the Bugis-Serangan village, this problem is latently still potentially due to the defendant who lost his place of residence, while still inhabiting the area. In this condition, the chance for a new conflict between the plaintiff and the defendant is still quite open because both of them are in the space of close interaction. This certainly requires efforts to build new patterns of relations between two conflicting parties (Fisher, 2001), including the social and moral development of the losing party (Mindes, 2006). This conflict resolution certainly requires the intervention of third parties, especially the government which is indeed obliged to provide social security to its citizens. Based on field observations and information collected during interviews, the following forms of conflict resolution can be identified:

(1) humanitarian assistance in the form of providing tents, food assistance, and other social assistance by the government and some NGOs is a temporary resolution that has been made; (2) conflict resolution that is still being pursued is the provision of new residential land for residents affected by the execution of the land, including: (a) Denpasar City Government offers a transmigration program, but does not get a positive response; (b) The Provincial Government of Bali had offered to temporarily lend government-owned land in Karangasem and Jembrana districts, but was refused on the grounds that it was difficult to access jobs because most of them were fishermen; (c) The resolution being pursued at present is lending land owned by the Customary Village of 6.5 hectares of land provided by PT. BTID (Bali Turtle Island Development). This process is rather difficult because the Bugis people who were executed apparently wanted to be given land, not borrowed, so there is still a negotiation process to date.

### **3. Impact of Conflict**

Social conflicts can actually have both positive and negative impacts, although in general conflicts are disassociative so there are more negative impacts than positive impacts. The positive impact of social conflict is mainly found in the form of strengthening internal group integration (in-group) and social solidarity (Narwoko and Suyanto, 2005: 68). Conversely, the negative effects of social conflict mainly include (a) the destruction of groups; (b) an individual's (psychological) change; and (c) the destruction of social order (Setiadai and Kolip, 2011: 378). From this opinion, the impact of land dispute conflicts in Kampung Bugis – Serangan can be analyzed as follows.

**Positive Impact:**

(1) strengthening the internal integration of the group (ingroup) is mainly marked by the growth of a sense of unity and continuity so that it can increase cooperation to get out of common problems. One thing that is seen is they have returned to sea because each other motivates each other to immediately get out of the state of deterioration;

(2) strengthening social solidarity, as indicated by the increasing public awareness of the suffering they experience in the form of providing material and moral assistance. This problem has spread in the mass media so that sympathy came from various regions, even Vice President Jusuf Kalla and the Regent of Bone had visited them in the refugee camp.

**Negative Impact:**

(1) the destruction of the Group, especially the occurrence of social rifts with opposing opponents. In addition, the absence of a place to live makes them unable to integrate fully in group activities that were originally a social unity as a Buginese community bound by a common historical background of common ancestors, cultures and religions, namely Bugis Islam. This impact will be increasingly felt when some of them choose to leave the area of Serangan to find a new place to live, either by renting a house, boarding house, or living in a relative's house;

(2) personality changes or psychological effects are mainly experienced in the initial phases of eviction. One of the psychic effects that still seems to be taking place today is manipulating the poverty they face in order to attract the sympathy of humanity from outsiders, especially from Bugis or Wajo residents in Makassar. As a form of solidarity among ethnic Bugis and Wajo ethnic groups, they gave a lot of material assistance to the disaster experienced by their relatives who were on Serangan Island. Because of material assistance from Bugis and Wajo residents who live in Makassar, it has a negative impact, which is the emergence of less sympathetic behavior from conflict-affected communities where some of them are actually able to rent houses or can live with other families, suddenly back to the refugee camp when help arrives;

(3) the destruction of the Social Order which is marked by the emergence of various social problems, such as health, cleanliness and slum environment. Not infrequently, these refugees violate social norms and values that have previously been embedded and apply in society by making poverty experienced as an excuse, as if they must be tolerated if they violate social norms and values that apply due to coercive conditions;

(4) disruption of health conditions and the learning process of children living in refugee camps, due to poor sanitation and environmental hygiene and many children who cannot go to school because their parents cannot take their children to school.

## **CONCLUSION**

1). The cause of social conflict in the Bugis community on Serangan Island is due to a dispute over the claim of ownership of a person against the land that has been occupied by 36 families of Bugis residents downward. This form of land or agrarian dispute refers to views from the perspective of Marx and Dahrendorf as a result of changing the way of viewing the meaning of land from the ethical value of subsistence (patron-client) to material value (commodity). This is based on the deepening of the social analysis of disputes which on the surface seems only to have a legal dimension, but actually involves an ideological problem in the form of historical material dialectics in a Bugis-Serangan society. The status of land ownership in the history of its materialism is the sociological dimension underlying the land conflict.

2). Conflict resolution to prevent broader conflicts has been carried out, such as mediation and giving of love money, but this solution failed because both parties preferred legal channels that led to the defeat of 36 KK families of Bugis residents who continued with the execution of land clearing and demolition. all building houses on land in dispute. The post-conflict resolution that has been carried out is providing humanitarian assistance, while the resolution being pursued is the provision of loaned land for the residence (relocation) of the Bugis residents who were defeated in the dispute.

3). Conflict impacts are distinguished by positive and negative impacts. Positive impacts include increasing group internal integration and social solidarity. Negative impacts include the destruction of group integration, (psychological) personality changes, and the destruction of social harmony that has been cultivated for a long time. The negative impacts are more prominent than the positive impacts, especially about hygiene, health, children's education and the creation of a slum environment around the conflict victims' camps.

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