

## Conference Paper

# Muakhi Culture Strategy in Resolving Multicultural Community Conflicts in Lampung

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**Abstract.**

The Transmigration Program creates a multi-cultural Lampung community, which makes it vulnerable to ethnic conflicts. This program has unwittingly formed *enclaves* between natives and migrants who are not integrated, resulting in polarization and economic gaps, where the immigrant population is more advanced than the natives which causes social jealousy. There are several aspects that trigger conflict, including social jealousy, economic inequality, negative sentiments between groups, inter-ethnic communication impasse and low religious understanding. This study aims to explain and construct *Muakhi's cultural* strategy for resolving conflicts in a multicultural society in Lampung. We use qualitative research methods with a phenomenological and constructive approach. The data of this study were obtained through in-depth interviews. These results and discussion that follows are *Muakhi* local wisdom, which can be a solution in resolving conflicts in a multi-cultural society. In this conflict resolution process, the government invited all conflicted citizens, conflicting traditional leaders and all figures from other ethnicities who were brought together in the Regional Government with the aim of making peace in a brotherly manner or *Angkon Muakhi*. This study concludes that *Muakhi culture* can be a solution for resolving conflicts in a multicultural society and a forum for creating peace in accordance with the values and norms that exist in society.

**Keywords:** Strategy, Culture, Muakhi, Conflict, Society, Multicultural

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## 1. INTRODUCTION

Lampung Province is one of the multicultural area because it has various ethnic groups, cultures, languages and religions. Geographically, Lampung Province is at the southern tip of the island of Sumatra. This kind of geographical location makes Lampung province a trade route known as the Rainbow of the Equator. Lampung has two customs, namely *pepadun* and *saibat* which are distinguished based on their geographical location.

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*The pepadun* custom is located in the areas of Central Lampung, North Lampung, Way Kanan, Tulang Bawang. Meanwhile, the *Saibatin people* live in coastal areas including East Lampung, South Lampung, Pesawaran, Tanggamus and West Lampung. In addition, Lampung has the nickname as the mini Indonesia because within the region it has the diversity of tribes, cultures and religions that exist in the Indonesian state. In the midst of its diversity, Lampung Province has become a conflict-prone area that brings issues of ethnic, religious, and racial differences<sup>1</sup>.

Lampung was used as an experimental area for the transmigration program by the Dutch East Indies government in 1905, with the aim of solving the population density that was not accompanied by the growth of fieldwork on the islands of Java and Bali<sup>2</sup>. In this era, the Lampung area became a multicultural area. The transmigration process began with the Dutch government meeting with the Indigenous Heads (*punyimbang adat*), with the aim of obtaining permits for transmigration programs by way of deliberation. The friendship process succeeded in getting an agreement between the two parties, the traditional heads handed over the land to the Dutch East Indies government by means of a traditional ceremony, namely *Mawarei* or *Muakhi*<sup>3</sup>. In general, the formation of *muakhi* by tying the ties of brotherhood with a traditional ceremony called *angkon muakhi*. This traditional ceremony was carried out to raise the Dutch East Indies government to be a brother to the people of Lampung. After the *angkon* ceremony procession *When this* is done, the Dutch East Indies Government has the right to obtain land for transmigration residents. The Dutch East Indies government immediately took measurements of land for gardening and rice fields, without involving customary heads (*punyimbang adat*) which in the end led to inter-ethnic conflicts that have continued to this day<sup>4</sup>.

The Dutch East Indies government gave land to transmigrants to cultivate crops. Transmigrant residents each head of his family get 70 hectares of rice fields and 30 hectares of garden areas. The transmigrant population also received life insurance such as health facilities, farming equipment, and building materials from the Dutch East Indies Government. This facility is provided so that the transmigrant population feels at home and can influence their relatives to participate in the transmigration program. After the first transmigration program was successful, the transmigrants brought their relatives to join the next transmigration program. The transmigration program was successfully implemented and resulted in thousands of Javanese moving to Lampung<sup>5</sup>.

The transmigration program in the past did not examine the concept of multiculturalism, thus opening the ground for horizontal conflict in today's society. A multicultural society in its concept is a grouped society and its members are able to coexist in harmony, free to maintain beliefs, languages, and traditions developed in one mission

of social life<sup>6</sup>. Multicultural society in Lampung is inherent in public relations from the first, it's just that the dynamics of the past have made multicultural understanding in Lampung sink, resulting in the opening of conflict areas in people's lives<sup>7</sup>. Several factors in the occurrence of conflict in the Lampung area include selfishness, exclusivity, individualism, and truth claims that make individuals or groups think beyond reason and commit criminal acts.

Conflict is a phenomenon that is always present in every human society because every human being has different views and interests between one group and another, this has become a natural thing and cannot be avoided<sup>8</sup>. Conflict within a country has two perspectives, namely the old and new perspectives, if the old perspective of the state does not have independence, because it is determined by interest groups, while the new group, the state is considered to have independence because individuals have the authority to make and implement decisions to attract all parties. that exist in an area<sup>9</sup>.

The conflict in Lampung was caused by a small problem that turned into a bloody conflict as a trigger for the problem<sup>10</sup>. There are several aspects that trigger conflict, including social jealousy, economic inequality, sentiment between groups, the impasse of inter-ethnic communication and low religious understanding<sup>11</sup>. Judging from the causal prima conflicts in the past are a shadow or memory of a very bad tragedy that caused new conflicts to arise. This kind of thing is like a virus that is quickly transmitted from generation to generation through stories in the family environment. Therefore, this tragedy has threatened our worries together in harmony, because it has become a shadow of the past and an accumulation of collective anxiety due to lack of security.

The tragedy of the conflict in Lampung in a decade from 2011-2020 has spawned more than 20 conflicts<sup>12</sup>. These conflicts occur in inter-ethnic border areas because the level of cultural acculturation is still low which makes it easier for conflicts to arise<sup>13</sup>. In contrast to urban areas in Lampung, where the level of cultural acculturation is high, they can blend in and tolerate ethnic groups because they have let go of their communal ego.

Social conflicts in Lampung cannot be separated from the transmigration program which aims to equalize the population, reduce unemployment, improve the welfare of transmigrants and increase the country's economic growth<sup>14</sup>. This is a very noble vision and mission. However, without realizing it, the transmigration program has formed *enclaves* between indigenous people and migrants that are not integrated. Then it experienced polarization and an economic gap, where the immigrant population was ahead of the natives which caused social jealousy. Without realizing it, places for

education, markets and even health are also found in transmigrant areas<sup>15</sup>. This kind of thing is like the existence of a monopoly on indigenous tribes where natives are like stepchildren and transmigrants are like entrusted children. Here the natives and immigrants mutually build the ethnocentrism of their respective cultures.<sup>16</sup> Therefore, small problems are difficult to accommodate in a familial way, thus facilitating the occurrence of bloody conflicts in Lampung.

The people of Lampung have a high speaking character and intonation like the general population of Sumatra. However, the nature of the Lampung community is very friendly and open to newcomers or guests to their area<sup>17</sup>. We can see this through the history of the first transmigration program during the Colonial period. Although the Lampung area is filled with immigrant communities from Java, the *ulun* (people/communities) of Lampung themselves have local wisdom that is used as a symbol or identity in social life.

Lampung society is a cultured society and has traditions in the form of words and actions. The people of Lampung have a social life guideline, namely the *muakhi culture* as the value of peace in the form of brotherhood<sup>18</sup>. *Muakhi* comes from the Arabic *Akhun* which means brother, and the word *puakhi* which means siblings, or cousins from the descendants of the mother or father. *Muakhi* as a basic value of ethics and social norms in the life of the people of Lampung is carried out continuously to produce new *muakhi* or new brothers on the basis of deliberation and consensus<sup>19</sup>.

Lampung people who are cultured in realizing brotherhood through local wisdom called *muakhi*. This kind of thing is intended so that the bloody conflicts in Lampung do not happen again and the people can live side by side and always integrate into improving welfare through *muakhi*. When viewed from the problems in Lampung, there are three factors, namely community culture, government and religion. The culture of the people in Lampung is very multicultural and is a hydrogen area that facilitates conflicts, both horizontally and vertically. The government has unwittingly formed the Lampung transmigrant area and led to cultural assimilation, where the economy of the immigrants advanced ahead of the indigenous population. Religion has unknowingly formed belief and eternal truth. This kind of thing will create religious conflict. Therefore, researchers have been moved to understand and analyze how the *Muakhi Cultural Strategy* in resolving conflicts in a multicultural society in Lampung.

## 2. METHODS

This study uses a qualitative research methodology. This qualitative research uses a phenomenological and constructive approach. This study uses qualitative research because qualitative research is research that examines a natural phenomenon. This study takes place in the Lampung area because Lampung is the *Veranda of Sumatra Island* which is located at the southern tip of Sumatra Island and has its uniqueness and characteristics, where various ethnic groups live in this area.<sup>20</sup> Various kinds of ethnicity cannot be separated from the transmigration program that forms a multicultural society. Without realizing it, this transmigration program facilitates the emergence of conflicts because the understanding of cultural

Data obtained from primary and secondary data were obtained through in-depth interviews with research subjects (Kriyantono 2014). The criteria for informants in this study were determined by researchers based on certain criteria, including 1) Informants were willing to provide information about *muakhi culture* as conflict resolution; 2) Informants mastered the topic of conflicts that occurred in Lampung; and 3) Informants are actively involved in handling conflicts in Lampung.

Based on these criteria, the researcher selected four informants who were considered to meet the criteria, including academics, cultural observers, village officials and local governments. Primary data sources are obtained directly from research subjects by means of in-depth interviews that take place face-to-face and documentation that is used to test and examine a phenomenon. Sources of documentation in this study were obtained from government regulations in dealing with ethnic conflicts. Secondary data sources were obtained from Internet media, related research journals and supporting books (Moleong 2015). The results of in-depth interviews were then analyzed through the transcription process, after which the transcripts were categorized to obtain answers from the interview guide. To get a conclusion, this study analyzes in-depth interview data with previous studies and the theories studied.

## 3. DISCUSSION AND CONCLUSION

### 3.1. Muakhi culture in the form of brotherhood

Acculturation between ethnic groups is still low. The people of Lampung have a legal structure that is used as a guide to life, namely *piil-pesenggiri* which means social order in implementing respect in respecting the community (Ruslan 2018). *Piil pesenggiri* is

the basis of *muakhi* which both bring about peace because the form of *muakhi* is the meaning of *piil-pesenggiri*. *Muakhi* has many varied meanings because the explanation of *muakhi* is a brotherhood, there is a brotherhood of the father or mother called *puakhi*, there is a neighbouring brother called *muakhi*, and there is also brotherhood between clans called *kemuakhian* and the last is a brotherly environment called *minak muakhi*.<sup>21</sup> Such things as said by Mr. Budiman Lampung traditional leaders about the meaning of *Muakhi* as follows;

*Muakhi* in that sense means family or brotherhood. So then this *muakhi* was formed after the population was large. there is a *muakhi* connection with blood relations, there is a *muakhi* related to the relationship of a customary government, there is a *muakhi* related to relatives who are already some distance away, it is called *muakhi mianak*.<sup>22</sup>

meaning of *muakhi* is social ethics in Lampung society both based on morals and religion, which has been studied by social philosophy which is conceptually comprehensive and universal.<sup>23</sup> The *muakhi* philosophical view contains the values of integration within groups or between groups which are actualized in the relationship of social actors and are seen as something that becomes a shared consciousness. *Muakhi* as a symbol and social capital to be used as an identity and a strength of cultural and structural adaptation.<sup>24</sup> If *muakhi* is actualized, it will make a contribution to tradition and development. In a global context, *muakhi* as basic values and social ethics is not only an expression for the community or indigenous peoples but an expression of individuals and community groups that distinguish local identities from regional and global national societies.<sup>25</sup>

*Muakhi* in the explanation above can be understood that the brotherhood has a system of values and cultural norms that function as a medium and a forum for adapting in the social environment to create peaceful harmony. This has been disclosed by Mr. Dr. Nadirsyah Hawari as follows:

*Muakhi* is a culture or is it one of the traditional traditions and philosophy that is part of the lives of the Lampung people? Conceptually, it comes from Arabic which is indeed in Lampung community law, Arabic terms in the culture of the Lampung people, for example from the term naming places. It also includes *muakhi* which means brothers from the word *akhun* which means brotherhood. So etymologically. In the Lampung tradition, the culture of the Lampung people is very close to religion. The meaning of *muakhi* is brotherhood. So the Lampung people have a *seangkonan culture/raised brother*.

*Muakhi* as cultural values and norms functioned as a medium and a forum to adapt to the social environment which aims to create peace in people's lives.<sup>26</sup> *Muakhi* culture

as the local wisdom of the Lampung indigenous people is a social ethic and social peace that needs to be developed in inter-ethnic relations because Lampung is the first area to be transmigrated.<sup>27</sup> Transmigration has created a multicultural society that makes it easier for conflicts to arise, therefore *muakhi culture* as local wisdom needs to be developed to prevent and create social peace in Lampung Province.

### 3.2. Muakhi Culture Strategy in creating peace

*Muakhi* is defined by the Lampung people to strengthen the Lampung ethnic kinship itself, with dynamic changing times and very complex human development, the interpretation of *muakhi* is now neutral and has accepted brotherhood other than ethnicity as stated by Prof. Hartoyo as follows:

The definition of *muakhi* is the definition applied by the Lampung people in strengthening the kinship of the Lampung people, but when the Lampung tribe is side by side and sits together with other tribes, the *muakhi* concept becomes one of the concepts of the inter-tribal brotherhood that is typical of Lampung, but here it can't be then using old concepts or old definitions. Perhaps the values are generally used in the social community in which it does not contain religious elements or which contains elements that do not eliminate the identity of other ethnic groups, for example being a Lampungnese (Professor of the University of Lampung, Hartoyo: 2021).

The strategy referred to here is a planning process in dealing with conflicts that occur in decision-making or knowledge about mapping conflict mapping *conflicts* that occur in an area. The approach to conflict resolution in Lampung is basically formed from local characters involving local figures from each conflicting party as actors in finding ways to resolve conflicts. The area in this study is located in Lampung which has local wisdom that is used as a solution to the problem, namely *muakhi*.

The actor here is a community-based that is directly involved in the conflict, both within the group and outside the group. Community members who are directly involved in conflict resolution are citizens who are members of communities that have *social networks* or cooperation and emotional bonds based on technical togetherness which is regulated in mutually agreed values and norms in full awareness. Awareness and togetherness will form and produce local wisdom as conflict resolution, which is inherited from generation to generation. Local wisdom in conflict resolution is *social capital* that creates togetherness among residents to prevent and resolve conflicts that occur between residents or between other communities. As said by members of the DPRD South Lampung by Mr. Genghis Khan Haikal follows :

*“So we are muakhi in dealing with the conflict, so we consult with traditional leaders, these figures provide advice, and act as mediators. Traditional leaders from Lampung spoke, traditional leaders from Bali spoke, then a deliberation took place, now the process of this deliberation is old, so that people can listen, those who speak are role models.”*

*Muakhi* in dealing with the conflict in Lampung is carried out by means of deliberation from traditional leaders from the conflicting parties because traditional leaders act as advisors, mediators, and people who are elders and become role models to their followers. When traditional leaders speak, their followers will listen and will follow their orders. As well as deliberation from traditional leaders is the result of a mutual agreement between the conflicting parties. The strategy in dealing with conflict has several stages including:

### 3.2.1. Conflict Mapping

Simon Fisher has a strategy for dealing with conflict, namely conflict mapping, which aims to describe the conflict graphically by connecting a problem with various other parties. <sup>28</sup>So to resolve conflicts, one must have knowledge of *conflict mapping* to find out the actual situation, without the provision of conflict mapping, the facilitator in dealing with conflict will be reset and will raise new problems. Therefore, *conflict mapping* is an urgent matter in dealing with conflict, by doing a conflict mapping, opportunities and all possible conflict resolutions have been carefully calculated, so that the benefits and losses have been calculated properly.

Simon Fisher's strategy in mapping the conflict in Lampung uses four methods, including the following:

1. This research in determining the map in the conflict must be understood from when, and how the point of view of the conflicting parties, this is the goal to map the conflict of a region as a whole. Therefore, this study maps inter-ethnic conflicts in inter-tribal border areas. Because the people in Lampung live in groups which makes it is easier for social jealousy to arise, a sentiment that will trigger conflict due to the lack of cultural acculturation. This conflict mapping is needed in order to be able to relocate different opinions from the point of view of the conflicting parties. With differences of opinion like this, it is possible to understand each other well between one party and another.



2. Put yourself in the map. This means that researchers are part of them with the aim that the conflicting parties can provide information according to these perceptions and other parties can help and contact to find a way out for the parties involved in the conflict. As with the conflicts that occurred in Lampung in determining the map, there were (*community-based*) involved in the conflict directly, both within the group and outside the group. Community members who are directly involved in conflict resolution are citizens who are members of communities that have *social networks* or cooperation and emotional ties based on technical togetherness which is regulated in mutually agreed values and norms.
3. Mapping is dynamic because it adjusts to certain circumstances in changing situations to lead to action. This kind of understanding is an understanding of good social conditions, from what is done, who is the best, and what kind of structure will be used.
4. Objective aspects, and issues between parties who understand the conflict must also be mapped.

The mapping above aims to resolve conflicts by preventing the emergence of violence, providing facilities to help conflict parties communicate directly with each other and negotiating between conflicting parties to discuss directly.

The mapping of ethnic conflicts in Lampung was identified into three conflict-prone areas, namely: Central Lampung, East Lampung, and South Lampung. These three areas are conflict-prone areas and more precisely the conflict that occurred in Lampung is located in the inter-tribal border area because the indigenous people and migrants live not integrated and still form an *enclave* or ethnic enclave or group. When viewed from the geographical location of the *enclave* or This ethnic enclave looks very striking the gap between the immigrant villages and the natives, because of the level of communication, the level of friendship, dialogue and meeting each other to understand the character of each party is still very lacking. With this lack of acculturation, it will form a stigma that is not good in life. both from social jealousy, inequality, sentiment, and so on, all of which are due to a lack of integration in their lives, both socio-economically and socio-culturally.

This difference is still an escalation of social inequality, where migrant areas advance ahead of indigenous areas. The incident in Balinuraga yesterday in the resolution of the conflict here is *muakhi* will facilitate the emergence of conflict because of the lack of communication, dialogue and meet to understand each other's characters. This lack of acculturation causes the emergence of an unfavourable stigma between the conflicting

parties, both from social jealousy, inequality, sentiment, and so on, all of which lack integration.

The next difference is socio-cultural, where the culture of the Lampung people is always guided by religious values because almost all Lampung people are Muslim and use Islamic religious values as a settlement of ethnic conflicts in Lampung. Conflict resolution uses local wisdom, namely *muakhi* and the process uses Islamic teachings. Therefore, *muakhi* is difficult for non-Muslims to accept.

Life is always dynamic because it is in accordance with the ever-changing civilization as well as the culture of the Lampung people always following the changing times. One of them is local wisdom, namely *muakhi* in conflict resolution, which has been reconstructed and is neutral in nature and does not favour one ethnicity. As stated by Prof. Hartoyo as follows:

The definition of *muakhi* is an understanding of strengthening kinship ties, but when the Lampung tribe coexists with other tribes with the old concept of *muakhi* it contains the understanding of brotherhood between tribes that is typical of Lampung, but here it is not possible to use the old concept or the old definition. *Meanwhile*, at this time it already contains general social values in society which do not contain religious elements or eliminate the identity of other tribes or make Lampung people.

The understanding from the above definition that *muakhi* is basically an understanding of fraternity or strengthening special kinship ties with the Lampung ethnic only, but with the changing times which is very complex, has made the position of *muakhi* even more neutral because it already contains general values in society, both between natives and other ethnic groups. , it no longer contains religious or sectoral elements. *Muakhi* is now a concept of environmental brotherhood between ethnic groups because brothers in one area are typical of Lampung and the values, in general, are also neutral so that they can be accepted by other ethnicities, because generally what *muakhi* uses in it contains religious elements and contains elements that eliminate identity. other tribes who must become Lampung people.

### 3.2.2. Self-Help

A *self-help* strategy is a one-sided action that applies a destructive nature. This action is carried out by the strong party to suppress the weak party and this strategy can also be used in constructive action by withdrawing, avoiding, not following or taking independent action. This kind of strategy is very suitable for weak parties because

*self-help* is a unilateral action that has the potential to increase destructive responses which makes it difficult for this strategy to reach a constructive solution.<sup>29</sup>

This understanding has been carried out in the ethnic conflict in South Lampung between Balinuraga and Lampung. Where the Balinuraga has carried out a *self-help strategy* by vacating their residence, evacuating, avoiding and securing themselves to take independent action. This kind of action has been taken into account by the Balinese because they already know the *conflict mapping* that will occur on the basis of knowledge and experience that occurred in previous conflicts. This kind of strategy is a destructive strategy and it is difficult to get a constructive solution, but this kind of action has been calculated in detail the costs and benefits. The steps in implementing a *self-help strategy* are as follows:

### 3.2.3. Exit

If the strong side suppresses the weak side strongly, then the weak side is better off getting out of the pressure. Because this strong pressure will have an impact on the life of the depressed or the weak. This condition has been carried out by the Balinese to get out of pressure with calculations that have been carefully calculated, both in terms of losses and profits

### 3.2.4. Avoidance

This strategy is an action that avoids based on the calculation of the profit and loss in carrying out an action. Avoidance strategy is a strategy that ignores conflict which is more physically segregated. This means a strategy that leaves a conflict situation both physically and psychologically because in overcoming it is a permanent controversy. Therefore, it is necessary to withdraw so that the other party does not get what they want and is expected to succumb. The strategy in dealing with this kind of conflict has been carried out by the *muakhi culture* in raising brotherhood by giving in because the oppressing party does not get what they want because the opponent in conflict has avoided and left the conflict situation with the excuse of not getting a profit.

### 3.2.5. Non-compliance

This kind of action is taken to seek support for the action to be taken. This kind of action is done because there are parties who do not agree to act in accordance with what is

expected. This kind of understanding has been carried out in dealing with conflicts in Lampung with local wisdom, namely *muakhi* where *muakhi* in resolving conflicts have involved parties from outside the internal conflict who serve as media and facilitators in conflict resolution, namely the outside party is the security forces. This kind of strategy is the first step in implementing a joint problem solving or third-party decision-making strategy.

### 3.2.6. Unilateral Action

This action is very likely to lead to violent conflict because both parties have conflicting interests. In mapping the conflict in Lampung, there is a *unilateral action strategy* because it considers itself the most correct and will form a destructive action like the conflict in Central Lampung between the Javanese and Lampung tribes which was triggered by mass judgment to death. The judging party feels that he is the most correct and that the party being judged has been wrong for taking things that do not belong to him. Therefore, there is a need for this kind of judgment so that the judged party feels that it is a deterrent to the interests of the judiciary, on the other hand, the judged party also feels right that this settlement should not be carried out by means of a unilateral judgment and must involve the security forces. These kinds of interests have formed destructive actions.

### 3.2.7. Joint Problem Solving

Joint problem-solving is an act of control over the results achieved by the groups involved to identify problems and develop and lead to solutions that satisfy both parties. This problem-solving strategy is carried out through face-to-face meetings between conflicting parties and the aim of this strategy is to reach an agreement on a form of compromise and reconciliation with the aspirations of the other party.<sup>30</sup>

*Problem-solving* strategies have been used in conflict resolution in Lampung by bringing together the two parties for mutual deliberation provided by the facilitator by the security forces as said by Mr. Genghis Khan Haikal as *muakhi* in dealing with conflict as follows:

The government in dealing with conflict is a facilitator, if this conflict is resolved at the discretion of the law this is all criminal, the process is by the first person who triggers the conflict in the process according to the decision set by the government, with this process it will lead to a prolonged conflict that will spread widely. Therefore, it is in the public

interest that the security forces have become facilitators or media for deliberation with agreements, for example, if the Balinese or Lampung parties who repeat their mistakes will be expelled from their hometowns.

Strategies in solving the problem of ethnic conflict in Lampung, the conflicting parties must be found and the conflicting parties face each other's problems to find a solution to the problem by way of deliberation as stated by Prof. Hartoyo as follows:

*Muakhi* in resolving conflicts is not only *muakhi* which forces the conflicting parties to enter into one system. So, there must be a new or alternative formulation in resolving the conflict by means of deliberation in a system that is mutually beneficial to both parties in conflict.

Those who implement this strategy aim to get reconciliation with the aspirations of other parties. This agreement is a form of compromise that can be done with the following procedures:

### 3.2.8. Identification Of Interests

Identifying the interests involved in the conflict is very complex because finding a solution to get the problem identification is not optimal because the conflicting parties affect each other's integrity and conflict with each other's interests. The obstacle in finding a solution to this conflict of interest is the inability of the conflicting parties to accept opinions and cannot translate<sup>31</sup>vague opinions into concrete forms and other parties can understand and respond to them. Like the chronology of the Balinugara conflict with Lampung which was said by Mr. Rudi as follows:

*"The chronology of the conflict between Balinuraga and Lampung. The party from Lampung wanted to bring peace by meeting in the middle, namely in the village of Patok Sidorejo but the party from Bali did not want to be reconciled, because of the vague information that made it difficult for the Balinese to translate information from the Lampung side in concrete terms."*

Identifying the problem must know the chronology that occurs in the conflict, to make it easier to solve the problem. The conflict in Lampung has been going on for a long time, it can be said as an accumulation of previous conflicts, for example, the conflict in South Lampung from the literature that the researcher reads has existed since 30 years ago, in 1982 a dispute between the village of backrest and the village of Balinuraga, Balinese people burned two back village house. In 2005 a conflict occurred between the village of Bali Agung and the village of Palas, where the people of Bali Agung burned the houses of Palas residents. Furthermore, on November 29, 2011, between

balinuraga and the chess village, was triggered by the stabbing of a junior high school student while watching the organ in the chess village, therefore the balinuraga residents attacked the chess village by burning 10 houses and destroying 27 others. Then, on January 24, 2012, a Nepalese village with an inner city village grabbed a parking lot and the problem of speeding motorbikes, the residents of the baliuraga village with their disapproval attacked the inner city village, injuring the inner city residents and burned the inner city residents' houses. With the actions of Bali, which often perpetrate violence like this, it was blasted by thousands of residents who attacked Nepalese villages by destroying 89 houses.<sup>32</sup>

Chronology above can identify the problem that the conflict that occurred in South Lampung was a misunderstanding between young people who provided unclear information or all parties in translating information in a vague manner that made it difficult for other parties to understand and difficult to understand. Therefore, after identifying the problem, the next method is weighing interest.

#### 1. *Weighting Interest*

After the interests are identified, the conflicting parties provide an assessment of the information provided by the conflicting parties in a clear and concrete manner. This assessment is very influential in communication to show openness and honesty to each party, with the aim of making it easier to identify problems. Like the conflict that occurred in Lampung, it was resolved by a *muakhi cultural process*. *The process of muakhi* culture is created from the appointment of brotherhood with the aim of not creating conflict again, in the settlement procession ethnic conflict in Lampung by identifying the problem as stated by Member of the DPRD South Lampung Mr. Gengis Khan Khaikal as follows:

*"The Bali incident with Lampung yesterday was completed based on the muakhi culture which invited all conflicted figures, residents in conflict, and invited other ethnic figures such as Javanese, Batak and other ethnic groups living in conflict locations to be invited to the local government to identify problems or interests by way of deliberation witnessed by external parties. Because this incident was an unwanted event, they said at that time, then there should be nothing but angkon muakhi, namely being brothers. Pengngkonan procession with buffalo slaughtering ceremony as gratitude has created peace among brothers by forgiving each other and realizing their mistakes ."*

After obtaining the identification of the problem from the conflicting parties, then conducting an assessment to obtain concrete and open information. Thus, it can

create an awareness of the mistakes made by the conflicting parties, with this the conflicting parties forgive each other and realize their mistakes to create brotherly peace by slaughtering buffalo as a feeling of gratitude. In resolving this conflict, there has been a third party, namely the local government as a facilitator.

## 2. *Third-Party Assistance and Support*

Support from third parties is needed as a facilitator to the parties involved in the conflict, making procedural proposals, translating vague information into concrete forms, helping parties define the relative importance of the problems at hand, setting agendas, and making opinions on substance issues. Third parties must be neutral, with the aim of all parties being able to provide an agreed outcome.<sup>33</sup>

The conflict in Lampung cannot be resolved without a third party, because the third party makes a binding decision based on rules to achieve a definite outcome and this third party is the administrator or judge. The decisions taken by the administrators or judges have been accepted by the parties involved in the conflict because these administrators have good guidelines or guidelines. This strategy is a facilitator who offers a compromise in solving problems creatively with policies and authority. As explained by Mr Genghis Khan Haikal that the government in resolving conflicts in Lampung acts as a facilitator as follows:

*“The government in dealing with conflict is a facilitator, if this conflict is resolved at the discretion of the law this is all criminal, the process is by the first person who triggers the conflict in the process according to the decision set by the government, this process will lead to a prolonged conflict that will spread widely. Therefore, it is in the public interest that the security forces have become facilitators or media for deliberation with an agreement, for example, if the Balinese or Lampung parties who repeat their mistakes will be expelled from their hometowns.”*

This strategy has explained that conflict resolution in Lampung has used a *muakhi cultural process* with the appointment of brotherhood from the conflicting parties facilitated by a third party, namely the government. In this conflict resolution procession, the government has invited all conflicted citizens, conflicting traditional leaders and all figures from other ethnicities who were brought together in the Regional Government with the aim of making peace in a brotherly manner or *angkon muakhi*. The government is also the translator of the identification of problems that are difficult to understand by the parties involved in the conflict, with the aim of clarifying information so that the conflict parties can easily understand their respective interests, the government is also a *win-win solution* because it has a policy in determining opinions. in substance and

the government here is an umbrella for the government and is neutral in nature so that the parties to the conflict can accept the results peacefully with the brothers.

*muakhi* strategy in resolving conflicts has a process of mapping conflicts, so before *muakhi* resolves conflicts, one must understand the conflict map or *conflict mapping* with the aim of knowing the actual situation that occurred in conflict. new. Thus the conflict map is needed as a strategy to deal with conflict, after knowing the conflict map that occurred, *Muakhi* used a *self-help strategy because the conflict that occurred in Lampung was a one-sided action to suppress the weak party* that was destructive in several ways. Bali has withdrawn to secure itself, the two advances are the Balinese parties have calculated the profit and loss in avoiding conflict, and the third non-compliance is an act of seeking support from the security parties because the actions taken by the Lampung side have put pressure on Bali, the four *Unilateral Actions* are actions that There will be violence because of the strong pressure from the Lampung side to the Bali side which causes the Balinese to rebel to get something of interest in various ways. Furthermore, *joint problem solving* is an action to control the parties to the conflict who control the resolution of the conflict are the security forces. *muakhi* strategy in controlling ethnic conflict in Lampung by identifying the problems of the conflicting parties, after getting the identification of the problem the conflicting parties provide an assessment with clear and concrete explanations and communication which will later be concluded by a third party, namely the government, because the government has policy or authority in concluding issues in substance and the government is neutral so that the conflicting parties can accept the agreed results.

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