

Post Harmony and the Role of the Elites in Reconciliation Based On Restorative Justice in Sigi District (Social Conflict in the Perspective of Islamic Education)A **5** **di Markarma¹, Juraid Abdul Latif², Adam³**¹ State Islamic University Datokarama Palu, Indonesia² Tadulako University Palu, Indonesia³ State Islamic University Datokarama Palu, Indonesia

ABSTRACT: This study examines the role of community elites in reconciliation of social conflicts based on restorative justice to achieve mutual understanding of how to get out of "pseudo-harmony" as an alternative to social conflict resolution in Sigi Regency. Research is a type of descriptive qualitative research using a case study approach. Data collection was carried out through in situ observation, in-depth interviews, and documentation. The analysis technique uses univariate and bivariate analysis techniques, while checking the validity of the data uses triangulation theory. The results showed that social conflict reconciliation based on restorative justice, is very effective in changing people's mindsets about conflict transformation from pseudo-harmony to eternal harmony as a form of transformation of the ethos of peace. In the perspective of Islamic education, social integration strengthens if the reality of the social life of society is far from the low-trust society, so that a collective life process attitude is born to live in peace and work together. In that way, the pseudo-harmony resulting from the peace agreement changed to eternal harmony as a result of peace awareness, ushering in the people in Sigi district to play a strategic role of individual participation and social obligations in one moment of peace.

KEYWORDS- Post Harmony, Role Of The Elites, Reconciliation, Social Conflict.

I. INTRODUCTION

Ethnic, religious, ethnic, racial and cultural diversity is defined as social capital to build civil society or civil society. However, diversity often triggers social friction due to the depletion of the value and spirit of social capital in society. In that situation, dissatisfaction, controversy, personal intrigue, and sectoral ego then surface and ignite social conflicts in society (Kolopaking et al., 2007). Conflict theory ensures that conflict in any social system always exists. Therefore, from a socio-cultural perspective, conflict should not be avoided but dealt with intelligently.

Several conflict-prone areas in Sigi Regency are often hit by violent conflicts. Ironically, conflict reconciliation initiated by some community elites is external and is carried out by "peacemaking" (peacekeeping). The series of social conflicts that lead to violence shows that conflict reconciliation has not yet touched the root cause of the horizontal conflict. The ability of the community elite to find the right approach is a necessity in the reconciliation of social conflicts that have spawned violence in the Sigi district.

Discussions about the spirit and value of Islamic education attract the attention of many parties, especially when it is associated with issues of social conflict (Iwamony & Relmasira, 2017). Islamic education and reconciliation have a philosophical relationship, both ontologically, epistemologically and axiologically. Islamic education teaches tolerance and mutual respect (Makbuloh, 2012). Therefore, social relations cannot be established normally without conflict as a means of competition. Reconciliation as conflict resolution is in line with the mission of Islamic education. "difference and diversity are realities and should not be a source of conflict" (Qodir, 1970).

John Paul Lederach sees that reconciliation does not only reconstruct damaged social relations after the conflict but also discusses ideas, thoughts and concepts that can interpret and position conflict in a positive way (Lederach, 1997). Reconciliation is like a collaboration between the policy-making elite and the grassroots as the subject of peace which creates synergy to create sustainable harmonization (Iwamony & Relmasira, 2017). Reconciliation is the locus of bringing together all energies, the paradox of truth, justice, and interests and that is where peace will meet.

Bloomfield describes two models of reconciliation, namely top-down and bottom-up. He criticizes conflict reconciliation which is top-down because it positions the community as an object only and does not become part of the reconciliation actors. This top-down reconciliation model is often instructive and uses a structural approach initiated by government elites. While the

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bottom-up reconciliation model, initiated by community leaders using a cultural approach, was born from public awareness of building harmonious social relations after the conflict.

The phenomenon of conflict reconciliation in the Sigi district has attracted the attention of many researchers. Anwar sees reconciliation as a conflict transformation mechanism in the Sigi district, ideally, it can create awareness of all parties to establish harmonious relational relationships (Nutfa & Anwar, 2015; Sastrio, 2012). He builds the argument that the failure of conflict reconciliation is due to a crisis of trust in the community elite. According to him, reconciliation or whatever it is called a peace effort must be based on trust. Therefore, he offers a trusting approach to building post-conflict peace in the Sigi district.

Marzuki sees the conflict in the Sigi district as an anomaly that is difficult to understand because those in conflict have the same social identity and even family ties (Marzuki, 2008). He said that efforts to resolve conflicts through compromise could not stop violent conflicts between villages. According to him, the most effective way of resolving conflicts is customary sanctions. However, this method will work if the village adat institutions are active and the adat holders are figures who have charisma and are free from political determinants in Sigi Regency.

According to Ilyas, conflicts between villages in the Sigi district cannot only be seen from the aspect of the cause of the conflict (Ilyas, 2014). Several villages are always rioting and perpetuate fights between villagers continuously for reasons of pride and village authority. According to him, a typical conflict resolution model is needed compared to a social conflict resolution model with religious and ethnic motives. Lederach as quoted by Badawi, there needs to be a kind of strong framework that can ensure relational recovery as an important part of peacebuilding (Badawi, 2012).

Similar to Ilyas, Nawawi emphasizes the existence of local wisdom which is considered neutral to become the glue of community togetherness. Nawawi emphasized that the existence of local wisdom as the social capital of the people in Sigi Regency is in the awareness of the local community, especially in conflict-prone areas. Local wisdom needs to be revitalized to maintain togetherness and cooperation in building social integration (Nawawi, 2012). The local wisdom approach in peace efforts is not the only way to handle conflict. It's just that the pattern of conflict resolution through local wisdom is considered effective because it is closer to the lives and characteristics of the local community.

Observing the pattern of social conflict resolution in the Sigi district, according to the author, ⁶ has not been able to completely ⁶ stop the social conflict. The approach used is still limited to an instant and partial cessation of conflict, but it has not yet created social integration. Anwar, for example, offers a trusted approach because it is suspected that those in conflict have lost trust in the reconciling elites, but how to restore public trust is not explained. While Marzuki sees that effective conflict resolution is customary sanctions, the problem is that customary holders are not free from political determination.

In contrast to that, the local wisdom approach to social conflict resolution as offered by Ilyas and emphasized by Nawawi also has its obstacles because most of those involved in inter-village riots are new generations who do not understand the philosophy of local wisdom in the Sigi district. Therefore, an approach that is new and different from the previous approach is needed. This means that the reconciliation of social conflicts in the Sigi district requires a new approach that theoretically could be different from the approach that has been used previously.

Simon Fisher asserts that reconciliation requires two things that are equally important in creating a harmonious society. First, reconciliation requires fair legal action for the warring parties. Second, consider the psychological and spiritual aspects of the conflict parties to create reconciliation (Fisher, 2013). According to the author, the first is very relevant to the restorative justice approach to provide a sense of justice to the conflicting parties, while in the second, Islamic education takes a strategic position as a referential way of reconciling conflicting community groups.

METHOD

This research includes descriptive qualitative ² search using a case study or case study (Susana, 2012). This research was conducted in the community in Sigi Regency. Data collection was carried out through in situ observations where the ² object of research was the indigenous people of Sigi Regency, then the researchers also conducted in-depth interviews or open and in-depth interviews with informants, and documentation. The analysis technique uses a univariate analysis technique where the researcher conducts a detailed ⁵ analysis per research variable and a bivariate where the researcher connects two interrelated variables to get appropriate results while checking the validity of the data using triangulation theory (Oetomo, 2015).

RESULT AND DISCUSSION

Restorative Justice-Based Social Conflict Reconciliation in Sigi Regency

Conflict is a social reality that is inherent and unavoidable in the social interactions of people in conflict-prone areas in the Sigi Regency. Sectoral ego and conflict of interest always trigger social disintegration which ultimately obscures the purpose of living together (Retnowati, 2018). Furnivall's opinion on the concept of plural societies mentions that the clearest sign in a plural society

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is the absence of a common will to achieve goals (Furnival, 1956). The condition of the pluralistic society mentioned above is the right condition to describe the social interaction of the community in conflict-prone areas in the Sigi district.

Communities in conflict-prone areas in the Sigi district after the riots grew based on a cultural system without primordial ties, so it was difficult to have a common will. Irwan Latta emphasized that since he was elected as regent in 2016, the first thing to do is to resolve conflicts through reconciliation, especially in areas where there are often riots and clashes between villages. According to him, post-social conflict reconciliation is very important so that group superiority and sectoral egos (personal interests) that trigger riots and conflicts between villages can be eliminated.

A. Structural Reconciliation Based on Restorative Justice

Structural reconciliation was chosen by the community elite to resolve social conflicts in the Sigi district. Although the structural reconciliation approach was criticized by Bloomfield for its top-down nature so that reconciliation awareness did not come from within the community, but for cases of fights and riots between villagers, structural reconciliation was considered appropriate by the communist elite in the Sigi district. The argument is that the Sigi conflict is latent and needs a quick resolution to avoid more victims.

There are two important elements of the community elite taking a strategic role in structural reconciliation in the Sigi district, namely local government officials and the police and judges. In the case of handling riots and fights between villagers, the structural approach by the community elite tends to be formalistic and compromising which only ends with a peace agreement. This pattern indeed succeeded in stopping the conflict quickly, but it could not create post-conflict social integration. This is the answer to why riots and fights between villages repeatedly occur in conflict-prone areas in the Sigi district.

According to the regent of Sigi, the problem of rioting and fighting between villages is a very serious social problem in Sigi. According to him, because the nature of the conflict is already a latent conflict and it is difficult to compromise, then decisive steps must be taken but still be fair to the parties. This method is considered rational because violent conflicts require firm and responsive handling. The regent's step is in line with Kelman's opinion, offering a peacekeeping model, which must be done when the conflict cannot be stopped through a peace agreement (Kelman, 2008).

According to functional structural conflict theory, society must be united by coercion, because order can occur in society because of coercion (coercion). In the context of fighting between villages in the Sigi district, the peacekeeping model is used by the police to stop conflicts quickly so that the atmosphere is conducive again and there are no more victims of riots. The Regent of Sigi realized the weakness of this method, that the reality of the conflict only stopped temporarily, and the risk of violent conflict re-emerging. According to him, this method of peacekeeping requires a new approach that is fair and wise so that it can be well received by the conflict parties.

Conceptually, structural reconciliation is recognized by experts as having a fundamental weakness, namely that it cannot touch the root cause of the conflict. Apart from being temporary, it also often ignores the sense of justice for the disputing parties. This model of reconciliation is exacerbated by the elites who are tasked with resolving conflicts and who tend to side with those who are economically and socio-culturally strong. To avoid this situation, restorative justice becomes important in every reconciliation activity so that the agreement reached does not ignore the sense of justice of the conflicting parties.

Candra highlighted the application of restorative justice in resolving legal cases, it should also be applied in cases of resolving social conflicts that occur in the community. Departing from the experience of reconciliation which often fails in resolving riots in Sigi, the Regent of Sigi appealed to the community elites to use a restorative justice approach in any reconciliation efforts. Restorative justice has become a kind of community policing (a collaboration of the police with the community) to anticipate further riots and to fulfil the sense of justice of the people involved in the conflict, especially those who are victims of the riots.

In addition to the peacekeeping used in conflict reconciliation in the Sigi district, the community elite also uses the peace-building model, which is to build communication between the conflicting parties. That after the riots, there was a very sharp division in society and communication between them was almost at a standstill. The role of community elites as reconciling actors, both local government officials and police officers, becomes a mediator in building intensive communication between the parties by making restorative justice a patron of conflict resolution. This peace-building model requires a long process and strong commitment, as well as a holistic perspective from the reconciling elite.

Reconciliation is not just an ordinary formalistic conference, but reconciliation requires a strong commitment and new awareness to end the conflict. According to Lederach, there needs to be a kind framework of strong peacebuilding (Badawi, 2012). This means that relational restoration will be difficult to achieve, therefore the process of structural reconciliation based on restorative justice must be carried out through deliberation with communication forums and dialogues in a persuasive manner.

The Regent of Sigi maximized the communication forum as a medium of dialogue involving victims, perpetrators, and law enforcement officers together in a moment of togetherness dialogue. Structural reconciliation carried out by community elites uses peace-making (Kelman, 2008; Rozi, 2016) which is an effort to negotiate with parties who have interests and become riot

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actors. Riots and fights between villagers are caused by domination, coercion, and the influence of the riot actors' power. The community elite maximizes peace-making to reach a mutual agreement through negotiations that are carried out to create a mutual consensus.

B. Restorative Justice-Based Cultural Reconciliation

Bloomfield, as quoted by Trijono, criticizes structural reconciliation which tends to be top-down, because it positions the community as an object and does not provide space for reconciliation awareness born from the potential of the community itself (Trijono, 2019). According to him, conflict reconciliation needs a bottom-up approach born from the community based on socio-cultural ties and more utilizing cross-community improvement relationships for conflict healing. Therefore, bottom-up also the choice of the community elite is the basic principle of reconciliation in Sigi.

In contrast to structural reconciliation, which involves elites from government officials and security forces, in cultural reconciliation, the community elites who take the main role are families and community leaders from the local area. They are the main players in cultural reconciliation because they are close to the reality of people's lives which have been involved in riots and fights between residents. Cultural reconciliation emphasizes socio-cultural as an alternative to conflict resolution in society (Syawaludin, 2014). Families and community leaders carry out social activities that are culturally oriented and involve both parties in conflict these activities.

Cultural reconciliation carried out by the community elite is bottom-up, namely exploring and providing space for the awareness of the conflicting parties to make peace. All peaceful decisions taken refer to the principles of restorative justice so that they are accepted by the parties. Cultural reconciliation maximizes the role of community leaders, parents and families to carry out peacebuilding so that the rioting parties reunite in healthy social interactions. The rioters or actors are asked not to get caught up in provocative pseudo-social interactions such as hatred, hostility and egoism.

According to Coleman, in every riot or whatever, there is always an actor playing behind the scenes. Actors have the power as an effort to make choices that are what they want (Zuldin, 2019). Actors are central players in every riot and fight that occurs massively and is always repeated because actors are also always present and change in every moment of conflict. In this context, cultural reconciliation uses peacemaking as a preventive measure to prevent the emergence of new actors who coordinate mass riots.

In practice, peacebuilding in cultural reconciliation is effective in building communication between conflicting parties. Peacebuilding was built earlier in the family because the family is very influential in the way family members behave in society. Good social interactions in the family illustrate the attitudes and principles in the family. This can be seen in the families involved in the riots, influencing the attitudes and behaviour of family members who also become perpetrators of violence in the future. Arsan Hamdi stated that the post-reconciliation community interaction has improved. The attitude and behaviour of young people who were loud, irritable and liked to provoke a commotion did not happen again.

Apart from family, cultural reconciliation also maximizes the active role of community leaders. The influence of central figures in society is very large in changing public perceptions. In the case of riots and fights between residents in the Sigi Regency, the position of the figure has a strong legitimacy to make peace with the central actor who is the perpetrator of the riots. The role of community leaders as charismatic public figures has the power of pressure to influence the community so that they are not involved let alone become actors in riots. The position of community leaders is very strategic as peace mediators.

The authority of community leaders in influencing rioters to make peace is much stronger than that of the police. Some of them listen to and trust community leaders more than the police. There were even cases where the police failed to reconcile the riots because each party insisted on not wanting to make peace. But when the police cooperate with their leaders, they are ready to make peace. Police officers often fail to make peace due trust to weak public

One of the problems that exist in the field is trust in the community elite of reconciliation actors is reduced.-based cultural reconciliation is restorative justice is not used. Therefore, community elites encourage peace through cultural reconciliation with peacebuilding to pave the way for peaceful reconciliation. Trust is one of the social capitals that must be owned by community elites as capital to re-create peace after the riots in the Sigi district.

RECONCILIATION OF SOCIAL CONFLICTS IN THE PERSPECTIVE OF ISLAMIC EDUCATION IN SIGI REGENC

Reconciliation in the perspective of Islamic education has attracted the attention of many people, especially when it is associated with environmental issues that trigger social conflicts that occur in society. According to Durand, the environment affects attitudes, knowledge, skills and human well-being in meeting needs, including in carrying out social relations activities (Latief et al., 2019). Islamic education is very concerned with environmental issues to which humans as social beings adapt. A chaotic environment will trigger social friction where human values will be ignored and betrayed (Dali, 2017; Nugroho, 2016).

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Reconciliation as a conflict resolution from the perspective of Islamic education is very much in line with the vision of human life that wants peace. The idea of reconciliation is identical to the spirit of Islamic education which wants togetherness and mutual understanding. Reconciliation works and is needed after the conflict, while Islamic education plays a role before the conflict. This means that reconciliation is more of a treatment action (stopping conflict) and Islamic education is more preventive (preventing conflict). For this reason, reconciliation in the perspective of Islamic education is important as a process of building social integration between the conflicting parties in the Sigi Regency.

A. Giving a Sense of Justice to the Conflicting Parties

Reconciliation of social conflicts from the perspective of Islamic education carried out by the communist elite in Sigi Regency is a problem-solving that has a social orientation. Reconciliation is directed at creating conducive conditions for the perpetrators of riots and fights between villages to carry out a conflict transformation towards conflict resolution. Conflict transformation is successful because the conflicting parties reach a mutual understanding of a fair conflict resolution pattern, especially the victims of the riots. This means that the elite as the perpetrators of reconciliation based on restorative justice have succeeded in turning the destructive conflict that has occurred so far into a constructive conflict.

Community elites sit together and discuss patterns of peace, where opportunities are opened to provide suggestions and input that can be accepted by all parties. During the meeting, an understanding and agreement were signed which must be followed and adhered to together. Restorative justice, which is the basis for making peace decisions, is accepted by the conflicting parties and is very appropriate and effective in reaching a peace agreement. With this agreement, the parties who feel wronged and harmed by the riots feel protected and their rights fulfilled so that the space for building communication between the parties is increasingly open.

Departing from previous experience, many cases of conflict resolution in the Sigi district did not side with the victims of the riots, because the process was approached from a procedural perspective instead of substantial justice, resulting in public distrust. In response to this, the elites in conducting reconciliation adhere to the principles of restorative justice (restorative justice). This aspect of justice (restitution) is really carried out so that justice is felt by the victims of the riots. Through the application of restorative justice, there are no more riot cases that end up in court, resolved by violating the sense of justice of the riot victims.

Reconciliation based on restorative justice after the riots and fights between villages in the Sigi district, viewed from the perspective of Islamic education, is very effective because the main goal is to rebuild good relations between the parties involved in the riots so that the same riots do not happen again. The principles of restorative justice by community elites are really enforced by ascertaining who the perpetrators or victims of riots are, giving retribution (forgiveness) to the perpetrators and also retribution (recovery) for victims and conflict resolution refers to the principles of restorative justice.

Restorative justice requires riot criminals to be responsible for all forms of losses arising from their crimes, provide space for riot criminals to show their good intentions to deal with mistakes constructively, involve victims, parents, family, and friends, and create a communication forum to discuss how to resolve the problem of loss fairly and acceptable to all parties. Before criminal acts are resolved through legal channels, all riot criminal cases are resolved internally through deliberation outside the court.

The concept of restorative justice is considered successful in providing a sense of justice to the victims of the riots in the Sigi district. Restorative justice is in line with people's expectations of getting justice. The majority of people consider restorative justice in resolving riot cases to be very good and well received by the parties. Like the case of clashes between residents that resulted in the death of two people in the Marawola sub-district. Initially, the victim's family did not want to make peace, but after being mediated and given an understanding, the victim was able to accept the reality and let it go, and finally made peace.

The government sees that in reality, the spirit of restorative justice, actually already exists in the system for resolving customary criminal cases that have been enforced in the community. Restorative justice has actually been used in the community's customary criminal law system. For example, in the customary criminal law system, the mechanism for solving problems is always through a customary court. It's just that restorative justice gives a different nuance where the focus of the case settlement agreement is on the recovery of the victim.

The Regent of Sigi understands that justice is the right of all citizens that must be protected. That social conflict is basically rooted in injustice. So far, in resolving the criminal conflict in Sigi, the interests of the victims have not received attention, so what the victims and their families want is not fulfilled. Even the imposition of criminal decisions is not effective because it does not provide a deterrent effect to the perpetrators. Some criminals are involved again in the riots even though they have been sentenced to criminal sanctions, even more, powerful and feared by the public because they are considered ex-convicts.

The application of restorative justice in post-social conflict reconciliation in conflict-prone areas in the Sigi district balances the needs of the community, victims, and perpetrators. The community becomes an important part of the restorative justice process considering that criminal acts originate from patterns of relationships and social conditions of the community.

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Restorative justice places the victim's sense of justice as the main priority so that the victim's losses can be recovered. Thus, the resolution of the riots and fights between villages in the Sigi district, gave a sense of justice, especially for the victims who had felt wrong.

B. Returning Trust to Elite Actors of Reconciliation

Social conflict in the Sigi district is always unique depending on the triggers for the conflict and the role of riot actors who mobilize the masses. The intensity of the riots is getting higher because they have not found a solution that can be accepted by all parties involved in the riots and fights between villagers in Sigi. In this context, community elites reconcile by using a restorative justice approach as a serious effort in dealing with violent conflicts in society.

Post-conflict reconciliation in Sigi Regency is carried out by strengthening the social capital of the community by building trusting law enforcement officers, namely the police and judges. As previously stated, in the handling of many criminal cases of rioting, there are victims who feel that they do not get justice. trust in the police officers then weakened because they thought that the police were often unfair in handling riot crimes. In that situation, mediation is very important played by community leaders to open up dead communication channels.

The existence of mediation as a form of alternative dispute resolution is not a new thing for the people of Sigi, because conflict resolution through mediation is part of social norms that live, or at least have lived in community customs. This condition can be traced from the fact of life of the Sigi people who adhere to the deliberation system. People's lives from the past until now have been oriented toward social balance and harmony, that everyone wants to be respected and appreciated, therefore self-respect and dignity must be maintained.

The provision of legal certainty and a sense of justice through the judiciary is currently less trusted. On the other hand, the police often fail to provide a sense of justice in handling criminal cases. This situation was felt by the victims of the riots in Sigi Regency so the community looked for ways to resolve the conflict through the mediation of non-formal institutions such as traditional institutions. This means that there is public distrust of law enforcement by the police and judges in dealing with criminal cases of riots.

Restorative justice in carrying out reconciliation in Sigi district is not oriented to the theory of commensurate punishment, but criminal acts by the perpetrator, resolved by providing full support to the victim and requiring the perpetrator to take responsibility with the help of family, friends and local community leaders. Through this restorative justice, the riots that occurred in several conflict-prone areas in Sigi were resolved fairly by involving the perpetrators, victims, families and other related parties.

Restorative justice in reconciliation prioritizes the dialogue process between the perpetrator and the victim to find a mutually agreed solution. In practice, it turns out that the dialogue between the victim and the perpetrator raises the awareness of all parties, especially the perpetrator, about the mistakes and consequences of their actions. This awareness is the beginning of the perpetrator's willingness to take responsibility for all the consequences of his actions. In this dialogue process, the conflicting parties participate in realizing a peace agreement that must be maintained and adhered to together.

Restorative justice is used to solve the problem of conflict between the parties to create harmonious social relations in society. The concept of retributive or rehabilitative for criminal crimes in recent years is considered unsatisfactory (Mustofa, 2017). Restorative justice is the choice of the community elite in resolving the criminal case of the riot in Sigi. approach framework restorative justice involves all parties, from perpetrators, victims and the community to create justice or balance between perpetrators and victims witnessed by the community.

Through restorative justice, trust in the government and law enforcement officers as the perpetrators of reconciliation can be restored. Trust is very important in post-social conflict reconciliation efforts, it is also an ideal means of re-creating social integration and sustainable peace. Whereas in the riot conflict in Sigi district, anarchic events were also triggered by the low public trust in the settlement of criminal cases so far carried out by the government and law enforcement officers.

The local government of Sigi Regency emphasizes the principle of restorative justice in every effort to resolve conflicts in the community. The government emphasizes conflict resolution which focuses more on recovering the losses and sufferings of the victims so as to create justice. Whereas social conflict is basically rooted in social problems that arise due to injustice, therefore, restorative justice is a way to restore public trust in government institutions.

The application of restorative justice in post-social conflict reconciliation in the Sigi district was very effective in restoring trust. Even though it takes a long-term process to build mutual trust between the post-conflict parties. This reconciliation was successful because it was accompanied by strengthening the main community social capital, namely trust between community members, so that social integration was created and sustainable peace could be realized in conflict-prone areas in Sigi.

Trust is social capital to create post-conflict peace in the Sigi district. As stated by Francis Fukuyama that when people experience individualistic tendencies, it is due to the waning or loss of mutual trust (trust) so that everyone no longer wants to

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work together. On the other hand, if the community shows a familial type, it is because of the high sense of mutual trust between members of the community so that they can make peace and associate voluntarily (Nutfa & Anwar, 2015).

Riots and fights between villagers lead to social segregation in the community, as happened in several neighbouring villages which were separated by in-group and out-group resulting in mutual suspicion and a sense of past grudge. This fact indicates that not only physically do they isolate each other but emotionally, the ties of kinship between community groups have also been tenuous. Another problem is the collective trauma of past memories that still resonates in people's souls. Horror haunts the minds of the majority of the people despite the reconciliation steps that have been taken.

Restorative reconciliation in the Sigi district has succeeded in restoring trust that was damaged by the conflict. Rebuilding trust is defined as an effort to organize and reaffirm the norms and values of peace that are already owned by the community. Restorative justice synergizes the reconciliation carried out by the government with the potential for community peace. Trust is one of the social capital to rebuild the post-conflict kinship and family system.

The reconciliation carried out by the community elite by applying the principles of restorative justice has implications for the harmonization of post-conflict community social relations in the Sigi district. People's social life is getting better, there is an attitude of mutual trust (trust) between them, can work together, accept each other and can associate voluntarily. The social integration of the community, especially in conflict-prone areas, is slowly starting to appear in the reality of a safe and peaceful social life.

III. CONCLUSIONS

Reconciliation of social conflict based on restorative justice carried out by the community elite, by combining the structural reconciliation model with cultural reconciliation in one moment of peace is the right way to unravel the problem of social conflict in the Sigi district. The weakness of structural reconciliation is that it is external and top-down, which has an effect on false harmony in society, is covered by cultural reconciliation that is internal and provides space for reconciliation awareness born of the potential of the community itself. Reconciliation based on restorative justice in the perspective of Islamic education has succeeded in fulfilling the community's sense of justice, especially for victims of riots. The application of restorative does not give room for victimizing victims so that the victims of the riots can accept all the peaceful decisions of the reconciling community elites. Restorative justice restores public trust so that the reconciliation process is easy to carry out to promote sustainable post-conflict peace in conflict-prone areas in Sigi Regency

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