



Sholawat Tradition and Conflict Resolution: A Case Study of the Kotarindau Pilgrimage Council in Sigi Regency

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Abstract

This research aims to explore the role of religion in dealing with inter-village conflicts through a case study at the Kotarindau Village Pilgrimage Council, Dolo District. Through a qualitative approach, this research will explore various activities carried out by the Pilgrimage Council and the role of religion in overcoming and preventing conflicts that may arise between villages in Dolo District. The research methods used include participatory observation, in-depth interviews with members of the Pilgrimage Council and related stakeholders, and analysis of documents related to activities and conflicts. The Pilgrimage Council creates a safe and loving space through religious activities such as congregational prayers, religious studies, and pilgrimages to the graves of predecessors. This deepens people's spirituality and builds soul strength to maintain daily harmony. This research also suggests further research regarding the Kotarindau Pilgrimage Council, especially in comprehensive documentation and understanding of programs such as the celebration of the Majlis's Milad, the Prophet's birthday, pilgrimages to

the graves of respected elders, as well as socio-religious activities such as the Pilgrimage Council's contribution to people with disabilities. In Sigi Regency, this could be the focus of future research at the Pilgrimage Council.

Keywords: Religious Roles, Inter-village Conflict, Pilgrimage Councils

1. Introduction

Sigi Regency, which geographically and ethnically has a uniqueness that is very rich in historical, cultural, economic, and other social resources, is one of the districts that often experiences clashes between villages and communities motivated by meanings that are difficult to understand in a rational context, but can only be understood in a conceptual context that requires contextual and participatory studies.¹ Sigi Regency has witnessed a tragic history of conflicts involving various regional sub-districts and villages. According to an article published by Roma Tressa, inter-village conflicts often recur in the Sigi Regency, with devastating impacts, both in terms of casualties and material losses. Some of the villages involved in these conflicts are spread across four sub-districts, and interestingly, these villages are often closely related by kinship and family. They mostly share the same ethnicity and beliefs.² In village life, there is often a majority of uniform ethnicities and faiths. However, conflict in a village context can stem from various factors.

While it is often assumed that ethnic or religious similarities are the primary trigger, the reality is more complex. To prevent conflicts between villages, communities must realize that other variables, such as economics, politics, and natural resources, also play a significant role. By understanding the diversity and complexity of their communities and valuing these differences, villages can adopt a multicultural approach that promotes cooperation and

¹ Ritha Safithri, Ahmad Sinala, and Abdul Khair, "Revitalization of Community Culture in an Effort To Prevent Intervillage Conflict in Dolo Barat District, Sigi Regency," 2022, doi:10.2991/assehr.k.220707.021.

² Adam Adam et al., "Conflict between Villages (Case Study of Conflict between Beka Village and Binangga Marawola District Sigi Regency)," in *Proceedings of The International Conference on Environmental and Technology of Law, Business and Education on Post Covid 19, ICETLAWBE 2020, 26 September 2020, Bandar Lampung, Indonesia* (EAI, 2020), doi:10.4108/eai.26-9-2020.2302576.

mutual understanding. Through this approach, villages can become places where diversity is seen as a wealth rather than a source of conflict. Awareness of the importance of understanding and appreciating differences is the first step in establishing an inclusive and harmonious society where individuals and groups can coexist peacefully and with mutual respect. Thus, unity and peace in the village can be maintained, and the town can become an example to the broader community of the importance of diversity and tolerance.

Indonesia is destined to be a nation with a plural society.³ The statement that ‘Indonesia is destined to be a nation with a pluralistic society’ highlights the complexity and uniqueness of Indonesia’s identity, which includes citizens from different cultural, religious, and ethnic backgrounds who came together through a history of shared struggle for independence. The word ‘destined’ emphasizes that this diversity is not accidental but rather part of a divine fate or plan. Indonesia is where ethnicity, culture, language, religion, and tradition are the main characteristics of a society rich in pluralistic patterns and diversity. Cultural diversity is reflected in a unique heritage of arts, customs, and traditions, while religious plurality is reflected in diverse places of worship. While Bahasa Indonesia is the national glue, more than 700 local languages are essential daily. Diverse social structures, from rural communities to modern cities, create a rich social diversity. The importance of tolerance and harmony is reflected in the motto ‘Bhinneka Tunggal Ika’ [Unity in Diversity], which asserts that diversity is the force that unites the nation. The statement emphasizes the importance of understanding and appreciating diversity as one of the foundations of Indonesia as a complex country and society.

However, there are conflicts amid the turmoil, and conflicts have become an integral part of the human journey.⁴ Conflict has been an essential part of the human journey throughout history, significantly shaping civilizations from prehistoric times to modern times. History is littered with conflicts involving wars, revolutions, rebellions, and other disputes, often fuelled by ideological,

³ Khoirul Anwar, “Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia,” *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (June 13, 2021): 221–34, doi:10.31538/nzh.v4i2.1238.

⁴ Bahdar Bahdar and Gunawan B. Dulumina, “Internalization of Moderate Islam and Local Wisdom as an Effort to Prevent Religious Conflict in Sigi District, Central Sulawesi - Indonesia,” *International Journal of Social Science and Human Research* 6, no. 10 (October 31, 2023), doi:10.47191/ijsshr/v6-i10-79.

political, economic or religious disagreements. While conflict is usually associated with suffering and destruction, it cannot be ignored that it can also trigger positive change, catalysing innovation, social transformation, and societal structural improvements.

The dynamics of the conflict between villages in Dolo sub-district became one of the histories covered by the media in Hartiningsih's article *The conflict in Sigi Regency is one of several conflicts that occurred in Indonesia that became the attention of the mass media, both at local and national levels, including newspapers, radio and television. Conflict is an important news source and a special moment for the mass media. No media outlet ignores conflict cases because conflicts have high news value, contain elements of human interest, or are hard news that is sure to attract the wider community's attention.*⁵ From the conflict in Sigi, a religious activity emerged amid the Dolo sub-district community as a source of hope that can maintain unity and peace amid division. This activity is not just a routine ceremony but a concrete effort to strengthen the bonds of community spirituality in facing its challenges. Dhikr together, religious studies, prayers, and pilgrimages to places considered blessed are the main foundations of this activity, with the primary goal of strengthening the spiritual resilience of the community.

While conflicts often cause rifts and tensions among the population, these religious activities are an ideal means to unite the hearts and minds of the community. Regardless of differences, all levels of society participate in these activities, creating a safe and loving space to collaborate in goodness. Participation in pilgrimage assemblies is not only an effort to strengthen the relationship with God, but also a means to strengthen the bonds between fellow human beings. Through this process, individuals and communities are encouraged to live positive values daily, so the spirit of cooperation and tolerance becomes an effective force in maintaining peace. Pilgrimage assemblies are not only a place to strengthen spiritual bonds, but also to strengthen social bonds, distance themselves from divisions, and spread the spirit of cooperation to minimize the possibility of conflict or division between villages.

The routine that takes place in the evening brings a series of spiritual activities that enrich the souls of the pilgrims. In a solemn atmosphere, they

⁵ Joseph S Himes, *Conflict and Conflict Management* (University of Georgia Press, 2008).

gather to begin the activities with Dhikr, enlivening the atmosphere by praising God and remembering Him with every breath. The activities continued with a study session, where they delved into the religious teachings that guide their lives. Discussion and reflection together strengthened their understanding of spiritual values and religious practices. Then, a moment of solemnity arrived when they performed the Isha prayer in the congregation, strengthening the bonds of togetherness and obedience to the teachings of their religion. The pilgrimage to the grave of the Guru Tua was a special moment, where they contemplated and honored the spiritual legacy left behind, seeking inspiration and guidance from the lives of their religious predecessors. At the end of the activity, a joint prayer is the culmination of the whole series, where they together ask for blessings and guidance from God to live a life full of faith, firmness, and blessings. Thus, the pilgrimage assembly routine is a means to deepen the spiritual connection with God, strengthen the bonds of togetherness within the community, and draw inspiration and direction from the spiritual legacy left by their predecessors.

This article discusses the role of religion in addressing inter-village conflict through a case study of the Kotarindau Village Pilgrimage Council, Sigi Regency. The formulation of the problem includes two main aspects: First, what activities are carried out by the Pilgrimage Council of Kotarindau Village, Dolo District? Second, how does the religious role of the Pilgrimage Council influence the dynamics of conflict between villages in Dolo Sub-district? This research aims to comprehensively document the various activities carried out by the Pilgrimage Council of Kotarindau Village, Dolo Sub-district, with a focus on the religious aspect. In addition, it aims to analyse the role of religion in pilgrimage assemblies as a factor influencing the dynamics of inter-village conflicts in Dolo Sub-district, as well as to understand the impact of religious activities carried out by pilgrimage assemblies on the resolution of inter-village disputes and efforts to strengthen harmony and peace in the region. As such, this article brings essential ideas on how religious practices, such as those conducted by the Kotarindau Village Pilgrimage Council, can be one of the solutions to defusing and resolving social conflicts at the local level while forming a foundation for sustainable peace and harmony in the community.

2. Method

This research uses a descriptive qualitative approach to gain an in-depth understanding of the phenomenon under study, namely the form of Kotarindau Village Pilgrimage Council activities and the role of religion in handling inter-village conflict in the Dolo Sub-district.⁶ This approach allows researchers to describe in detail and in-depth the characteristics, context, and experiences related to the research topic. As a complement, the literature review approach was used to collect previously published data on the conflict in Sigi Regency. The literature review will strengthen the theoretical foundation of the research by investigating relevant literature, research, and articles pertinent to the research topic, as well as gaining greater insight into the dynamics of inter-village conflict in the region. Data collected through the literature review and observation will be analyzed systematically using a descriptive approach. The data will be analyzed by identifying patterns, themes, and relationships that emerge from the data and interpreting the meaning and implications of the findings in the research context. This research also involves participatory observation, where the researcher will be directly involved in the activities conducted by the Kotarindau Village Pilgrimage Council. This observation will allow the researcher to gain a deeper understanding of the various forms of activities that occur and the interactions and dynamics that exist in the field. Combining the literature review approach, participatory observation, and descriptive qualitative data analysis, this research is expected to provide a comprehensive understanding of the Kotarindau Village Pilgrimage Council's activities and the role of religion in handling inter-village conflict in the Dolo Sub-district.

3. Result and Discussion

Overview of the Pilgrimage Assembly:

1. Identity of the Pilgrimage Assembly

Group or individual identity is a complex concept⁷ Group identity in the context of pilgrimage assemblies refers to how the group identifies themselves

⁶ Monique Hennink, Inge Hutter, and Ajay Bailey, *Qualitative Research Methods* (Sage, 2020).

⁷ Ismail Fajrie Alatas, "The Poetics of Pilgrimage: Assembling Contemporary Indonesian Pilgrimage to Haḍramawt, Yemen," *Comparative Studies in Society and History* 58, no. 3 (July 14, 2016): 607–35, doi:10.1017/S0010417516000293.

and how this identity is formed through their practices. Pilgrimage assemblies can be defined as groups or communities that gather for pilgrimage to sacred or historical places, be it religious sites, tombs of religious figures, or places considered sacred. The term 'majelis' reflects how the group comes together in a shared activity, while 'pilgrimage' highlights the activity of spiritual or spiritual journeys undertaken as part of religious practice.

The identity of a pilgrimage group is often inseparable from the practice of sitting and visiting as an integral part of their identity. This activity is not only about physical travel to holy places, but also involves social activities, rituals, and deep spiritual experiences. For members of a pilgrimage group, sitting and visiting may be a rite that forms the core of their identity, creating a sense of community, devotion, and strong connection to their fellow members and the places they visit. The identity of a pilgrimage group is formed through collective practices that provide deep meaning and significance to its members, and often reflect religious, cultural, and historical values passed down from generation to generation.

Pilgrimage assembly consists of two words, "majelis" and "ziarah". Regarding language, "majelis" refers to a place or forum where people gather or sit together, often to hold discussions, religious studies, or other activities. Meanwhile, "ziarah" refers to a visit or journey to holy places, the tombs of saints, or other places considered to have spiritual value or blessings. According to Prof. Muhammad Quraish Shihab, the meaning of the word 'majelis' comes from Arabic. The assembly, he explained, comes from the word 'jalasa' which means inviting people lying down to sit for a moment and then get up to do activities.⁸

So, the pilgrimage assembly is where people gather to do activities together, such as Dhikr or pengajian, and also visit places considered sacred or historical to get blessings or blessings. This activity is often done to strengthen spirituality and increase faith. The pilgrimage assembly consists of two words, assembly and ziarah; linguistically, assembly is a place, and ziarah is a visit. From here, it can be concluded that the pilgrimage assembly is the meaning of the two words, namely, a place to gather or sit together and do dhikr and visit places considered to be able to provide blessings.

⁸ Muhammad Faizin, "The Meaning of the Word 'Assembly' According to Prof. Quraish Shihab" (2020), <https://nu.or.id/>.

The Pilgrimage Council in Kotarindau Village, Dolo District, Sigi Regency, Central Sulawesi, has a very important role for Muslims in the region. Established on November 19, 2007 under the guidance of Habib Zulfikar Alaydrus, the Pilgrimage Council is not just an organization but is the main means for Muslims to deepen their religious beliefs and practices in their daily lives, routine activities such as Dhikr, joint prayers, religious studies, congregational prayers, and pilgrimages to holy places have become an inseparable part of the religious life of the community there. Through this activity, the community can gather regularly to worship and strengthen their spiritual bonds with God and fellow Muslims. In the early stages, the assembly's activities consisted of small group religious studies, where they carried out routine Dhikr and made pilgrimages to the tombs of Wali, places considered sacred and full of blessings for Muslims. However, more than just a place to deepen religious teachings, the Pilgrimage Assembly also serves as a forum to strengthen social relations and togetherness among its members. By following in the footsteps of their predecessors, members of this assembly gain inspiration and spiritual guidance that reinforces their faith in living their daily lives. Thus, the Pilgrimage Assembly is a center for religious activities and a symbol of solidarity and togetherness for Muslims in Kotarindau Village and its surroundings, strengthening solid bonds during a society that upholds religious values.

The conflict in Central Sulawesi, especially in Sigi Regency, is a problem that must be addressed seriously by various parties to prevent escalation and overcome its impacts. The heterogeneity of society and the emotional and social scars from the bloody conflict in Poso are very worrying factors. Poso, which was once a battleground between religious groups, left deep emotional and social scars on the community. The conflict not only left deep-rooted fears but also disrupted the welfare and social stability in the area. Almost all villages in Sigi Regency, especially in Biromaru, are involved in various forms of conflict ranging from inter-group tensions to destructive physical clashes. Therefore, preventive measures and practical conflict resolution efforts are significant to ensure peace and security for the entire community of Central Sulawesi, especially in Sigi Regency. Conflict arises from the diversity of social structures and is a phenomenon that often occurs throughout human life. From any point of view, conflict cannot be separated from the dynamics of social life in society.

In every place and time, we often witness conflicts between various variables, such as opinions, behaviors, goals, and needs, ultimately resulting in change. In general, the root of conflict is difference, which is an essential part of the reality of life.⁹ Conflict results from inevitable differences in human life, reflecting the diversity of individuals, ideas, values, and interests in society. Forms of conflict vary, from interpersonal conflict to international conflict. Although often considered harmful, conflict has an essential role in social dynamics.

Conflict remains a significant concern for the government at the central and regional levels. Conflict issues also occur on a smaller scale, such as inter-village conflicts, often in Kerinci Regency, Jambi Province. Previous research has revealed some of the most significant inter-village conflicts in the last 15 years in Kerinci, such as between Siulak Mukai and Siulak Gedang Villages, Kemantan and Pendung Semurup, and Tanjung Pauh Mudik and Kumun. In-depth research is needed to understand the root causes of these inter-village conflicts, especially considering the inter-village conflict events that occurred three years ago in different villages, namely Pendung Talang Genting Village and Sleman.¹⁰ Inter-village conflict refers to tensions or disagreements between two or more villages in one region or district. The sources of this conflict vary, ranging from disputes over natural resources, territorial boundaries, and differences in economic or political interests to social and cultural factors. The impact of inter-village conflict can be very broad and serious, affecting not only the communities directly involved but also the stability and security of the region. Handling inter-village conflict requires a careful and inclusive approach and cooperation between various parties involved to achieve a just and sustainable solution.

Battles or conflicts often provide valuable lessons that can shape collective awareness and trigger regional growth and development. The impact of conflict is not only limited to physical and social damage but also includes deep learning about the importance of peace, cooperation, and diversity. Through the experience of conflict, communities often learn to appreciate better and

⁹ Jeremy Reynolds, "In the Face of Conflict: Work-Life Conflict and Desired Work Hour Adjustments," *Journal of Marriage and Family* 67, no. 5 (December 21, 2005): 1313–31, doi:10.1111/j.1741-3737.2005.00219.x.178

¹⁰ Satoshi Yamazaki et al., "Intra-Village and Inter-Village Resource Use Conflict in Indonesia: The Case of the Kei Islands," *Ocean & Coastal Management* 155 (April 2018): 50–59, doi:10.1016/j.ocecoaman.2018.01.022.

strengthen relationships between citizens, increase tolerance, and strengthen courage in overcoming common challenges.

During inter-village conflict, a religious activity emerged that became a ray of hope in maintaining togetherness and peace. This activity involves collective Dhikr, joint prayer, and pilgrimage to places considered to bring goodness, with the main goal of strengthening the community's spirituality. Although conflict often leads to division and tension among residents, this religious activity is an ideal medium for places decorated with tension or conflict, so that a pilgrimage assembly can unite the hearts and minds of people who still have old grudges from past battles.

2. Organizational structure

One of the critical functions that a company must carry out to achieve its stated goals is the organizing function. An organizational structure consisting of clear and orderly components or parts can avoid or at least minimize the possibility of confusion in carrying out tasks.¹¹ An organizational structure consisting of clear and orderly components and sections has a crucial role in reducing confusion and increasing efficiency in carrying out tasks or activities in a company.

With an organized structure within the organization, each member has a clear understanding of their responsibilities and authority. This clarity is very important because it helps avoid confusion regarding who should be responsible for a particular task or decision. By knowing exactly who is accountable, the team can work more efficiently and effectively and ensure that every aspect of the work is well coordinated. It also allows for more precise task assignments and reduces the risk of errors or overlaps in the execution of work. Thus, an organized structure within the organization provides clarity for its members and becomes a strong foundation for productivity and shared success.

¹¹ Thelma Wawointana and Margareth Inof Riisyie Rantung, "Mapalus Local Wisdom in Overcoming Inter-Village Conflict," in *Proceedings of the 3rd International Conference on Social Sciences (ICSS 2020)* (Paris, France: Atlantis Press, 2020), doi:10.2991/assehr.k.201014.035.

3. Form of Pilgrimage Assembly Activities

In practice, Majelis taklim or Majelis dhikr is a place for learning or Islamic religious education that is very flexible and not bound by time, age, social class, or gender. It can be held at any time, whether morning, afternoon, evening, or night, and the location can also vary, from homes, mosques, prayer rooms, halls, yards, and so on. This assembly has two main functions: a da'wah institution and a non-formal educational institution. These two functions provide strength to the Majelis Taklim, so that it can survive and become an Islamic educational institution close to the people or community.¹² The assembly is closely related to the people in a religious context, especially in Islam. The term "assembly" refers to a forum or place where Muslims gather for various activities such as pengajian, Dhikr, religious discussions, and so on.

The assembly based in Kotarindau Village, Dolo District, Sigi Regency, Central Sulawesi, was established on November 19, 2007 under the direction of Habib Zulfikar Alaydrus, namely the pilgrimage assembly which is a da'wah institution in the community of Kotarindau Village, Dolo District, Sigi Regency. Initially, the assembly's activities consisted of small group religious studies, which included routine Dhikr and pilgrimage to the tombs of Wali, but during the emergence of inter-village conflicts, this one religious activity emerged, which became a light of hope in maintaining togetherness and peace in Dolo District. The activities of this pilgrimage assembly involve Dhikr together, congregational Isha prayers, and pilgrimages to places considered to bring goodness, with the main goal of strengthening the community's spirituality.

Various levels of society attend pilgrimage assembly activities regardless of ethnicity or occupation, creating a safe and loving space that can minimize conflict. The routine of the pilgrimage assembly held at night begins with a series of spiritual activities that enliven the soul and direct it toward goodness. The village community gathers in this activity, starting with Dhikr, praising God, and remembering Him in every breath taken, followed by a religious study session. Afterward, they perform the Isha prayer in the congregation, strengthening the bonds of togetherness and obedience to spiritual teachings. Also, a pilgrimage ritual was performed in the tombs of Ulama.

Guru Tua became a special moment where they honored and reflected on

¹² Syarif Ahmad et al., "Mapping the Potential of Conflict Between Villages in the Bima District," *Journal of Government and Civil Society* 7, no. 1 (May 1, 2023): 66, doi:10.31000/jgcs.v7i1.6799.

Guru Tua's spiritual legacy. The village community internalized the meaning of his verse, which stated that building a magnificent or luxurious building is easy, but building human souls is difficult. At the end of the activity, a joint prayer became the culmination of the entire series, where they asked for blessings and guidance from Allah SWT to live a life whole of faith and blessings.

The Pilgrimage Assembly holds a weekly program routinely held every Wednesday night/Thursday night, starting after Maghrib or at 19.00 WITA until finished. One of the routine activities in the pilgrimage assembly is Dhikr together¹³, which is an important moment in strengthening spiritual bonds between members, in this dhikr session, members gather to praise God and remember Him in every breath.

In addition to being a means to strengthen spiritual bonds, Dhikr also functions as a forum to ease tensions and increase a sense of brotherhood. This moment is crucial in resolving conflicts between villages, where communities previously in conflict can meet and reunite in dhikr activities or pilgrimage assemblies. The second session is Religious Studies, where the community is made aware of the importance of togetherness and harmony between religions and villages. This study often explains the importance of harmony in society. The third session is congregational prayer, which, in addition to being a form of worship to God, also strengthens social ties and togetherness among the people who participate in the pilgrimage assemblies. Congregational prayer is one form of worship that strengthens social relations in Muslim society, creating a sense of unity, solidarity, and togetherness among them. The next session is a pilgrimage to the graves of predecessors, including the Old Teacher, who is respected for his high spiritual position. This pilgrimage is a sign of respect for the Old Teacher and an effort to reflect on his struggle to advance the people of Central Sulawesi, especially in education. Through this pilgrimage, the community realizes that the Old Teacher came to teach peace and compassion for each other. From the series of activities above, it can be seen that the relationship between village communities is strengthened because they can interact directly in the environment of the pilgrimage assembly.

In addition to weekly programs, the Pilgrimage Assembly also holds an annual program, namely the Milad celebration, every November 19 to commemorate

¹³ Observation, At the Headquarters of the Kotarindau Village Pilgrimage Council, On January 29, 2024.

the founding day of the assembly. The Milad celebration is an opportunity to honor the birth or establishment of an organization or institution, including the Pilgrimage Assembly, in this context. This event is usually scheduled annually and conveyed through social media such as Facebook and Instagram, with information spread a month before its implementation. In addition, there are also celebrations on major days in Islam, such as the Prophet's Birthday and Isra Mi'raj.¹⁴ The celebration was attended by various clerics from Central Sulawesi or Al-Khairaat clerics and officials such as the regent. People from multiple regencies and cities in Central Sulawesi also attended the celebration, making it lively. The following program at the Pilgrimage Assembly involves social activities aimed at serving people in need of assistance, especially vulnerable groups such as abandoned children, older people, people with disabilities, or victims of natural disasters.

a) Weekly Routine

Weekly routine activities, which are worship practices or rituals in a religious context, are carried out regularly every week to strengthen spiritual connections with the beliefs held. This is one of the critical elements in implementing religious practices in various communities worldwide. Through these activities, religious people can unite in worship, increase their understanding of religious teachings, and strengthen spiritual bonds with God and fellow believers. For example, weekly joint prayer is not only a means of communicating with God but also as a means to strengthen social relationships between community members and gain spiritual support in facing various challenges in daily life. Likewise, the celebration of weekly worship is an expression of respect for God and a moment to celebrate and strengthen bonds within the religious community. In addition, activities such as studying scriptures or religious discussions that are routine every week provide opportunities for people to deepen their knowledge of religious teachings, strengthen their faith, and gain inspiration to live their lives with strong religious values.¹⁵ This emphasizes the importance of weekly routine activities in building a strong spiritual foundation for individuals and entire religious communities.

¹⁴ Interview, At Kotarindau Village Pilgrimage Council Headquarters, On January 25, 2024

¹⁵ Deniansyah Damanik et al., "Religious Moderation By Organization Of Islamic Al-Jam'iyatul Washliyah (Character, Identity, And Attitude)," *Islamadina: Jurnal Pemikiran Islam* 24, no. 2 (September 22, 2023): 233, doi:10.30595/islamadina.v24i2.17089.

b) Dhikr

The weekly routine in the Pilgrimage Assembly is a series of activities integrated with the values of spirituality and unity. Every Wednesday night, right after Maghrib time or at 19.00 WITA, the ritual begins with Dhikr, a repeated practice of remembering the name of God or reading holy verses as a form of devotion and awareness of His greatness. This Dhikr is the right start to prepare oneself spiritually before entering the next series of activities. In Dhikr, assembly members gather to praise God and remember Him in every breath. This Dhikr strengthens the spiritual bonds between members and functions as a forum to relieve tension and increase a sense of brotherhood.

Dhikr is a form of contemplation with Allah SWT, which can revive a dead heart, and by Dhikr, a servant can be reminded of the actual existence of his God. The Prophet's hadith explains the benefits and rewards for people who diligently perform Dhikr. Therefore, the practice of Dhikr is very important for Muslims. Through Dhikr, we can strengthen our spiritual bond with God, increase awareness of His presence daily, and gain peace in our hearts. Apart from that, Dhikr is also a means of growing gratitude for all the blessings that Allah SWT has given us. By remembering and saying His name repeatedly, we always present Allah in every step of our lives so we can live a life full of blessings and deep gratitude.

The practice of Dhikr is an integral part of Muslim worship and spirituality, bringing blessings in every aspect of life.¹⁶ The practice of Dhikr is not just a ritual of worship, but has become an integral part of Muslim worship and spirituality, bringing blessings and blessings in every aspect of life. Dhikr is not only a means of remembering the name of Allah SWT repeatedly but also a way to deepen your relationship with Him and strengthen spiritual ties. By taking time to make Dhikr, Muslims can feel inner peace, overcome difficulties, and gain strength and courage in facing life's challenges. Apart from that, Dhikr also teaches gratitude and devotion to Allah for all the blessings He has given, thereby helping Muslims live a life of appreciation and awareness of His presence. The practice of Dhikr also allows Muslims to connect with their spiritual traditions and feel strength

¹⁶ Dianfeng Liu et al., "Spatial Optimization of Rural Settlement Relocation by Incorporating Inter-village Social Connections under Future Policy Scenarios," *Transactions in GIS* 23, no. 4 (August 26, 2019): 688-704, doi:10.1111/tgis.12528.

and closeness to God, who provides inspiration and guidance in living their daily lives. Thus, the practice of Dhikr provides spiritual benefits and brings blessings in every aspect of the lives of Muslims who practice it.

c) **Religious Lectures/Studies**

Lectures, in terms of language, are a form of oral communication or a fundamental means of interaction.¹⁷ Next, it was continued with religious studies, where the assembly participants gathered to study religious teachings and discuss relevant religious issues. Religious studies are essential to deepen understanding of religious beliefs and practices and to share knowledge and experiences in strengthening faith and spirituality through religious study sessions. In this context, the community is reminded of the importance of togetherness and harmony, including harmony between religions and between villages.

Religious studies aim to deepen the religious understanding and spirituality of the assembly members. Lectures, in the context of language, are fundamental forms of oral communication in various situations. However, their presence is prominent in religious assemblies, where people gather to delve deeper into religious teachings and explore current religious issues. In the atmosphere of religious studies, they share knowledge and personal experiences, forming close bonds and strengthening their faith and spirituality. Religious studies are intellectual activities and a stage for the community to raise awareness of the importance of togetherness and harmony. This includes harmony between religious communities and solidarity between villages.

The main goal of religious studies is to deepen the religious understanding and spirituality of the assembly members, strengthening their faith and giving them a greater capacity to enhance harmony and unity in the broader society.

d) **Congregational prayer**

Congregational prayer is the implementation of a prayer carried out by a group of people together, consisting of at least two people, where

¹⁷ Ismail Ismail, Muhammad Hilmi Musyafa, and Faizah Choslan, "Systematic Literature Review, The Impact Of The Sholawat Nariyah Tradition In Indonesia On Changes In Community Social Behavior," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 13, no. 2 (August 19, 2023): 221–36, doi:10.47200/ulumuddin.v13i2.1836.

one of them, usually more fluent in reading the Qur'an and has a deeper understanding of Islamic law, is chosen as the imam. This imam stands in the front row, while the others stand behind him as the congregation, following the movements and readings of the imam.¹⁸ After that, the Isha prayer is performed in congregation, following every movement and reading led by the imam, becoming the core of the practice of congregational prayer. When an imam leads the prayer, the congregation follows every step, from the *takbiratul ihram* to the closing greeting. In this atmosphere, the togetherness in worship is felt strongly, because every movement and reading is done simultaneously, creating a deep spiritual atmosphere. Implementing the Isha prayer in congregation is not only an obligation of worship, but also an acknowledgment of the greatness of God and a form of obedience to Him.

Congregational prayer is a routine of worship and a symbol of solidarity and unity among fellow Muslims as they come together to face God. Through congregational prayer, Muslims affirm their commitment to worship God and acknowledge their beliefs' unity. In addition, the routine of congregational prayer also plays an essential role as a strong glue in Muslim society, strengthening social bonds among individuals from diverse backgrounds.

In its entire context, congregational prayer is an act of worship carried out together and a medium that strengthens the relationship between individuals and God and between individuals and each other in the Muslim community. Thus, this practice not only strengthens individual spirituality but also strengthens social cohesion within the Muslim community.

e) Pilgrimage to the Tomb of the Saints

The practice of visiting graves has developed rapidly and has become a culture deeply rooted in society, providing significant social benefits.¹⁹ The

¹⁸ Ebenhaezer I. Nuban Timo, Edim Bahabol, and Bobby Kurnia Putrawan, "REVIVAL OF LOCAL RELIGION: A Challenge for Church and National Life in Indonesia," *MAHABBAB: Journal of Religion and Education* 1, no. 1 (July 26, 2020): 71–86, doi:10.47135/mahabbab.v1i1.9.

¹⁹ M Sukri Afkharul Huda, Sariman Sariman, and Mohamad Khasanudin, "Strategy of Islamic Religious Education Teachers in Improving the Islamic Character of Students," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 2 (May 26, 2022): 58–70, doi:10.37680/scaffolding.v4i2.1439. education has a very important role, bringing changes in people's lives as well as bringing positive and negative effects. The negative impact of the emergence of a decrease in the moral behavior of students requires a genuinely effective educational strategy. This study uses a descriptive qualitative

practice of pilgrimage to the tombs of Saints is a spiritual activity carried out to remember and honor religious figures or saints of Allah who are considered to have achieved a high spiritual level. This pilgrimage is not just a physical visit to the tomb but also a moment of self-reflection for the perpetrators, who come to take wisdom and inspiration from the lives and struggles of the saints of Allah. More than that, pilgrimage to the tombs is also a place to strengthen spiritual ties with the saints of Allah, taking them as examples in worship and doing good.

In the pilgrimage assembly, the congregation travels to the tombs of their predecessors, including the Old Teachers, to absorb the values they inherited. Here, the spiritual atmosphere is strongly felt, where every step taken is a tribute to the past full of wisdom. Through this pilgrimage, the congregation visits holy places and traces the spirituality inherited by the great figures. In a solemn atmosphere, they reflect on how great the sacrifices and purity of heart were possessed by the saints of Allah, and emulate the spirit of piety and goodness that radiates from their lives. Thus, the pilgrimage to the tombs of the Saints is a traditional ritual and a profound spiritual journey, bringing the participants closer to God and increasing their faith and piety.

The entire series of weekly routine activities in the Pilgrimage Assembly contain profound meaning, not only as a formal worship but also as an effort to strengthen spiritual ties with God, deepen religious understanding, strengthen brotherhood between fellow believers, and to gain inspiration and blessings from the respected saints of God. Thus, every Wednesday night is a time for Pilgrimage Assembly participants to strengthen their spiritual relationships and enrich their religious experiences through meaningful activities.

f) Monthly Routine

The monthly social assistance program initiated by the Pilgrimage Assembly marks a concrete effort to support needy communities while strengthening

approach, which aims to describe and analyze the strategies of Islamic religious education teachers in improving Islamic character in Madrasah Tsanawiyah Siman Sekaran Lamongan, as primary data sources are the principal, vice-principal for curriculum, and teachers. The data collection techniques used participatory observation, unstructured interviews, and documentation. While the data analysis is used, data collection, condensation, presentation, and conclusion. The results of the strategy of Islamic religious education teachers in improving Islamic character at MTs Salafiyah Siman Sekaran are as follows: 1

social ties and brotherhood among community members. The program is structured to provide regular assistance to vulnerable groups, including older people, people with disabilities, and communities directly affected by natural disasters. Through this approach, the Pilgrimage Assembly aims to provide material assistance and emotional and moral support to the beneficiaries.

This creates an inclusive and caring environment where each individual feels supported and valued in their community. Moreover, this program also serves as a momentum to strengthen relationships between residents, build a sense of solidarity, and raise awareness of shared responsibility in supporting others in the face of adversity. Thus, the Pilgrimage Assembly's monthly social assistance program provides direct benefits to recipients and empowers the community as a whole in creating a more inclusive, empathetic, and socially just environment.

g) Annual Routine

The annual routine in the Pilgrimage Assembly is a series of activities that are not only a moment to commemorate important events in religion but also an event to celebrate special moments and strengthen the bonds between members of the assembly and the surrounding community. Every year, the Pilgrimage Assembly holds various events that celebrate religious events. Some of the annual routine activities carried out by the Pilgrimage Assembly include:

1) Celebration of the Assembly's Milad

The Milad Celebration of the Pilgrimage Assembly is held every November 19, the Pilgrimage Assembly celebrates its Milad to commemorate the founding day of the assembly. The Milad celebration is a critical moment because it is not only a sign of respect for the founding of an organization or institution but also as a moment to celebrate the journey and achievements that the assembly has achieved in serving the community, this tradition not only serves as a reminder of the founding day of the assembly, but also becomes an important moment to celebrate the journey and achievements that the assembly has achieved in serving the community.

2) **Celebration of Islamic Holidays**

Celebration of Islamic Holidays, Pilgrimage Council also holds celebrations for major holidays in Islam, such as the Prophet's Birthday and Isra Mi'raj, Islamic traditions that have developed rapidly in Indonesia occur in the month of Rabiul Awal. For Muslims, the traditions of Maulud, Molotan, or Grebek Maulud are no longer foreign. This tradition is known in Indonesia and has spread to various countries such as Lebanon and Egypt. Although its celebration still raises pros and cons, most Muslims still preserve this tradition. Each country or region has its way of celebrating the birthday of the Prophet Muhammad according to the teachings, beliefs, and customs of each region. This tradition commemorates the birth of the Prophet Muhammad, which is considered one of the critical moments in the Islamic calendar. In addition to being a tribute to the Prophet, this celebration is also the right time to increase love and appreciation for the teachings of Islam.²⁰

As for Isra Mi'raj, the Isra Mi'raj event is not only a religious event but also a vital momentum to rise from the multidimensional crisis, especially in forming character values in social and individual reality. This is due to the depth of meaning contained in the Isra Mi'raj event, which includes two central values: social and spiritual.²¹ The celebrations of the Prophet's Birthday and Isra Mi'raj are highly anticipated moments every year. This event is scheduled regularly and attended by various Central Sulawesi clerics or Al-Khairaat clerics, along with the participation of officials such as the regent.

The presence of people from various districts and cities in Central Sulawesi provided this celebration an unforgettable nuance of joy, making it a lively and spirited event. More than just a commemoration, this celebration is an opportunity for members of the assembly and the surrounding community to strengthen social ties and foster a close sense of brotherhood, which is one of the important pillars in

²⁰ M. Shalahuddin et al., "Strategy for Implementing Religious Moderation in Islamic Education Management," *Journal Corner of Education, Linguistics, and Literature* 4, no. 1 (July 8, 2024): 47-55, doi:10.54012/jcell.v4i1.311.

²¹ Ibid.

building a solid and harmonious community. This celebration is also one of the annual events of the assembly and is an event that is highly anticipated by the community or members of the pilgrimage assembly.

4. The Religious Role of Pilgrimage Councils in the Dynamics of Inter-Village Conflict

Conflict and harmony, as two opposing sides in social dynamics, have fundamental differences in sociology. As a sociological category, conflict indicates tension or opposition between different individuals or groups, often involving conflicting interests. In contrast, harmony and peace refer to an atmosphere of harmony and mutual support between various individuals or groups.

This difference reflects different social processes. Conflict comes from a dissociative process, where there is a breakdown or division, while harmony and peace arise from an associative process that unites. In the context of social facts, both conflict and harmony or peace involve at least two parties or groups of different religions. However, their nature is different, and conflict indicates tension or conflict that may give rise to clashes, while harmony or peace indicates a harmonious and mutually supportive relationship.

Thus, in sociological analysis, understanding conflict and harmony or peace is crucial for understanding social dynamics and interactions between individuals or groups.²² Conflict, as a phenomenon involving opposition between individuals or groups in society, is one of the important aspects of understanding social dynamics and interactions between them. Conflict can arise from various sources, such as differences in interests, values, beliefs, or limited resources. In social dynamics, conflict becomes a focal point for analyzing how interactions between individuals or groups develop and affect the overall social structure. Conflict is also an indicator of imbalance or dissatisfaction in the relationship between various parties in society.

However, it is important to note that conflict is not necessarily negative. Conflict can sometimes catalyze positive change in society by stimulating innovation, social transformation, or raising awareness of relevant issues.

²² Justus M. van der Kroef, "Conflicts of Religious Policy in Indonesia," *Far Eastern Survey* 22, no. 10 (September 1953): 121–25, doi:10.2307/3023769.

Understanding conflict's nature, causes, and impacts is key to developing effective strategies for managing it and building harmony and peace in multicultural and complex societies. Knowledge about conflict helps us understand the complexity of social interactions and provides valuable insights into efforts to build more just, harmonious, and inclusive societies.

In the context of conflict, unification through religious activities is a concept that emphasizes efforts to unite or unite individuals or groups through spiritual practices. In this context, various religious activities such as joint worship, Dhikr, prayer, religious studies, congregational prayers, and pilgrimages to holy places are the primary means to achieve this goal. These spiritual practices become an essential meeting point for individuals or communities to unite in the same beliefs and spirituality. For example, joint worship allows people from different backgrounds to gather in one place with a similar purpose of worshiping and honoring God.

In addition, Dhikr and prayer also strengthen the spiritual relationship between individuals and the Creator while strengthening the bonds between believers. Religious studies allow them to learn from each other and deepen religious teachings, which, in the end, can increase mutual understanding and a sense of unity among them. Congregational prayer also has a similar effect, where Muslims gather in the same worship, showing solidarity and unity in their beliefs, as mentioned by Ahmad Hidayatullah in his writing about the analysis of the development of the character of students through the habit of congregational prayer at the Yapink Central Islamic boarding school in South Tambun, Bekasi, that congregational prayer can increase a person's devotion in worship.²³ Furthermore, pilgrimage to holy places is a form of respect and admiration for the spiritual heritage that is considered sacred by the community. The tombs of the saints reflect the importance of evidence that shows the development of Islamic religion and culture, following the views of Asyhadhi Mufsi Sadzali.²⁴ From this combination of religious rituals, the concept of unification through religious activities was formed, where the pilgrimage assembly acknowledged

²³ Sindung Haryanto, "The Sociological Context of Religion in Indonesia," in *Research in the Social Scientific Study of Religion*, Volume 30 (BRILL, 2019), 67–102, doi:10.1163/9789004416987_006.

²⁴ Ben K. C. Laksana and Bronwyn E Wood, "Navigating Religious Diversity: Exploring Young People's Lived Religious Citizenship in Indonesia," *Journal of Youth Studies* 22, no. 6 (July 3, 2019): 807–23, doi:10.1080/13676261.2018.1545998.

the implications of the above religious activities in building unity, solidarity, and harmonious relationships between individuals or communities.

Through shared experiences in religious activities, individuals can feel spiritual closeness to each other and build strong bonds based on shared religious values. The concept of Unity Through Religious Activities emphasizes the importance of respecting differences and diversity in religious practices. Although people may have diverse religious beliefs and practices, religious activities often serve as a meeting point to reconcile these differences. In activities such as communal worship, Dhikr, prayer, religious studies, congregational prayers, and pilgrimages to holy places, people from different backgrounds can unite in one place with a common purpose: worshiping God and strengthening social ties. The importance of respecting this diversity in how we practice religion may differ, but we can be united in respect and unity as human beings. Thus, religious activities are a means of worship and a forum for strengthening social ties, fostering tolerance, and strengthening brotherhood among different individuals and communities.

The Pilgrimage Council of Kotarindau Village is essential in resolving inter-village conflicts and strengthening community unity, especially in Dolo District. This study found that the weekly routine activities held by the Pilgrimage Council, usually on Wednesday nights at its headquarters, significantly impact uniting the community. When people gather and interact in this activity, they show a willingness to make peace, which is reflected in the established attitude of mutual harmony and handshakes. This shows the actual contribution of the Pilgrimage Council in resolving inter-village conflicts in the area. A critical aspect of the Pilgrimage Council's contribution is implementing the "Unification Through Religious Activities" concept. In this context, religious activities such as Dhikr together, prayer together, religious studies, congregational prayers, and pilgrimages to the graves of predecessors become the main pillars in creating unity in the community. Through these activities, individuals from various backgrounds and beliefs can gather with the same goal, to strengthen their spiritual and social relationships with God and fellow human beings.

Joint Dhikr and joint prayer become moments to increase togetherness and solemnity in worship, while religious studies allow the community to deepen the teachings of the religion they adhere to. Congregational prayer becomes a forum to show solidarity and unity in their beliefs. In contrast, pilgrimage to

the graves of predecessors becomes a form of respect for the spiritual heritage that is considered sacred by the community. Overall, the Kotarindau Village Pilgrimage Assembly has successfully created an environment that supports peace and unity in its community through religious activities. By upholding the values of togetherness, tolerance, and harmony, this assembly is a place of worship and a center of unity and solidarity in the lives of the local community.

4. Conclusion

This journal article shows how the Pilgrimage Assembly in Kotarindau Village, Central Sulawesi, plays a crucial role as a non-formal da'wah and educational institution that strengthens spiritual and social ties among the Muslim community. Through a series of weekly, monthly, and annual routine activities such as joint Dhikr, religious studies, congregational prayers, pilgrimages to the graves of predecessors, and monthly social assistance programs, this assembly bridges spiritual understanding with God, strengthens relationships between community members and facilitates peace between villages. Annual celebrations such as Milad and Islamic holidays are essential to strengthen social ties and a sense of brotherhood. Overall, the role of the Pilgrimage Assembly is not merely as a religious institution but also as an agent of social change that promotes peace, togetherness, and solidarity in society. The researcher suggests that further research related to the Kotarindau Pilgrimage Assembly includes socio-religious activities that are directly related to the community. This can be the focus of additional study at the Kotarindau Pilgrimage Assembly, Sigi Regency.

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