



The Application Of Maja Labo Dahu Cultural Values In Overcoming Conflicts Between Communities In Parado Sub-District, Bima District, West Nusa Tenggara

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Abstract

This research discusses "The Application of Maja Labo Dahu Values in Conflict Resolution in Parado Subdistrict, Bima Regency, West Nusa Tenggara," with the following research questions: 1) What forms of conflict commonly occur in Parado Subdistrict, Bima Regency? 2) How are the cultural values of Maja Labo Dahu applied to resolve conflicts among the community in Parado Subdistrict, Bima Regency? This study is qualitative, employing a sociological approach. Data sources are obtained from both primary and secondary data. Data collection methods include direct interviews with informants, supported by other data from observation and documentation. The data analysis involves three stages: data reduction, data presentation (display), and conclusion drawing. The research findings indicate that conflict in the Parado community includes brawls between individuals and group fights. These conflicts, often sparked by the actions of young people, are primarily triggered by the tradition of joget (dance) parties and alcohol consumption. The application of Maja Labo Dahu values, such as patience in actions, the principle of family and deliberation, and mutual cooperation, is still seen as crucial for fostering harmony within the community of Parado Subdistrict. The implications of this study suggest the need for continued application of Maja Labo Dahu values. Additionally, there should be enhanced communication and exemplary leadership from local leaders who must focus more on improving harmony and solidarity. All parties must agree on abolishing the culture of dance parties and imposing strict regulations, along with penalties, on the distribution, provision, and sale of alcoholic beverages, whether from inside or outside the community. In particular, youth require serious attention, as proactive steps must be taken to safeguard future generations

Keywords: Critical Discourse, Islam, Van Leuween, Youtube, Korean Lovers



INTRODUCTION

Human life is inseparable from conflict. These conflicts are sometimes external and internal. In the external form, conflict occurs between a character and something outside himself, perhaps with the natural or human environment. While internal conflict is psychological, problems arise due to conflicts between humans and themselves. A conflict between two desires, different choices, expectations or other problems.

Conflicts in Indonesia generally occur in various fields of life. These include political, social, security and even ethnic and religious conflicts. Different views and goals are often seen as problems that can only be solved if we all have the same intentions and goals.

The existence of differences often causes social friction that causes the disintegration of the unitary Republic of Indonesia. The plurality of Indonesian society is a reality that cannot be denied because it has long historical roots. Plural and plural societies are divided into more or less independent sub-systems, where each sub-system is bound into primordial ties. Conflict in Indonesia's plural society is very sharp because the groups differ vertically in addition to horizontal differences, indicating polarization.

Conflict is a situation that occurs when there are differences, overlapping interests and wills. The differences can be so contradictory or opposite that they cause clashes or differences in direction that cause misunderstandings. Conflict is generally a symptom that often appears in social life. Some forms of conflict seen by the naked eye include anger, cursing, fighting, judicial complaints, demonstrations, etc. If the conflict is allowed to trigger social disintegration, it will ultimately hamper the development process.¹

Every conflict certainly has an impact or positive effect. The positive impact of conflict is increased internal solidarity and a sense of belonging to a group. If there

¹Indonesian Ulema Council, History of Indonesian Muslims, II (Intermas, 2003).

is group conflict, the solidarity between members within each group will increase. Solidarity within a group, which is challenging to develop in everyday situations, will immediately increase when there is conflict with outside parties. Then, by changing passive individuals into active ones, conflicts in society will usually arouse community members who were previously passive to become active in specific roles within the community. While the consequences of conflict from the opposing side, such as the destruction of group unity, if conflicts that are not successfully resolved lead to violence or roles, group unity will experience destruction. Then, there are changes in individual personality; in a group experiencing conflict, a person or group of people who initially had a quiet and patient personality will become violent, aggressive, and irritable, especially if the conflict leads to violence. The destruction of social values and norms, between social values and norms and conflict, has a correlational relationship. This means that conflict can lead to the destruction of social values and norms due to non-compliance of community members due to conflict.²

The harmony of the people of Bima Regency, especially in Parado Subdistrict, internally within the scope of the same religious beliefs, characterizes the community in Parado Subdistrict. The harmony created since the beginning of community life is slowly receding. Hence, conflicts between villages and neighbourhoods often occur due to the mental instability of individuals and groups. Conflicts between communities usually occur during certain events, triggered by the satisfaction of winning or not winning from the performance in contested activities, such as sports competitions and cultural arts festivals. On the other hand, conflicts can also occur due to the association of young people in the form of love between teenage boys and girls of different village origins. However, it does not significantly affect and become a source of conflict in community life.

On that basis, ideas and ideas are needed to find solutions to avoid prolonged conflict. One of the ways to be taken is by applying local cultural values.

² Muhaimin, Da'wah Management, II (Prenada media, 2007).

Various researchers have carried out a high level of local cultural studies. Therefore, applying the local cultural values of *Maja Labo Dahu* in the sub-district is a solution to the community's social conditions.³

The birth of the *Maja Labo Dahu* philosophy of life for the people of Bima on July 6, 1640, became an important historical milestone in the journey of the Mbojo community later on, especially about political, economic, social and cultural developments. A good society. A life where there are nuances of harmony among Muslims; although sometimes there are social problems in society, it does not mean that they must be resolved with violence or conflict and on the contrary, every Muslim is required to be able to solve every problem or case in a good and peaceful way with gentle speech, of course, accompanied by a wise attitude in guiding and resolving every problem in the life of the Islamic community. Therefore, the application of *Maja Labo Dahu* culture is considered very important in fostering and maintaining harmony among fellow communities; of course, the application of *Maja Labo Dahu* cultural values in the process of fostering Islamic community harmony in Parado District is seen as having the potential to restore the harmony of Islamic community life.⁴

This study aims to describe the forms of conflict that often occur between communities in Parado District and to analyze the application of *Maja Labo Dahu* cultural values to solve community conflicts in Parado District.

METHODS

The method used is the descriptive qualitative research method. This research method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour.⁵ This research was conducted in Parado District, Bima Regency, using a sociological approach. The data sources in this research are primary data sources and secondary data. Further

³ Muhammad and Wahyu Ilahi Munir, *Da'wah Management*, II (Prenada Media, 2009).

⁴ Pawit m. Yusuf, *Instructional Communication Theory and Practice*, I (Bumi Aksara, 2010).

⁵ Mamik, *Qualitative Methodology* (Zifatama Publisher, 2015).

sources are community leaders, religious leaders, and other authorities who can handle conflicts between teenagers in Parado District, Bima Regency. The data obtained is then processed through data reduction, presentation, and conclusion drawing.

RESULT AND DISCUSSION

1. Conflict Theory

The term conflict etymologically comes from the Latin "con", which means together, and "figure", which means collision or collision. Thus, conflict in social life means a clash of interests, desires, opinions, etc., involving at least two or more parties. William Chang questioned, "Is it true that social conflict is only rooted in inner dissatisfaction, jealousy, envy, hatred, stomach problems, land problems, shelter, work, money, and power?" it turns out that the answer is "no" and stated by Chang that even momentary human emotions can trigger social conflict.⁶

It should be noted that one of the factors for social change is conflict. Indeed, with the creation of social conflict, the structure of society can change fundamentally. In the theory of conflict, the existence of domination, coercion and power in a society that produces differences and the existence of different interests can also cause conflict.

2. Culture

In daily life, we can find a variety of cultures. We recognize culture as a rich heritage found in human life, summarized and passed on from generation to generation, and some are realized in the development process. When it is seen that human life is constantly confronted with society, the environment and nature, it can be noted that we follow their culture.

Culture is a society's entire way of life, not just some ways of life considered higher and more desirable. Thus, culture refers to various aspects of life. It includes

⁶ Elly M. Setiadi, Introduction to Sociology (PrenadaMedan Group, 2010).

ways of behaving, beliefs and attitudes, and the results of human activities unique to a particular society or population group. Like all scientific concepts, the concept of culture relates to some aspect "out there" that a scientist wants to study. Cultural concepts help in doing the work so that one knows what to study. One of the things that must be considered is the differences and similarities between humans and other humans.

According to Muhammad Ansar Akil in the book *Intercultural Communication*, culture is a complex of all knowledge, beliefs, arts, laws, customs, and every other ability and habit possessed by humans as members of a society. In other words, culture is everything humans learn or get from their ancestors as members of society. In this case, culture is acquired, not innate, and learned through interaction with the social environment. He also emphasized that culture has universal characteristics, meaning that some principles or patterns vary from one culture to another.⁷

3. Maja Labo Dahu Values

The people of Bima, or the most famous term, *dou Mbojo*, have become a community that has a set of social values and norms that become the basis for the formation of its social, economic, cultural and political structures, values and norms have been institutionalized long before the kingdom or sultanate of Bima was formed. The institutionalization of values and norms in the community's social life is a series of long processes in society; there are changes and improvements, and some are maintained as long as they do not conflict with societal changes.⁸

Maja Labo Dahu contains moral values that regulate individuals from the plain of thought to the plain of behaviour. At the beginning of its appearance, *Maja Labo Dahu* was a value that functioned to control the behaviour of a king or royal

⁷ Akil Muhammad Ansal, *Intercultural Communication*, I (Almeida Heritage, 2017).

⁸ Jurdi Syarifuddin, *Islamization in Rearranging the Identity of Bima People*, I (Alauddin University Press, 2011).

official in carrying out the duties assigned to him and then applied in community life.

When viewed in terms of government, the local wisdom value of *Maja Labo Dahu* has a significant meaning for both an individual and the government. In terms of government, this means the application of an oath of office based on local cultural values for local government officials. This oath is a second oath apart from the oath that has been determined in Indonesian positive law. When the oath is taken, the Bima community witnesses the pledge (further regulated through a separate PERDA). Perhaps this conservative way slightly narrows the space for brains willing to betray ethics, morality, and idealism. We must realize that Dana Mojo has a very scary oath editorial. For example: *Demi Ruma Rata'ala Ma Dese Ra Ntasa, Pahu Na Lao Ta Deri, Deri Na Lao Ta Pahu, Kontu Na Lao Ta Tando, Tando Na Lao Ta Pahu, Asa Na Lao Ta Ponto, Ponto Na Lao Ta Asa, Ru'u Ma Weki Ra Pidulondo Ra Maji, Watisi Karawisiku...walahu alam bi sawab.*⁹

Maja Labo Dahu relates to the public morality of an individual when holding a position in government and more or less influences the system. Initially, the value of *Maja Labo Dahu* functioned in the field of royal government in Bima ethnic life. However, according to the values it contains, *Maja Labo Dahu* is a moral value related to individual conscience. The noble values of *Maja Labo Dahu* are: 1. What is pledged by the tongue must be by the conscience and must also be practised. Values that form responsibility in carrying out tasks, both as leaders and as, hopefully, the community. 2. The value of upholding the principles of kinship and deliberation. 3. The entire community and cooperation must program and implement What has been produced in deliberation. 5. What is pledged, in the sense that what has been programmed must be realized into obedience. 6. All development results achieved through the people's struggle must be enjoyed relatively, according to the size of the responsibility that is borne. 7. The noble value

⁹ Nimran Umar, *Global, Bima in Emptying Dynamics* (KKPM Malang, 2008).

is shown to the group that chooses more value, both in terms of wealth and power, to always think about the interests of others. They must have a high level of compassion.

The noble values sourced from *Maja Labo Dahu* are first, *Tahompapa Nahu Surampa Dou Labo Dana*; second, *Edera Nahu Sura Dou Ma ore*; third, *Renta Ba Rera Kapoda Ba Ade, Karawi Ba Weki*; four, *Ngahi Rawi Pahu*. Indeed, these values are very suitable to be applied consequently and continuously in order to create a local government that has a forward vision in developing the region, creating government officials and leaders who can design themselves to become figures role models in everything later the struggle is not only imprinted in sheets of historical paper that may be obsolete by time, The people of Bima are no longer ashamed and uncomfortable to shout and say "I am proud to be a Bima person" because they have an accurate, precise and accountable reason.¹⁰

4. Social Conflict in Islamic Perspective

The study of social science leads to the life of society in sociology in terms of social statics (social statics or social structure) and social dynamics (social dynamics or social change). Sociologists argue that every society has two different life systems, as studied by sociologists. Although they have different sides, both are generally inseparable systems of society. Social statics include the social structure of society in the form of social groups and institutions, layers and power. In contrast, social dynamics are the functions of society involved in social processes, social change, or forms of social interaction.¹¹

The general form of social process is social interaction, while the specific form is social activities. Social interaction is a dynamic social relationship concerning relationships between individuals, human groups, and individuals and human groups. The conditions for social interaction are the existence of *social*

¹⁰ Sahidu Djamiluddin, *Kampung Orang Bima* (Studio 15 Mataram, 2004).

¹¹ Bungin Burhan, *Sociology of Communication, IV* (Prenada Media Group, 2009).

contact (social contact) together in knowing and the existence of *communication (Communication)* from the elements of information sources (*Receiver*), channels (media), and recipients of information (audience).

Forms of conflict that often occur in the community in Parado Sub-district

The forms of conflict that often occur in society can be diverse, such as conflicts between individuals and groups, social conflicts, economic, political, religious, etc. These conflicts can arise due to differences in opinion, interests, values or limited resources.

1. Inter-community Brawl

Tawuran is a term used to refer to a form of violence between individuals or groups in society, usually occurring spontaneously or organized in public places such as streets, parks, or schools. The causes can range from personal conflicts and inter-group rivalries to environmental and social factors.

Brawls are often triggered by tensions between individuals or groups that occur over a long period, whether due to differences in views, interests, or personal grudges. Environmental influences, wrong associations, and lack of supervision from family or educational institutions can also exacerbate the situation. The impact of brawls can be devastating, both for the perpetrators and the victims. In addition to physical injury and psychological trauma, brawls can also disrupt public order, create fear and insecurity in the community, and damage the image of a region.

Inter-community brawls are a form of violence that occurs between two or more groups within a society. The causes include territorial disputes, ideological or religious differences, economic competition, or long-standing social conflicts. Such brawls often involve severe physical and psychological damage, even loss of life. The youth recognizes the conflict of brawls between communities in the Parado Sub-district.

2. Inter-group Fights



Intergroup or intergroup conflict is when two or more groups are in physical conflict or competition. Intergroup fighting can occur for many reasons, from personal to territorial conflicts. Differences in views, values or mounting tensions often trigger these. This is also the case in Parado sub-district. In addition to Parado Rato Village, Parado Wane Village is also one of the villages affected by conflict.

The Application of *Maja Labo Dahu* Cultural Values in Overcoming Conflicts Between Communities in Parado District, Bima Regency

The people who inhabit Parado Subdistrict recognize that the application of the values of *Maja Labo Dahu* or shame and fear that have been going on so far deserves appreciation for the important role of the application of *Maja Labo Dahu* values by its implementers marked by success in changing the mindset and attitude of the people in Parado Subdistrict and always inherited from generation to generation by community members and has rules or social norms to guide its citizens. *Maja Labo Dahu* means shame and fear when committing deviant acts or acts that deviate from religious teachings. *Maja Labo Dahu* symbolizes the culture of the Bima people. From the cultural nuances of *Maja Labo Dahu* that develop in various aspects, especially in Parado Subdistrict, which is in contact with the needs of the community, it is clear that the harmony between fellow Muslims is always well created, a form of harmonious, safe and peaceful life that is increasing in everyday life, both between villages, between youth in particular, and the Parado Subdistrict community in general.

1. Patience in Action

Patience is an attitude of refraining from everything that is disliked, even against everything that is liked. Patience is the opposite of anger, haste, anxiety or panic, being overly vigilant, etc. The opposite of the word patience leads to fear, anxiety, distress and the harmful things that arise from it. Therefore, patience is the most potent weapon that can break all forms of dangerous anger. Patience in action is

the ability to restrain oneself and remain calm when facing challenges or difficulties in carrying out an action or activity, such as patience not to rush or get frustrated when facing obstacles and to remain consistent in trying to achieve goals without difficulty. Likewise, the people of Bima always apply the values of *Maja Labo Dahu*, namely patience in their actions to their generation and fellow communities. The Bima community must join fellow communities in applying or teaching, especially to their generation, to recognize and understand the values of *Maja Labo Dahu* and plant them in their children from an early age.

Shame and fear are two emotions that can affect a person's attitude towards patience in action. Shame often encourages a person to refrain and be patient to avoid something that can cause shame, shame, and fear. It can help a person not to rush into action and consider the long-term effects of each problem.

2. Principles of Kinship and Deliberation

The kinship (*musyawarah*) principle is fundamental in community life, especially social life.

The Kinship Principle is a principle that emphasizes the importance of mutual respect, help, and maintaining harmonious relationships between individuals and groups in society. Within the family, kinship teaches values such as love, understanding and forgiveness between family members. On a broader scale, it also emphasizes the importance of solidarity and cooperation in building a just and harmonious society.

Deliberation is an important principle in decision-making in various contexts at the family and government levels. Deliberation means that decisions must involve a process of discussion and joint deliberation between the various parties involved. The aim is to reach a fairer agreement based on collective thinking and mutual consideration.

These two principles emphasize the values of togetherness, active involvement of all parties involved, and mutual respect and harmony. In practice, the principles of kinship and deliberation become important foundations in building

effective communication, overcoming differences, and reaching more sustainable agreements in various aspects of community life. This form of *Maja labo dahu* value is applied by the Parado community when there is a conflict between fellow communities.

3. Cooperation

Cooperation is a cultural concept in a society that describes cooperation for the common good. In practice, cooperation requires every community member to voluntarily participate in everyday work such as cleaning the environment, repairing infrastructure, or assisting in social and religious events. The culture highly emphasizes cooperation to build a sense of solidarity, trust, and togetherness among community members.

To maintain and improve the characteristics of a good social life that has solid solidarity, the existence of culture should not be isolated or abandoned; in fact, it is essential to foster the current generation on an ongoing basis. This has been pioneered by the ancestors so that the community's social life is always in a stable condition in harmony, more specifically, the harmony of the Muslim community, which is the majority in Parado Sub-district and Bima Regency.

Parado people who commit an act that is not by or deviates from religious norms or customary norms. So, for his actions, he will get a simple punishment for what he has done. The punishment for his actions is that everyone in the village will talk about him until he does not dare to repeat the deviant actions or actions. Until there is a term in the Bima language: "*wou ngara sia ake waur bune wou ta'i*". So, people who want to deviate from religious teachings and customs. The value of *Maja Labo Dahu* is a rule in the life of the Bima people, which is a powerful control tool for the Bima people in acting.

CONCLUSION

Forms of conflict that often occur in the community in Parado Subdistrict include brawls between communities and fights between groups. First, inter-community barriers in Parado Subdistrict affect security and order. Youths dominantly carry this out and then spread and involve the community. School student brawls and competition over political choices for regional heads and village heads cause conflicts that usually occur. The source of conflict usually originates from individuals who then spread and involve groups. Second, Intergroup Fights. Inter-group fights in the Parado sub-district reflect the deep tensions between groups in the Parado sub-district. This is also predominantly done between youths. Conflicts that usually occur are caused by several things, characterized by certain activities, including dancing parties, consumption of alcohol and gambling.

The application of *Maja Labo Dahu* values, such as patience in action, the principle of kinship and deliberation, and cooperation, can be used to preserve the harmony of the Islamic community in Parado District from conflict problems. The community and religious leaders who inhabit Parado District recognize that the application of *Maja Labo Dahu* values that have been going on so far deserves appreciation for the important role of the application of *Maja Labo Dahu* cultural values such as patience in action, the principle of kinship and deliberation and cooperation. First, Patience in Action. The Parado community always applies the value of patience in resolving conflicts. Patience allows them to remain calm, consider each step taken well, and control emotions in difficult situations. Patience helps establish effective communication, thus allowing for better and more sustainable conflict resolution.

Second, the principle of kinship and deliberation. The application of *Maja Labo Dahu* cultural values, such as the value of the principle of kinship and deliberation in the Parado Sub-district, is an effective way to resolve conflicts. The value of kinship emphasizes solidarity and mutual respect for fellow communities so that conflicts can be faced with a cool head. Meanwhile, deliberation allows the

Parado community to openly dialogue and seek a standard solution acceptable to all parties involved. Thus, applying this value strengthens social relations in Parado Sub-district and can resolve ongoing conflicts.

Third, mutual cooperation. Cooperation and collaboration carried out by the Parado community have the potential to defuse and resolve conflicts. By prioritizing cooperation, the Parado community can build strong trust and solidarity among fellow communities in Parado Subdistrict so that it is clear that the harmony between fellow Muslims is always well created, a form of life that is harmonious, safe and peaceful in an atmosphere of ukhuwah Islamiyah is increasing in everyday life, both between villages, between youth in particular, and the community in Parado Subdistrict in general at this stage of time from 2010 to 2024.

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