

THE IMPLEMENTATION OF SOCIAL CONFLICTS MANAGEMENT POLICY BASED ON LOCAL WISDOM IN KARANGASEM REGENCY, BALI PROVINCE

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Abstract

The phenomenon that was appointed as the research object is the implementation of social conflicts management policy based on local wisdom in Karangasem regency, Bali province. The research objective is (1) To the implementation of social conflicts management policy; (2) Obtain a new concept of the discussion of the implementation of policies to deal with social conflict.

The study used a qualitative research approach. The informants were 21 determined by the snow ball technique. Secondary data collection using the study of literature; primary data collection using interviews and observation techniques. The data analysis using descriptive analysis method of analysis developed by triangulation. Results of the study are the following:

First, the implementation of policies to deal with social conflicts based on local wisdom is revealed according to the model of public policy implementation Von Metter and Von Horn. This trend is easily solved because each individual or social group feel bound by local customary law.

Secondly, the new concept gained is Communication Management Social Conflict Based Local Wisdom which is conceptualized as a process of social interaction that carried the conflicting parties and related to the conflict in order to achieve consensus in a way to actualize norms, ethics and local customs to ensure the cohesiveness and the integrity of the community in realizing the peace, order, welfare and peace of the community through informal communication, formal communication and coordination.

Practical Suggestions to the provincial government of Bali especially to the Government of Karangasem Regency is increased support for financial resources to improve performance handling social conflicts are likely to increase because of the dynamics of social change which can not be separated from global influences.

Theoretical Suggestions to the researchers concentrated on the object of the same research, so pleasing float Theory of Communication Management Social Conflict Based Local Wisdom which includes three dimensions applied: (1) Dimensions of informal communication directly and indirectly to actualize norms, ethics and customs local; (2) Dimensions of formal communication directly and indirectly to actualize norms, ethics and local customs; and (3) The dimensions of inter-agency coordination is done to actualize norms, ethics and local customs in order to ensure the unity and integrity of the community in realizing tranquility, order, prosperity and peace of society.

Keywords: *Policy implementation, local wisdom and social conflicts*

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INTRODUCTION

The Research Background: The diversity of Indonesian culture has spawned communities of people tradition that have different environmental wisdom of each other. People Communities what it means would not only have beliefs, social norms and traditions of its own but has also its own communication patterns in interacting with other communities. In this context, there are certainly individuals who have difficulties in social communication, both direct and indirect communication. This difficulty could be due to the language factor and could also because of beliefs, norms and social background of the individuals. Because of that the dynamics of social communication that exists between people communities also show the revealed of ethnic diversity from languages accent, beliefs and social behaviour norms of each individual.

Indonesian people Communities is a reflection of the dynamic tribes diversity. The diversity of ethnicity is widespread in various islands in Indonesia, such as Sumatra, Java and Bali which has a large number of tribes that have traditionally characteristic, namely Batak, Padang, Javanese, Sundanese and Balinese.

Bali, which is more popular than Indonesia and visited by foreign tourists throughout the year, is an area that is loaded with the diversity of social community. The diversity of social communities that live in Bali seemed not limited to the diverse of tribes that came from various regions in Indonesia, but also consists of various social communities that come from foreign countries. Because of that its social phenomenon that exists in the middle of Balinese life is unique. The uniqueness of Balinese social phenomenon is not only reflected in the culture and local wisdom of the Balinese native; but reflected also on the dynamics of interaction between nations that made Bali as an international area. The charm of Balinese culture and tourism indeed has a its special attraction for foreign tourists. Although Bali is a growing area with an international feel, but the charm and culture of Bali tourism until now remained prominent, grown and preserved. Although the Balinese people experiencing the dynamic social change, but the charm of tourism and people culture remain attached to the daily life of the Balinese.

But behind the charm of those cultural and tourism, island store various problems. Not just a matter of security, in the shadow of terror, social conflict on the Bali island also be a threat. Especially tradition conflict. For example: 1). Clashes between two traditional villages related to land conflicts. 2). Clashes between two villages clashed because of the the village borders problem. 3). Clashes between village community organizations and other community organizations. Those are some examples of the existing conflicts in the community so it is possible there will be problems of other socio-cultural aspect.²

Bali is not like other regions, but the potential for conflict is still open. Then, before the conflict broke out, should be anticipated as early as possible by means of dialogue.³ Social conflict is a problem that can not be allowed to develop as it will erode the value of social solidarity and community togetherness. Indeed, one thing that is not easy, because of it is now very complex social issues. But we must not close our eyes to the violence that continues threaten us every time. We must make approaches.⁴

There are six critical points of social conflicts that exist in the Denpasar area. I ask that it be considered. Attention what i means there are three important points that must be done. First, how that conflict is not growing. Second, it must be able to reconcile between each other. Lastly, how do social conflict is not increased.⁵

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³ Ayip Muflic, General Director of Community and Village empowerment , Ministry of Home Affairs, at the opening of a national seminar "Preventing Social Conflict Potential", in Denpasar, Sunday may 8, 2011

⁴ Chairman of the Bali Religious Harmony Forum, Ida Bagus Gede Wiyana, in the event of a national seminar "Preventing Social Conflict Potential" in London, Sunday, May 8, 2011.

⁵ Bali Police Chief, Police Inspector General . Drs. Arif Wachyunadi on degree ceremony of personnel and training in order to consolidate unity in Denpasar Police, Saturday, February 9, 2013

When closely examined the conflicts that occur in the community, in fact caused by a groups conflict of interest that lead to economic problems. The shift from the mindset of a communal society to the individual communities that tend to lead to the use of capital as social norms. Village borders are just a big tree or a small ditch before it does not matter, but when in the border area that has built facilities for economic activity then this could be a trigger of conflict. Proliferation of traditional villages that number each year more and more is the impact of the traditional village development funds are disbursed. Another thing the unequal distribution of power and "the development cake" can be a trigger of conflict.⁶

Although Law No. 6 of 2014 On The village also imposed in the Bali province; but with the actualization of local wisdom into people's daily lives, in the Balinese people does not happen dualism local leadership in the village administration. Alignment village organizing in the Bali province is set in Bali Provincial Regulation No. 3 of 2003 on Amendment of Bali Provincial Regulation No. 3 of 2001 on vilage Pakraman. It's mean, from the standpoint of state policy governing the administration of the village, in the Bali province avoid collisions of village leadership dualism. This refers to the provision of the village as described in Law No. 23 Year 2014 About the Local Government stating that the village is a village and traditional vilages or called by other names, here inafter called the Village, is the unity of the legal community who have borders that are authorized to regulate and manage government Affairs, the interests of the local community based on community initiatives, the right of origin, and / or customary rights recognized and respected in the governance system of the Republic of Indonesia.

Although village leadership dualism did not happen village governance of Bali Province; but that does not mean in the Bali Province social conflictsis never happen. Social conflict in the Bali province are seemed to be an integral part of Bali dynamics of social life pluralization. Bali even seem to be the areas most impacted by the globalization from swift currents of social life that are related through

tourism activities and other social activities that are globalize.

A growing phenomenon in Balinese society at the present time is the high intensity of social conflict in society, and began questioning the authority of traditional institutions (traditional) in dealing with social and cultural issues in Balinese society. There are a variety of irregularities, the uncertainty that characterizes many aspects of people's lives as a result of the weakness of control. Community in Bali and other Indonesian regions now apparently experiencing vertigo or are in transition. The phenomenon shows that the people of Bali are moving from an agrarian society with expressive culture towards community services with a progressive culture. Society is in transition from traditional to modern, this often raising the issue that is no less complex.⁷

New values that come from the outside world had crept into Balinese life, so that the traditional values of Balinese people identity, now churned with modern values, which enables the contradictions or even result in conflict. Bali is not like other regions, but the potential for conflict is still open. Then, before the conflict broke out, should be anticipated as early as possible by means of dialogue and inter-community approaches.⁸

As like other provinces in Indonesia, Bali Province also have the same government structure, starting from the governor to the district head. Administratively, the rule is similar to other provinces. But starting from the village head to the bottom of the structure, somewhat different from other regions. If the official government structure, the structure is the village chief / headman, village chief / head of environment, RW then the RT. In Bali is slightly different. Administrative structure is the village chief / headman, village chief / head of environment, and the bottom is Kelian Banjar. Banjar similar to the village, may consist of 50-200 households (households), membership is usually hereditary. For the structure of the

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customary government, every village in Bali led by bendesa adat (kelian village) which position is almost equivalent to the village chief / headman, only bendesa custom is traditional leaders whose job is to run awig awig (customs legislation) in the village concerned, Under customary bendesa, there kelian custom / kelian banjar. In some banjar in Bali, positions between kelian banjar and kelian custom usually held by one person, but there is also a difference. In one administrative villages there can be several customary villages. Customary villages has existed since the days of empire, after the end of empire, the republic government establish administrative villages.

Bali Province totaled Area is 5636.66 km² or 0.29 percent of the Indonesian archipelago. Bali province is divided into eight Regencies and one city include Jembrana, Tabanan, Badung, Gianyar, Klungkung, Bangli, Buleleng, Karangasem, and Denpasar.

Based on the results of the 2000 Population Census (SP2000), the majority of the population in the Bali province in 2000 are Hinduism, which reached 2,751,828 people or 87.44 percent of the entire population. Then embraced Islam as many as 323 853 people or 10.29 percent, and the rest Protestant 30 439 people (0.97%), Christian Catholic 23 834 people (0.76%), Budha 16 569 people (0.53%), and other beliefs 476 people (0.02%).

With the composition of such a religious life, every social community in Bali Province clearly demonstrate their own social identities through beliefs, norms and social behavior. In this context it can be stated that not every social community in Bali can assemble a harmonious social interaction process. Therefore, the social conflicts potentially occur between social communities in Bali. Social conflicts in question could occur because of the differences in interests between social communities in Bali. Within certain limits that can be tolerated, the social conflict happened is the logical consequence of the society dynamic development that bring about social change. Moreover for Bali which has developed into the "foreign areas" is loaded with the influence of globalization, it is itself the cause of social change also changes in socio-cultural, socio-economic and socio-political that is not fully accepted by every social community. Therefore, Bali was not immune from the social conflicts arising from differences of interest, especially the differences arising from economic interests

and or political interests. The impact of the social conflict is certainly not limited to the disputants. Communities around the conflict could also affected. Even in its vast dimensions, the social conflict in a region could have an impact on the lives of all the people of Indonesia.

Social conflicts that occurred in Bali seemed to be a social reality that reflects a wide range of issues. There are a number of social conflicts that occurred in Bali can be resolved in a acceptable manner to the disputing parties. The means in question is to implement social conflicts handling policy that are based on local wisdom such as by imposing *awig awig* in resolving a number of conflicts. But not a bit of social conflicts that occurred in Bali were difficult or can not be resolved in a acceptable manner to the disputing parties, so it must be solved by law enforcement or brought into the courts. In this context, this kind of social conflicts seemed rise the phenomena of social conflict handling policy implementation based on local wisdom.

Referring to the phenomenon, then the questi (question) that interest to be answered is "How is the implementation of Social Conflicts Management Policy Based on Local Wisdom can be a solution to social conflict in Bali?" To answer this questi author chose the title of the study:

" The Implementation of Social Conflicts Management Policy Based on Local Wisdom in Karangasem Regency, Bali Province."

The title of the study have been selected for several reasons: *First*, The Implementation of Social Conflicts Management Policy Based on Local Wisdom in Karangasem Regency, Bali Province may be appointed as an object of Government science discipline application, because those Social Conflicts Management is an implementation of one of the government functions, namely the law enforcement function. The Implementation of the government functions is the formal object of Government science. Thus the research title selection already reflects the formal object of Government science. *Secondly*, until this research concept structured yet theres no registered party has conducted research with the title and the same locus, and is done with Government science disciplined approach. Thus

the title of the selected study is a pure ideas concept.

The research problem is formulated by conducting the identification of problems and setting limits on the research problem. Departing from the research problem limitation, then the formulation of the problem posed by the following research questions:

1. How is the implementation of Social Conflicts Management Policy Based on Local Wisdom in preventing and managing social conflicts in customary villages in the Karangasem Regency of Bali Province?
2. The new concept of what will be gained from the discussion of the Social Conflicts Management Policy Based on Local Wisdom implementation in Karangasem Regency of Bali province?

The research objective to be achieved through the disclosure and discussion of research objects are the following:

1. Discussing the implementation of Social Conflicts Management Policy Based on Local Wisdom in preventing and managing social conflicts in customary villages in the Karangasem Regency, Bali Province.
2. Obtain a new concept of the discussion of Social Conflicts Management Policy Based on Local Wisdom implementation in Karangasem regency, Bali Province.

LITERATURE STUDY

literature Study includes descriptions of Government science as a *grand theory* of the Government Science Dissertation identity, Theory of Decentralization and Regional Autonomy as a *middle range theory* that link up *grand theory* with *applied theory*. *Applied theory* which means is a theory that is used as the basis of research theoretical conceptualization, namely the structure theory consisting of public policy theory, the theory of public policy implementation, social conflict theory, and the theory of local wisdom. The results of a literature study for research concept preparation are the following:

From the policy implementation models described, the authors chose VanMeter and Vanhorn (1975: 462) public policy implementation model which show: "*Six variables roomates shape the linkage between policy and performance. This model of not only specifies the relationships between the*

independent variables and the ultimate dependent variable of interest, but Also makes explicit the relationships Among the independent variables." (Six variable each have linkages between policy and policy performance. This model not only show the specificity of the relationship between independent variables and the dependent variable that is the most attractive, but also makes the relationship between the independent variable was obvious.) the six variables in question are: (1) *policy standards and Objectives* (Objectives and standards policy); (2) *Policy Resources and incentives* (Resource and Policy incentives); (3) *Interorganizational Communication and Enforcement Activities* (communication Enforcement between organizations); (4) *The Characteristic of the Implementing Agencies* (the implementing agencies characteristic); (5) *Economic, Social and Political Conditions* (Conditions of economic, social and political); and (6) *The Dispositon and response of Implementors* (Disposition and implementing responses).

The reasons for the selection of VanMeter and Vanhorn Public Policy Implementation Model as the basis for drafting the study are the following:

First, because the process of Social Conflicts Management Policy Based on Local Wisdom implementation in Bali covers many aspects and involves many parties, the clarity of **objectives and standards policy** becomes important to analyze. **Second**, because the process of Social Conflicts Management Policy Based on Local Wisdom implementation in Bali requires the support of a variety of resources, then by itself **resources and incentives policy** factor becomes important to analyze. **Third**, due to the implementation of Social Conflicts Management Policy Based on Local Wisdom in Bali, then by itself **communication activities between organizations** to be important in the process of policy implementation. **Fourth**, since the implementation of Social Conflicts Management Policy Based on Local Wisdom in Bali conducted by an institution then the **characteristics of the implementing agencies** becomes critical to be analyze. **Fifth**, because the process of Social Conflicts Management Policy Based on Local Wisdom implementation in Bali took place in a neighborhood, then by itself **the conditions of economic, social and politic** became the factors that affect the implementation of the policy, because it is

essential to be analyzed. *Sixth*, because the policy implementers response can become a dominant factor in the process of policy implementation, then by itself disposition and response policy implementers in the process of policy implementation has become very important to establish an effective policy implementation.

For stated reasons, furthermore the implementation of Social Conflicts Management Policy Based on Local Wisdom in Karangasem regency, Bali Province is seen as an **implementation of Bali Province Provincial Regulation No. 3 of 2003 on Amendment of Bali Province Provincial Regulation No. 3 of 2001 on Pakraman revealed by the standards policies and objectives; policy resources; communication activities between organizations; characteristics of the implementing agencies; economic, social and political conditions; and implementer disposition and response.**

RESEARCH METHODS

The research approach used to excavate the research object is qualitative research conducted with descriptive analysis method.

The data type and source collected through research activities are qualitative primary data obtained by the research informants; and secondary data obtained from a variety of books and documents and other information material.

Research informants selected and determined based on the urgency of the position, role and competencies that relevant to be the guest speaker. Informant determination as many as 21 people using *Snow Ball Technique*.

Data collection technique used is literature study, interview and observation techniques. **Literature study** was conducted data collection techniques to learn, quotes, and enter a variety of information and the necessary theory to uncover the problems that made to be the research object and to draft the study. literature Studies refers to books, documents, and written materials that are relevant to the needs and goals of the study. **The interview technique** is a technique of collecting

qualitative primary data from research informants conducted by arranging Interview Guide. Interview Guide contains the Principles of questions prepared by the reference of Vonmetter and VonHorn public policy implementation model. **Observation** is direct observation activity to the location and research object. The observations were made with pay attention, learning and writing down important things or relevant to observe. Observations developed by collecting secondary data from various documents and conduct an informal dialogue with a number of resource persons for digging the things necessary for the discussion of research results.

Data Analysis Techniques: Data Analysis use Descriptive Analysis that developed with triangulated analysis approach. Triangulation analysis was performed according to the viewpoint of Karangasem regency government officials, according to the viewpoint of Pakraman and banjar village official, and according to the viewpoint of experts and observers of Balinese culture social problems.

RESEARCH RESULTS AND DISCUSSION

The research results and discussion organized by Vorn Metter and Von Horn public policy implementation model consisting of (1) standard policies and objectives Analysis; (2) policy resources Analysis; (3) Inter-Organizational Communication Activity Analysis; (4) implementing agencies characteristics Analysis; (5) economic, social and political conditions Analysis; and (6) the implementer disposition Analysis. Standing points (conclusion) on each analysis dimension is the following:

1. Standards Policy and Objectives Analysis

Berdasarkan analisis deskriptif terhadap fungsi *awig-awig* dan pelaksanaan fungsi Based on the descriptive analysis of the awig awig function and execution earned **standing points that standard policies and objectives of Social Conflicts Management Policy Based on Local Wisdom implementation is to ensure the cohesiveness and unity of the community in realizing tranquility, order, prosperity and peace of the village. standard policies and objectives legality Formal of**

this policy implementation listed in the Bali Provincial Regulation No. 3 of 2003 on Amendment of Bali Provincial Regulation No. 3 of 2001 on Pakraman Village. Implementation of this law is effective enough to be legal formal of *awig awig* implementation by each Prakaman village in resolving social conflicts.

2. Resource Policy Analysis

Based on the descriptive analysis of policy resources obtained *standing points* that policy resources are most needed in the implementation of Social Conflicts Management Policy Based on Local Wisdom in Karangasem Regency, Bali Province is **the social resources** associated with the role of religious leaders and traditional leaders as well as the Prakaman village Assembly institutional functions implementation (MDP) at the village level, Pakraman Village Alit Assembly (MADP) at the district level, the Pakrama village Madya Assembly (MMDP) in regency / town level, and the Pakraman Village Supreme Assembly at the provincial level. The embodiment of social roles and the implementation of institutional functions in carrying *awig awig* is local wisdom characteristic that is rooted in the teachings of Hinduism and Balinese culture. Another important resource is the allocation of a budget that has not been provided specifically to handle social conflicts. However there are sources of funding that could be used from government agencies if its needed, including the financial support gain independently through the Pakraman village Assembly at various levels.

3. Inter-Organizational Communication Activities Analysis

From the implementing agencies characteristics descriptive analysis obtained *standing points* that is the characteristics of policy implementation agencies handling social conflicts based on local wisdom in Karangasem is characteristic of traditional institutions that have traditionally formed since the kingdom by the Balinese people. institutional Characteristics that distinguish Pakraman village in Bali

with other villages in Indonesia is Pakraman in Bali has a whole tradition and manners of Hindus community social life were hereditary in the bond of three heaven or celestial villages that have a certain area and own property and reserves the right to take care of the household, and have customary laws governing based on the life of society with *tri hita karana* and *catur dresta*. implementing agencies Characteristics is reflected in the structure, duties and functions of customary law enforcement agencies namely Pakraman Village, as well as the Pakraman Village Assembly (MDP) at the village level, the Pakraman Village Alit Assembly (MADP) at the district level, the Pakraman Village Madya Assembly (MMDP) level Regency / city, and the Pakraman Village Supreme assembly (MADP) at the provincial level. This customary peoples Institutions ' implementing customary law that so-called *Awig-Awig*. Each village has its *own awig awig*. Customary institutions Formal legality and implementation of customary law is the Bali Provincial Regulation No. 3 of 2003 on Amendment of Bali Provincial Regulation No. 3 of 2001 on Pakraman.

4. Implementing Agencies Characteristics Analysis

Dari analisis dekriptif karakteristik lembaga implementasi diperoleh *standing points* bahwa karakteristik lembaga implementasi kebijakan penanganan konflik sosial berbasis kearifan lokal di Kabupaten Karangasem adalah **karakteristik lembaga adat yang dibentuk secara tradisional sejak masa kerajaan oleh masyarakat Bali. Karakteristik kelembagaan yang membedakan Desa Pakraman di Bali dengan desa-desa lain di Indonesia adalah Desa Pakraman di Bali mempunyai satu kesatuan tradisi dan tata krama pergaulan hidup masyarakat umat Hindu secara turun temurun dalam ikatan kahyangan tiga atau kahyangan desa yang mempunyai wilayah tertentu dan harta kekayaan sendiri serta berhak mengurus rumah tangganya, dan mempunyai hukum adat yang mengatur kehidupan masyarakatnya dengan berpatokan pada tri hita karana dan catur dresta.**

Karakteristik lembaga implementasi ini tercermin dari struktur, tugas dan fungsi lembaga pelaksana hukum adat yaitu Desa Pakraman, serta Majelis Desa Pakraman (MDP) di tingkat desa, Majelis Alit Desa Pakraman (MADP) di tingkat kecamatan, Majelis Madya Desa Pakraman (MMDP) di tingkat kabupaten/kota, dan Majelis Agung Desa Pakraman (MADP) di tingkat provinsi. Lembaga-lembaga masyarakat adat tersebut melaksanakan hukum adat yang disebut *Awig-Awig*. Setiap desa memiliki *awig-awig* tersendiri. Legalitas formal kelembagaan adat dan pelaksanaan hukum adat tersebut adalah Perda Propinsi Bali Nomor 3 Tahun 2003 tentang Perubahan Atas Peraturan Daerah Propinsi Bali Nomor 3 Tahun 2001 tentang Desa Pakraman.

5. Economic, Social And Political Conditions Analysis

From the economic, social and political descriptive analysis that can be a source of social conflicts obtained **standing points** that **the economic, social and political conditions may affect the implementation process of Social Conflicts Management Policy Based on Local Wisdom. Economic conditions, social dynamics and political situation which easily become the cause of social conflict is a natural resource management that does not consider the interests of local residents and cause social jealousy; the problem of unemployment and competition; as well as the social problems associated with the activity of the election and village borders.** This Economic conditions, social dynamics and political situation can be controlled by the implementation of Prakraman Village institutional functions and *awig awig* as directed in Bali Provincial Regulation No. 3 of 2003 on Amendment of Bali Provincial Regulation No. 3 of 2001 on Pakraman Village. This regulation states that *Pakraman* village have the authority: (a) resolving customs and religious conflict in environments with permanent foster harmony and tolerance among village manners according to *awig awig* and local custom; (B) determine any decision to participate in the implementation of the existing

development in the region, especially with regard to the *Tri Hita Karana*; (C) legal actions inside and outside *Pakraman* village implementation of Prakraman Village institutional functions and *awig awig* such a unity patterns of socio-cultural approach that is rooted in tradition and etiquette of Hindu social life for generations in bond of Three heaven.

6. Implementer disposition Analysis

From the implementor disposition dekriptif analysis obtained **standing points** that **implementor disposition in the implementation process of Social Conflicts Management Policy Based on Local Wisdom Karangasem Regency tends to exist but easily overcome. This trend is easily solved because each individual or social group feel bound by custom law. Customary law in Customary villages not only be applied as a society's behavior guide but can also function effectively to anticipate the occurrence of irregularities in the implementation of Social Conflicts Management Policy**

RESEARCH FINDINGS

From the research results analysis obtained a **research finding**, "**Pakraman Village Paruman**" actualizing that **Interorganizational Communication and Enforcement Activities** as means by Van Meter and Van Horn (1975: 466) is a variable that is most crucial in the successful of **Social Conflicts Management Policy Based on Local Wisdom implementation in Karangasem regency. Interorganizational Communication and Enforcement Activities** is actualized into informal communication, formal communication and coordination done by the Customary Leaders, Community Leaders, Government Agencies through the Pakraman Village Assembly (MDP) to the village level, the Pakraman Village Alit Assembly (MADP) at the district level, the Pakraman Village Madya Assembly (MMDP) for the regency / city level, and the Pakraman Village Supreme Assembly (MADP) to the provincial level. It is certain that the whole implementation process of Social Conflicts Management Policy Based

on Local Wisdom in Karangasem Regency basically driven by the activity of informal communication, formal communication and coordination between the parties, whether made directly or indirectly. This communication activities look very prominent and effective way to resolve social conflicts conducted with a social approach which is based on the values of local wisdom contained in *awig awig* and actualized in the social and cultural pattern of Balinese people everyday life people of Bali.

Berdasarkan temuan penelitian yang demikian itu disusun hasil pengembangan teori atau konsep baru sebagai berikut:

1. Theoretical Basis

In the case of *Interorganizational Communication and Enforcement Activities*, VanMeter and Vanhorn (1975: 466) explains:

Effective implementation requires that a program's standards and objectives be understood by those individuals responsible for their achievement. Hence, it is vital that concern ourselves with the clarity of standards and objectives, the accuracy of their communication to implementers, and the consistency (or uniformity) with which they are communicated by various sources of information. Standards and objectives cannot be carried out unless they are stated with sufficient clarity so that implementers can know what is expected of them. Communication within and between organizations is a complex and difficult process. In transmitting messages downward in an organization, or from one organization to another, communicators inevitably distort them-both intentionally and unintentionally (Downs, 1967:133-136). Furthermore, if different sources of communication provide inconsistent interpretations of standards and objectives or if the same source provides conflicting interpretations over time, implementers will find it even more difficult to carry out the intentions of policy. Therefore, the prospects of effective implementation will be enhanced by the clarity with which standards and objectives are stated and by the accuracy and consistency with which they are communicated.

According to Van Meter and Van Horn, the implementation of effective policies requires that the standard program standard and objectives need to be understood by the responsible people for achieving these objectives. Therefore, it is important that standards clarity and purpose, the accuracy of communication policy for the executive, and the consistency (or uniformity) are communicated through a variety of information. Standards and goals can not be done unless the policy is expressed with sufficient clarity so that implementers can know what to expect from the policy. Communications within and between organizations is a complex and difficult process. In the messages transmission in an organization, or from one organization to another, communicators definitely distorting policies - either intentionally or unintentionally (Downs, 1967: 133-136). Furthermore, if a different source and communication give inconsistent interpretation of standards and objectives, or if the same sources give conflicting interpretations over time, then the executive will find it difficult to implement the policy direction. Therefore, **the prospects for effective implementation can be improved by clarity on standards and objectives stated accurately and consistently with what is being communicated. The effectiveness of personal communication activities between these organizations may be correlated with the characteristics of an organization that works to implement the policy.**

1. Empirical Basis

Interorganizational Communication and Enforcement Activities that take place in the the implementation process of Social Conflicts Management Policy Based on Local Wisdom is the informal communication activity, formal communication and coordination that done by customary leaders, Community Leaders, Government Agencies through the Pakraman Village Assembly (MDP) at the village level, Pakraman Village Alit Assembly (MADP) at the district level, Pakraman Village Madya Assembly (MMDP) at regency / city level, and the Pakraman Village Supreme Assembly (MADP) at the provincial level. It is certain that the whole implementation process of Social Conflicts Management Policy Based on Local Wisdom in Karangasem Regency basically driven by the activity of informal communication, formal communication and

coordination between the parties, whether made directly or indirectly. This communication activities look very prominent and effective way to resolve social conflicts conducted with a social approach which is based on the values of local wisdom contained in *awig awig* and actualized in the pattern of Balinese daily social and cultural life.

2. New concept

Based on the research findings include theoretical and empirical Basis are then arranged new concept of **Social Conflict Management Based Local Wisdom Communication**. The new concept in question is the following:

Definition: Social Conflict Management Based Local Wisdom Communication is a process of social interaction that made by conflicting parties and related to the conflict in order to reach consensus in a way to actualize norms, ethics and local customs to ensure the unity and integrity of the community in realizing tranquility, order, welfare and peace of society through the activities of informal communication, formal communication and coordination between the parties, whether made directly or indirectly.

Description: Social Conflict Management Based on Local Wisdom Communication includes three applied dimensions: (1) **Dimensions of informal communication directly and indirectly** to actualize norms, ethics and local customs; (2) Dimensions of formal communication directly and indirectly to actualize norms, ethics and local customs; and (3) The dimensions of inter-agency coordination is done to actualize norms, ethics and local customs in order to ensure the unity and integrity of the community in realizing tranquility, order, prosperity and peace of society.

Dimensions of informal communication directly and indirectly to actualize norms, ethics and local customs is the social interaction process undertaken by the parties involved in the conflict or conflict-related conducted according to traditions and manners of the local community. Dimensions of informal communication includes four communication indicators that are: (1) the right message, (2) The right way, (3) The right Media and (4) the right Target. **The right message** is the information conveyed by a clear and easily

understandable language to the parties by also taking into account the interests of each party. **The right way** is the technical delivery of information to the selection of social manners in accordance with local tradition. **The right media** is information channel selection is used is easily accessible and can be accepted by the parties. **The Right Target** is the suitability of content and language of the message delivered with the abilities and interests of each recipients to receive the message.

Dimensions of formal communication directly and indirectly to actualize norms, ethics and local customs is a process of institutional interaction undertaken by the parties involved in the conflict or related to the conflict carried out in accordance with the legislation in force. Dimensions of formal communication includes four communication indicators are: (1) institutional approach, (2) the functional approach, (3) managerial approach, and (4) social approach. **Institutional approach** is an effort to consolidate the authority and resources of the institutions associated with the conflict settlement. **Functional approach** is an attempt to consolidate the institutional functions related to the settlement of the conflict. **Managerial approach** is an attempt to align the management functions of the conflict involving the conflicting parties and the parties related to the settlement of the conflict. **Social approach** is an attempt to consolidate the potential and social participation of people who support the settlement of the conflict.

Dimensions of coordination between agencies to actualize norms, ethics and local customs is a process of institutional interaction undertaken by the parties involved in the conflict or related to the conflict officially according linkages institutional functions related to the social conflicts settlement. Dimensions of coordination includes four coordination indicators are: (1) functional coordination, (2) managerial Coordination, (3) operational resources coordination, and (4) operational techniques coordination. **Functional coordination** is an attempt to integrate implementation of institutional functions related to the settlement of the conflict. **managerial Coordination** is an attempt to integrate managerial planning and conflict management. **operational resources coordination** is an attempt to integrate human resources, financial resources and conflict resolution means resources. **operational techniques**

coordination is an attempt to integrate policy, strategi and ways to resolve conflicts.

Social Conflict Management Based on Local Wisdom Communication can be done by an individual or a group of people who were given the role as manager of the conflict. conflict management Interest are optimally resolve conflicts with regard to local social norms and ethics.

1. Proposition

Informal communication, formal communication and coordination, both directly and indirectly are the determinants factors of the Social Conflict Management Based on Local Wisdom communication

CONCLUSIONS AND SUGGESTION

5.1 Conclusion

In order to answer the two research questions such as in the problem formulation above, then in this chapter the authors conclude these research findings, there are as follows:

1. Implementation of Social Conflict Management Based on Local Wisdom in Pakraman village of Karangasem Regency, is to promote the concepts of **local culture** that has been rooted in every citizen to obey the traditional laws (*awig awig*) Pakraman village is in each Pakraman Village with still put forward the concept of "*menyama braya*", with sesanti "*Paras Paros Sarpanaya, Sagilik Saguluk, Salunglung Sabayantaka*" by obey teachings "Tat Tvam Asi", and obey the essence of the law of karma, (*Phala Karma*), which is the teaching of obedience to the law of causation.

2. The new concept gained from the discussion of Social Conflict Management Based on Local Wisdom Implementation in Pakraman village of Karangasem Regency, Bali Province is adding of the theory proposed by Van Metter and Van Horn, on Social Conflict Management Based on Local Wisdom in Karangasem Bali Province, according to the empirical conditions of society, with the following elements

(1). Tradition;

Hereditary tradition undertaken by the people of Bali in general and Karangasem in particular, is very obedient and submissive to the rules of the customs, traditions, norms and ethics in *Pakraman Village*, which is based on the

teachings of "*Tri Kaya Parisudha*" . Traditions in the community is still very relevant executed by local people to maintain the regularity of Bali as a whole, in order toward Bali which is *Moksartham Jagadita*. (safe, peaceful, comfortable, orderly and prosperous Bali).

(2). Balinese way of life.

Balinese people way of life in general and Karangasem people in particular, is based on the "*Panca Crada*", which is the basis of the Hindu religion professed by the majority of Balinese people, namely: (1). Believe in the presence of *Brahman* (God Almighty), (2). Believe in *Atman*, (3). Believe in *Karmaphala*, (4). Believe in *Punarbhawa*, and (5). Believe in *Moksa*. Society is very obedient and diligent worship their religion, both Hindu as the majority held by the Balinese Karangasem and people of other faiths (Islam, Christianity and Buddhism), thus affecting the mindsets of the people, especially to apply the ethics, norms prevailing in society. Hindu community Way of life in Karangasem tends to obey in practice, "*Tat Tvam Asi*" to increase the sense of solidarity and empathy, and mutual respect among fellow citizens, as well as by increasing the "*crada bakti*" (faith dan beliefs) *Ida Sang Hyang Widi Wasa / God Almighty*, in carrying out the teachings of Hindu religion they profess, such as to maintain harmonious social life with the philosophy of *Tri Hita Karana*, which means to always maintain harmony in their everyday lives, among other things harmonious relationship with God Almighty, as the creator, harmonious in relation to fellow citizens, and harmony in conjunction with the natural surroundings (environment).

(3). The level of quality of social relations.

Balinese public relations quality in general and Karangasem in particular, known as "*Menyama Braya*", with animated and energized by sesanti "*Paras Paros Sarpanaya, Sagilik Saguluk Salunglung Sabayantaka*" which means "mutual appreciate, respect among fellow, deliberation case a conflict. It is very closely related to the nature of civil society (civil society) which are universal. civil society in experts point of view are people who in principle has a double meaning, namely; democracy, transparency, consistency, integration, comparison, coordination, simplification, synchronization, integration, emancipation and human rights, but the most dominant is a democratic society. This is reflected in the daily life of the Balinese people in general and Karangasem people in particular. To make sense of the notion of civil society so that, basically the people in Karangasem between living in urban areas are known to *society*, which nature ara hitrogen, multi ethnic, multi cultural and traditional, while village people known as *community*, that are homogeneous. In general, people are homogeneous, very obedient to the traditions and culture of their ancestors.

5.2 Suggestions

Based on the conclusions of the results discussion, it can put forward suggestions as follows:

5.2.1 Practical Advice

Practical advice to Bali provincial government especially to the Government of Karangasem regency which should be the focus of local government, as follows:

(1). Balinese people tradition in general and Karangasem People tradition especially those handed down from his ancestors, should be kept, maintained and preserved to be utilized as much as possible for the benefit of community development in the field of social culture to

keep Bali origin in general, and Karangasem in particular, to go to Bali "*Santhi*"; Bali is a peaceful, secure, peaceful, and prosperous.

(2). *Way of life* / Balinese society way of life in general and Karangasem especially entrenched in the hearts of society, such as the philosophy of *Tri Hita Karana*, the Law of Karma, *Tat Tvam Asi* and *Tri Kaya Parisudha*, as the noble values of citizens Bali (Hindu), very relevant played to manage social conflicts in society;

(3). The concept of "*menyama braya*" dengan sesanti "*paras paros sarpanaya, sagilik saguluk salunglung sabayantaka*" should continue to be developed and promoted in order to foster a sense of brotherhood, for the establishment of the situation that is orderly secure, mutual respect between citizens, towards society *Moksartham Jagadhita Ya Ca Iti Dharma*".

Theoretical advice

Based on the research findings developed into a new theory, it is suggested to the researchers concentrated on the object of the same research, to develop a **theory of Social Conflict Management Based on Local Wisdom** through "**Paruman Village**" which includes three dimensions applied: (1) **The tradition of the generations**, which is a tradition of the Balinese people in general and Karangasem in particular which until now very respected and obeyed by the people of Bali / Karangasem actualize community observance Bali / Karangasem very obedient to awig awig (customary law) applies. (2) Dimensions Way of life the people of Bali, Karangasem society in general and in particular, to actualize norms, ethics and local customs, as the embodiment of the teachings of Hinduism that is shared by most of the Balinese/ Karangasem people; and (3) The dimensions of Bali / Karangasem quality level of public relations, which is performed to actualize norms, ethics and local customs in order to ensure the unity and integrity of the community in realizing tranquility, order, prosperity and peace of society.

Good theoretical and practical suggestions it would be applied by a diverse nationality and unity, to remain subdued sense of national unity, brotherhood, and mutual price of respect among fellow diverse nations, which is very rich in local wisdom throughout the archipelago .

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