

MOAMBONGI RONGA MONGGOLUPE: Conflict and Integration in The Tolaki People of Konawe

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Abstract: *This study aims to identify the various socio-cultural conditions of Tolaki people in Konawe that often resulting of inter-families conflict. The process of identifying socio-cultural conditions are then directed to see the correlation between socio-cultural conditions with the types of inter-families conflict and how inter-families conflicts was resolved at the community level. In addition, this study also aimed to determine and analyze the types of inter-families conflicts that exist in the Tolaki and processes for conflict resolution among families in the Tolaki in Konawe. Perspective theory used in order to analyze the data is a conflicts perspective and family conflicts, structural functional perspective, and conflict resolution. Conflicts Perspective and family conflicts is to reveal the types of inter-families conflicts that often occurred in Tolaki people. Structural functional perspective is essentially an effort to show the functional relation between a cultural element or a socio-cultural phenomenon particular to the social structure that exists in a society. While the perspective of conflict resolution is to reveal the strategies used by the Tolaki people in the process of conflict resolution. Observation and interview is the method used in this study in order to find the data. While the research informants are divided into two categories, the key informant were traditional leaders and ordinary informants that public figures such as religious leaders, government within the scope of sub-district, village, and community members both at the level of individuals, families, and communities. Selection of traditional leaders, religious leaders, and government within the scope of sub-district and village as an informant because they are involved in conflict resolution While the selection of members of the public of the level of individuals, families, and society are because they have or are involved in a conflict. The results of this study indicate that the conflict in the Tolaki conflicts took the form of closed and open conflict. While the source or cause of the conflict is tulura (speech), peowai (actions),*

and powaihako (behavior). The sources of this conflict then manifested in the daily life of Tolaki people become sisala'a ine perapua (conflict in marriage), sisala'a ine Hapo- Hapo (conflict by treasure), and conflict in social relations. Social and cultural conditions that often lead to inter-families conflicts is the difference in social strata, economic inequality, and religious differences. Tolaki People then settle their conflict through the completion of melanggahako, mesokei, peohala, mombopoo'rai, sombalabu, and mosebe.

Keywords: *Tolaki People, Inter-families Conflict, Conflict Resolution*

Background

There are two patterns of conflicts that arise in the life of society namely vertical and horizontal conflicts. Vertical conflict is the conflict between communities and the government. The thing that stood in this conflict is the use of instruments of state violence, causing casualties among the public (Susan, 2009:99). While horizontal conflict is a conflict involving agencies at the community level or that occur among the people themselves. Horizontal conflicts can occur internally and externally as well. Internal conflict, namely conflict involving agents contained in one community. Interpersonal conflict is targeted at the persons in the group, while externally, namely conflict involving agents in a community with agents from other communities (Tomagola, 2006:41). Horizontal conflict in society can arise for many reasons such as those based on inter-ethnic and inter-religious conflict as well as had happened in a conflict known as the Poso conflict (Li, 2010; Sangaji, 2010; Klinken, 2007; Hasrullah, 2009, Trijono, 2006; Karnavian dkk, 2008), conflict in Maluku (Klinken, 2007:147-148; Tumanggor, 2006:279), conflict between Dayak and Madurese in West Kalimantan (Davidson, 2010:245-268). In addition, the social conditions of a society often raises or raises the trigger (trigger) the

appearance of a conflict (Maunati 2006:194-195; Suparlan 1993:37).

Conflicts between the members of society, both inter-ethnic conflicts, religious conflicts, internal conflicts within society or community, as well as other conflicts in any form will be the same also for the community as a result, loss of life, social relations, and possessions. The efforts of conflict resolution can be reached in many ways such as in Poso and Maluku (Karnavian dkk, 2008:206; Hasrullah, 2009:ix; Waileruny, 2010:225). Tolaki people recognize their various traditional mechanisms adopted to resolve conflicts in their lives. Conflict resolution in the People Tolaki closely related to one way of life that is Tolaki inae kona sara iyee pine sara, inae lia sara iyee pinekasara which means that someone who knows customs will be appreciated, but those who do not appreciate the indigenous will be sanctioned. In addition to the People Tolaki, in the settlement of the conflict demanded their toleration for moambongi (forgiveness), and if the conflict has been resolved then demanded to monggolupe (forget).

People Tolaki is the tribe who inhabited the island of Sulawesi and Southeast peninsula known as mainland Southeast Sulawesi Province. Currently Tolaki tribe inhabiting five districts of the eleven districts / cities in this province. In five districts, one of which is Konawe which is an area in which the authors conducted the study, which the tribe Tolaki have walked together with other tribes such as Bugis, Makassar, Java, Bali, Lombok, Muna and Buton, who came along persist for several generations until today. In addition to ethnic diversity, there is also a diversity of religions. Islam, Christianity, Catholicism, and Hinduism have coexisted since some of this generation.

This paper, highlighting the lives of the Tolaki different from what happened in some regions experiencing conflicts between ethnic groups. Tolaki people, who also coexist with other tribes, have almost never experienced ethnic conflicts. The conflicts that often occur in people's lives everyday Tolaki precisely occurred among fellow Tolaki own. The conflicts that occur is a conflict that involves a family with family or conflicts between family members.

Method

The data set forth in this article was obtained through observations and depth interviews with informants. Observations or observation means is with a direct view of a phenomenon or reality, or in other words a direct view of concrete events that occur in society (Hasan dan Koentjaraningrat, 1997:9; Bachtiar, 1997:112). Thus, this observation is an activity to gather as much information on the basis of what is visible on target research (Bachtiar, 1997:114). While in-depth interviews aimed to collect information or data about human life, in this case the Tolaki, and convictions of those engaged in it (Koentjaraningrat, 1997:129).

Theoretical Frameworks

Experts on the conflict has been widely defined the conflict. For example mismatch beliefs, interests opposition, rivalry, disagreements, debates, etc. (Williams. Jr, 1970), as a result of the interaction between the goals of two or more parties in a competitive situation (Oberschall, 1978), physical confrontation between parties (Webster dalam Pruitt dan Rubin 2009:9), as competition (Schmidt, 2001:2) as an example of contention between the "indigenous" majority against the minority from

outside (Chua, 1999). In this paper, the theory of conflict that is used is that proposed by Pruitt and Kim (2004:7-8) which defines the conflict as “perceived divergence of interest, a belief that the parties current aspiration are incompatible.”

A wide variety of major conflicts often arose from a dispute that seems trivial, whether it is between individuals or between families (Ahimsa-Putra, 1999:142). The research will focus on the conflicts that occur between the family and refers to Pruitt and Kim (2004), Oberschall (1978), and Bartos and Wehr (2002), conflict between families can be interpreted as differences of perception about the importance of a family with other families, refers to the behavior that implies opposition or competition in the objectives of the parties are mutually dependent. The family is meant here is a social entity that is formed as a result of a marriage, often referred to as household.

This paper, also uses a functional-structural paradigm whose origin can be found in the works of Auguste Comte (Poloma, 2010:23). This paradigm is sometimes called the theory of consensus view that the rules of the culture of a community, or a structure, determine the behavior of its members, to channel their actions in ways that may be different with the other communities (Jones, 2009:8-9). Besides Comte, structural functional theory Talcott Parsons produce the most extensive elaboration of the structural and functional theory is a major contributor to this theory (Haryanto, 2012:19; Ritzer, 2012 : 408-410). Emile Durkheim is also a thinker who contributed to the structural functional theory. According to Durkheim, a society in which there are various kinds of social institutions, is a social organism. These social institutions, as well as the body parts of a living organism, have their respective functions. The function of social

institutions is conformity (correspondence) between these institutions with the needs of the social organism (Ahimsa-Putra, 2007:181). In addition to Durkheim, one of the most important scientists in the field of anthropology is A.R. Radcliffe-Brown (Turner dan Maryanski, 2010:63) who are adopting a functional method of structural Durkheim. Brown, in applying the concept of function as one of the main concepts in functional-structural paradigm, often make the analogy between social life and organic life. Because from a certain perspective, social life has in common with the life of the organism. The function of this social institution is the correspondence between the institutions with the needs of the social organism. As disclosed by Brown : “Durkheim definition is that the ‘function’ of a social institution is the correspondence between it and the needs of the social organism..... I would like to substitute for the term ‘needs’ the term ‘necessary conditions of existence” (Brown, 1965:178). The concept of the needs of Durkheim, by Brown replaced by the conditions of existence (conditions of existence) that the conditions necessary for the existence or existence of something or the conditions required. For example Brown will see the essential conditions of social systems to reveal the continuity that is as the maintenance of rights and obligations between people so that interaction can take place (Turner dan Maryanski, 2010:74). The use of the concept means also for their acceptance of the notion that human society is also necessary existence of certain conditions, as well as in the world of animals or other living things (Ahimsa-Putra, 2007:182).

Lastly, within the framework of this theory, it is also necessary to put forward the theory of conflict resolution. Conflict resolution is any effort made to provide a solution to the

controversy / conflict, which can be accepted by all parties (Pruitt dan Rubin, 2009:311). Many ways of resolving conflicts or disputes in Indonesia, such as the war of words and mutual silence, compensation, bargaining through intermediaries, deliberation, and fighting ability ("war") (Ahimsa-Putra, 1999:159-164).

Discussion

Tolaki people view conflict as a dispute, misunderstanding of both intentional and unintentional that causes quarrels, fights until finally breaking of the rope silaturrahim or kinship, as well as the breakdown of communication between individuals with other individuals. Conflict in Tolaki People's perception is something that is highly undesirable to happen in their lives. But there is no denying that in the end, the conflict is a phenomenon that can not be separated from public life in general and in particular the People Tolaki. The following will discuss several issues related to the conflict and more specifically in relation to inter-family conflicts such as type, shape, and a source of conflict in the People Tolaki in Konawe.

1. Rai-Raino Sisala'a (types and Forms of Conflict) in the Tolaki People

Tolaki people share some kind of conflict that often occurs in their lives namely: 1. The conflict between man and nature, 2. conflicts between humans and the supernatural, and 3. The conflict between man and man. The types of conflicts, will emerge or transformed, felt, and seen in the form of conflict in the form of: one, **Covered conflicts or conflicts quietly**. Shape covered conflicts like this are the lack of mutual bertegur among those involved in the conflict. This can be seen by others as among those who are involved in a conflict such as this will avoid each

other to meet both individually and in meetings involving many activities, for example in the wedding, and told each other vices among them. Two, **Open conflict**. This opens to the shape of the conflict is a manifestation of the conflict sometimes closed protracted. Open conflict or confrontation openly manifested in the form of a fight even to the murder.

2. Source or Cause of Conflict

The source or cause of the conflict in the People Tolaki background by some cause that is sourced from *tulura* or speech or communication means someone, *powaihako* or behavior / behavior of everyday life, *peowai* or deeds / actions of a person or group, and the *mbona'a sisala* differences of opinion or views or differences of meaning something.

A. Tulura (speech)

Tolaki people believe, that one of the causes of conflict in daily life is because a person's words and also how someone speak the word. Therefore, Tolaki People are maintaining ethics in speaking to always pay attention to who is the interlocutor, for example, talking to an older person would not be the same as when talking with someone younger age. In *tulura* or speech that may be the cause of this conflict, there are some specific things that are often a source of conflict in the People Tolaki namely: a. *Mowukuti* or criticizing others, b. *Mowinduki* or defamatory, c. *Mososangge* or disgrace tell someone, d. *Monduutulu* or accused, and e. *Mondomboka* or convicted / accused.

B. Powaihako (behavior)

Behavior that often lead to conflict is a behavior that does not comply with the rules and regulations, norms, and ethics in the life of man Tolaki. *Powaihako* actually a behavior or a behavior

that does not directly harm another person, for example, throw spit in front of people or grumpy and say rude words in front of people without a clear purpose which direction the anger and harsh words were. Fraternal relations, kinship, may be disrupted or interrupted as a result of such behavior is not in accordance with the general norms.

C. Peowai (acts)

Peowai or acts that often cause conflicts are actions that are considered inappropriate to do because it does not correspond to the prevailing customary norms. The inappropriate actions such as a person who intentionally holding or touching another man's wife on inappropriate parts such as the breast or other parts. Act like this is an act that is not in accordance with the customary norms of decency and considered to trample on women's dignity, especially the family of her husband.

Various sources of conflict between families that often occur in the lives of the Tolaki the conflict that originates in marriage, which is derived from social relations, and the conflict that comes from possessions.

Sisala'a Ine Perapua (marital conflict) and Conflict in Social Relationships

On People Tolaki, conflicts stemming from marital problems can occur either in the process leading to the marriage or in a household that has been tied to the marital relationship.

First, Mombolasuako (Eloping)

Meaning of mombolasuako is "running". This happens when a man and woman agree to run or go from their homes to a place, for example to house one of the traditional leaders (Tolea, pabitara, toono motuo, or puu'tobu), to the house of a

government (RT, RW, or village head), or to one of the families either side of the family women and male side of the family. There are three broad reasons why elopement is common in the first Tolaki People, *molasu* in which a man and a woman agreed to run for each of both sides of their parents do not approve of the relationship. Second, *pinolasuako* where a man and a woman agreed to run for one of the parties, especially her parents disapproved of their relationship. And third, *mepolasuako* which a woman invites a man to elope or a woman complained relation to the traditional leaders (*toono motuo*, *Tolea*, *pabitara*) or to the priest and asked them to keep herself taken care to mate with a male designee.

Second, Momboko Mendia (Unwed pregnancy)

Momboko mendia occurs when a man impregnates a girl people outside a valid marriage.

Third, Terako (Caught)

The cause of conflicts between other family originating from a marital problem is if there *terako* or captured. This happens when a man, whether he is a young man or married, found being alone with a woman in a deserted place and are doing something improper done by those who are not bound by a marital relationship. People act like this by Tolaki are acts that violate traditional norms of decency and shame to the family.

Fourth, Umo'api atau Wife interfere Others (cheating)

Umo'api mo'api inside colloquially can be interpreted as infidelity and is one cause of a serious conflict in the social life of people Tolaki. Is said to be serious because *umo'api* is one of the actions that it is forbidden to do, is considered a very despicable act and embarrassing. Even in the trust deed Tolaki People like

this are not only a great conflict but also can cause havoc in the social life of people Tolaki such as natural disasters such as floods, drought or prolonged rain or harvest failures in a particular place where it acts umo'api happen. Umo'api happens when a good man she had married a wife or not having an affair with someone's wife came to the intimate touch even to serve as his wife.

Conflict in social relations

Conflicts between families in social relations such as conflict stems from the conflict between husband and wife and were sparked by a fight of young children and the murder but later spread to conflicts between families. There is also a conflict between the family involving brothers sisters, each of which has a family and involve their children that the trigger is just trivia.

Sisala'a Ine Hapo-Hapo (properties conflict)

On People Tolaki, conflicts between family because of the problem of property is more specialized to land inherited from ancestors. In this case there are several types of land ownership to be a source of conflict between families in the life of the People Tolaki Wuta tiari or land legacy inherited from a common ancestor to his descendants. Wuta walaka the land area of the former buffalo preserve. Walaka Wuta is owned by a broad family originating from a common ancestor and in walaka that each of the nuclear family of a broad family originating from a common ancestor can release the buffalo. Waworaha which is the land of former residence of a family grove is characterized by the presence of plants or plant long-term and sago clumps on it. O'epe the area where the growth of sago and o'galu or rice fields that belong to a large family of one cluster of common ancestors. In short, that all sources of conflict that the trigger for this land issue is land that

formerly belonged to the family grove from a common ancestor that can be inherited.

2. Conflict Resolution

a. Mbendeporombu (the principle of deliberation)

Basic or principle of resolving conflicts in the People Tolaki the first is the principle mbendeporombu or deliberation. Deliberation is a form of cooperative spirit which has always pursued and carried out by the traditional leaders, community leaders, including religious leaders, the elders in the community, and government. The elements that are always played an active role bring together the parties involved in the conflict along with his whole family.

b. Mbeokotu Kombo, Mbeohai (principle Kinship)

Mbeokotu kombo, mbeohai (literally are siblings, children) have a meaning that all people Tolaki brothers, whether it's siblings, a close relative, or brothers away. Therefore, the second principle is more emphasis on kinship or blood relationship or kinship.

3. The Patterns of Conflict Resolution

The process of conflict resolution in the People Tolaki inseparable from the role carried out by traditional leaders, community leaders, and local authorities. The pattern of conflict resolution performed by traditional leaders, community leaders, and the government in resolving the conflict in the Tolaki is a pattern pesoro mbundu or mediation, mbetulura or dialogue, metawari or negotiation, and mombesara as the last part in conflict resolution. But in the case of certain conflicts caused by umo'api (cheating) and mombetudari (oath), then the last part of the

settlement of the conflict is mosehe. The patterns that have been done since time immemorial and is still implemented.

a. Pesoro Ndulura (Mediation)

Every conflict, then that becomes the first step in the process of conflict resolution in society Tolaki is the process in the form of mediation. Which is a mediator in the mediation process is puutobu, toono motuo, and Tolea / pabitara (referred to as traditional leaders), religious leaders, their elders in a society that is often referred to as community leaders, and government in terms of the RT, RW, Village head, and head. But the mediator, especially in the mediation process are the traditional leaders as they will facilitate communication of those two parties were involved in a conflict.

The core of the mediation process undertaken by traditional leaders are asking the willingness of the parties involved to meet and dialogue to bring the parties to the conflict, the government, the elder, and presenting those who directly witnessed or know exactly sit the case of the causes of conflict (eg, to know the exact history of a piece of land that is a source of conflict).

b. Mbetulura (Dialogue)

The next stage should be done in the process of completion of the People Tolaki conflict is dialogue phase. Phase dialogue was conducted to determine what is really the main cause of the conflict or what underlies that dispute. In addition, the dialogue is also intended to seek a solution completion, open space of peace for the parties who are involved in the conflict, as well as the initial communication either by traditional leaders, community leaders, local authorities, and they are in conflict. With dialogue involving many parties, who cut off communication between the conflicting will reconnect.

c. Metawari (Negotiation)

According to Fisher (2001:115) in the process of negotiating a settlement of conflict is the first step made by those who are in conflict when communication lines are completely cut off. According Tolaki, metawari or negotiation done to reopen the closed communication between those in conflict. Metawari process is actually to deliver custom stages that must be passed in the process of conflict resolution and what the obligation of one party against the other party. The most important thing in this metawari process is determining which side should fulfill its obligations and which side to accept it as a right.

Stages, conditions, and obligations to be fulfilled by one party to the other party later became customary decision. The next step is a consultation to determine the final process of conflict resolution that is mombesara.

d. Mombesara (laying down of adat)

The last stage in the pattern of conflict resolution in the People Tolaki is mombesara. Mombesara is a form of conflict resolution through the traditional laying of using kalosara that peletakannya made by Tolea and pabitar. As for the procedure and sequence mombesara in a conflict resolution is as follows: 1. Mombesara conducted by Tolea / pabitar with kalosara before pu'utobu (traditional leader), with the essence of the talks: the preface, contains the purpose and objective of the meeting; explain in detail all the information and recognition of the offender, including evidence of his actions or the offense as well as his appeal to the customary meeting was to be reconciled; describes in detail the particulars of the victim; an opinion or advice on alternative forms of punishment/ sanctions or fines imposed on the offenders deserve in accordance with the form of acts

committed by the offender/offender 2. Comments, suggestions, and opinions puu'tobu (traditional leaders) 3. Suggestions and opinions from toono motuo as chairman of the kampong customary; 4. Suggestions and opinions of indigenous elders or those who are elder in a village; 5. Request the demands of representing the victim's family. 6. Request and apology from representing the perpetrator. 7. Submission of conclusions by puu'tobu simultaneously ratify the legal decisions handed down to the perpetrators; including the claim that he was saying the decision is final, binding, and can not be denied or rescinded by anyone. 8. Determination and execution of providing any liability that has been required in the process metawari from the perpetrator to the victim, represented by Tolea / pabitara. 9. The word - the closing words of pabitara also marked that the case has been completed and the custom event mombesara also been completed.

4. Ways of Conflict Resolution

Tolaki people only know their fines or restitution in the settlement of the conflict. Fines are applied is a provision that is standard according to customary People Tolaki. Here are three different ways or mechanisms for resolving conflicts, particularly the conflicts among families, according to custom Tolaki People in Konawe.

a. Melanggahako

One way or conflict resolution mechanisms in the People Tolaki is customary melanggahako. There are several types of conflicts can be resolved through this via custom melanggahako namely:

1. **Momboko Mendia or Unwed Pregnancy**

This occurs when a man impregnates a girl or a widow. In this melanggahako custom, the man is obliged to pay a penalty to the woman's family. As for the penalty to be paid are:

- a. Powoka Obiri consists of two (2) subjects (two types of goods), namely:
 1. Pohunggai Worumata one copy sarong.
 2. Pohunggai Sokibiri one copy sarong
- b. Pelanggahako one pis cloth
- c. Indigenous Taapombonaanaa a'koa consists of two (2) eyes), namely:
 1. Two pieces of gloves
 2. One buffalo buffalo live or custom.

After the above conditions have been paid to the woman through mombesara, then continue with the administration of customary marriages under normal marriage on People Tolaki.

1. **Terako atau Telangga Nirako (Caught)**

Terako or Telangga nirako in terms of daily called "busted". This happens when a man and a woman, whether she was a girl or a widow was alone together without anyone else, is not or is doing things that are not desirable, ie, acts that do not conform to religious norms and customary norms , As for fines or compensation should be given by the deemed "guilty" in the two cases are:

- a. Powoka Obiri consisting of two subjects), namely:
 1. Pohunggai Worumata 1 sheet of cloth gloves
 2. Pohunggai Sokibiri 1 sheet of cloth gloves
- b. Pelanggahako 1 pis cloth
- c. Indigenous Taapombonaanaa Akoa 2 pieces of gloves and one buffaloes (in this case a cow) live or can be used as a traditional

buffalo buffalo which was replaced with a sum of money in accordance with the price of cattle at the time. If all the fines mentioned above have been submitted through customs or mombesara laying, then continue with customary marriages under normal marriage of Tolaki People.

b. Peohala

Conflict resolution through this peohala executed if someone spread the word that a man and a woman have intercourse outside marriage turned out that the news was not true after investigation held. People who spread the news was later penalized the fines. The application of penalties in this peohala differ according to the status maligned. The application of the financial penalties are as follows:

- a) If the maligned was a girl (not married), then this is called peohala mohewu (mohewu = small). People who spread slander given a penalty amounting one piece: one piece of cloth / white gauze gloves or a single sheet.
- b) If the slandered is a woman who has a husband, then this is called peohala owose (owose = large). People who spread slander were given a penalty in the form of one (1) pis KACI white cloth and a buffalo or buffalo indigenous life.
- c) If the slandered is a girl who was engaged, the sanctions fines equal to peohala owose in point b above.

The three types of peohala mentioned above, sanctions of defaming the fine handed to the maligned through customs or mombesara laying, ie settlement through customs by using kalosara where each family was represented by Tolea and pabitarra. In addition to the resolution of conflicts through peohala as mentioned above, then there were also other actions that often

lead to conflicts between family settlement of the conflict as well as through peohala namely:

- a. Meomore or fondle the woman's body when she was asleep.
- b. Moleloi or raping women who have or are married, whether successful or not intercourse.
- c. Moindi o'uhu or hold / touch intentionally part of a woman who banned the breast.

Against moleloi and meomore case, in the event of sexual intercourse, then the sanction consists of two kinds, namely:

- a. Both should be married with the proviso that both are willing to get married, unless the woman has a husband. But before the wedding, the man who did the deed had to pay a penalty as in peohala owose mentioned above plus one piece kettle of water from copper should not be cashed and the amount of cash in lieu of material losses are determined by the parents or husbands.
- b. When the woman refused to marry, then the man must pay the penalty as in peohala owose (owose = large) plus one piece kettle of water from copper should not be cashed and the amount of cash in lieu of material losses are determined by parents or husbands.

However, if the two cases do not happen intercourse, the male fined peohala mohewu (mohewu = small) that have to pay the customary fine as follows:

- a. One piece of cloth
- b. One buffalos live or custom buffalo but cashed in half the value of the market price of the local buffalo.
- c. One piece copper kettle Whereas in the case of moindi o'uhu or hold / touch intentionally part of a woman who banned the breast, the male subject to financial penalties to be paid to the

parents or the husband of a woman who held / touched her breasts: one buffaloes or customary buffalo.

c. **Mesokei**

How traditional conflict resolution through the mesokei do in case of a man and a woman who had a relationship molasu or "run". Molasu is one way in which to be a man and a woman to marry immediately taken care of. This kind of marriage can occur because of three things:

1. Molasu. This was done because of their relationship is not approved by both parents men and the girl's parents.
2. Pinolasuako. Pinolasuako occurs because a man and a girl agree to "run together" because of the girl's parents did not approve of their relationship while the parents of the man agreed.
3. Mepolasuako. Mepolasuako occurs because a girl invites a man to "elope" in house priests, traditional leaders, or government elements. Place the girl took the man fled, he later admitted their relationship has gotten a lot (already done conjugal union outside of marriage). This is usually done by a girl when he saw the signs that are less good than her lover, for example, signs that she will be abandoned or the man's been a while in a relationship with another girl.
4. Mombolasuako. Mombolasuako is the opposite of mepolasuako where a man took away the "forced" a girl in the house priests, traditional leaders, or government, and there the man was admitted circuit like those who are like husband and wife. This is usually done by a man if he saw signs that are less good from her boyfriend as signs that he will be abandoned or lover has been a while in a relationship with another man. With the man tells her intimate relationship to the traditional leaders

or religious figures, then the woman would be embarrassed if you do not follow the will of the man to marry her.

If all four of the above happens, the financial penalties imposed on the male are:

- a. Rembinggare (customs barrier leg so as not to move) two pieces of gloves.
- b. Sokei aso kasu namely one piece of cloth
- c. Peosawa'akoa (silencer anger) aso kasu namely one buffaloes / indigenous buffalo.
- d. Pekopu (custom delivery of children to their parents) ruo eye: one copy of dress female and one long linen sheets. After the fine was filled and delivered through mombesara, then continue with mesambepe which entered into an agreement for the implementation of a marriage.

c. Somba Labu or Popolo Soro

The term somba labu is actually equal to marriage and divorce. Somba labu or popolo soro happens usually caused by two things namely the first, a pregnant woman, but her pregnancy was not known who the true biological father of the child she is carrying. This happens because the woman having sex with more than one male. Intimate relationships by more than one female and one male can occur because of rape, because it was consensual, intimate relations was the occurrence in different places with a man who is different also. If pregnant women are known, then the woman then pointed to one man who never making an intimate with him. But the man who appointed that did not want to live with a married woman. Men only want to marry her through customs but then divorced her. Second, somba labu or popolo soro implemented if the pregnant woman but both the families do

not want the unification of their children in a household are bound by marriage. It can occur because of differences in beliefs.

Financial penalties are applied to men in somba labu or soro Popolo are as follows:

- a. Pay fines melanggahako, consisting of: one piece of linen, one buffaloes / buffalo custom, two pieces of gloves, a pack of chalk series, areca and tobacco, wrapped in one copy gloves,
- b. Pay a penalty for all the requirements of a normal marriage.
- c. Mobinda, pay a fine of one piece of linen fabric and one buffalo live or custom.
- d. Pay a penalty in the form of fees for waiting for the baby's birth and his living expenses for two years. Fees and living costs await the birth of a child during the two years is relative and depends on the outcome of deliberations.

Mobinda process or mowea (divorce) can be done at the time of the payment of fines and can also be done three months after the woman gave birth to her baby. It depends on the outcome of deliberations both sides

d. Mombopo O'rai

Mombopo o'rai happen if the husband and wife decided to divorce. Financial penalties applied to asking for a divorce. A penalty equal to the husband or wife. The penalty for requesting a divorce are:

- a. One piece of linen cloth
- b. One buffalo live or indigenous buffalo

e. Mosehe

Literally, mosehe an amalgamation of two words sehe and mo. Mo means to do something, and sehe which means holy or health. Mosehe means self purification efforts of all wrongdoing.

Or in other words, mosehe is liberating people from various disorders and problems that make people depressed, threatened, and which cause discomfort. Mosehe on the Tolaki consists of five kinds: mosehe ndiolu (purification ceremonies themselves by using an egg as a victim), mosehe manu (purification ceremonies themselves by wearing a chicken as its victims), mosehe dahu (purification ceremonies themselves by wearing a dog as its victims), mosehe ngginiku (purification ceremonies themselves by wearing buffalo as its victims), and mosehe ndoono (purification ceremonies themselves by using its human cost) (Tarimana, 1988: 236). At the present time, mosehe dahu (purification ceremonies themselves by wearing a dog as its victims) and mosehe ndoono (purification ceremonies themselves using humans as its victims) no longer practiced. It began after the arrival of Islam in the Tolaki and therefore deemed to be inconsistent with religious norms.

Mosehe terms of function and its implementation is divided into two, namely the function of resolving conflicts that occur between men both individuals and between families and function as purification of domestic / village if there is a variety of things that bring misery to humans such as disease outbreaks, natural disasters, or failure prolonged harvest.

Mosehe in conflict resolution function to implement if there umo'api or infidelity can be divided into two types umo'api, namely umo'api sarapu or infidelity occurs in which women have had a fiancée and umo'api guardian or infidelity occurs where women have husband.

As one way of solving the conflict, then mosehe has a purpose:

1. Recovery, namely restoring broken relationships, reconcile the conflicting parties as well as provide a guarantee for a better life

in the days to come.

2. Redemption of the errors that have occurred or done, good relation between human beings, man's relationship with nature, and man's relationship with his creator.
3. The claim that man will not repeat the act that causes the conflict.

Conclusion

Socio-cultural background of conflict in the people Tolaki between families. Various cases found in this study concluded that the conflict between families that frequently occurs triggered by differences in social class, level of economic life, and religious differences. Indeed, the social classes in the People Tolaki now experiencing a shift in meaning and apparent summary, when this issue to revert to the traditional system of classification societies. In the past, people Tolaki recognize this social class in the form of royalty and not royal. However, this often appear or to be raised again in case of a conflict involving either between individuals or between the family and the family. In the context of the individual developer relations (relationship of men and women), usually one of the usual rehash family social structures in the past, so that it could trigger a conflict. Similarly, in a family with regard to marriage, one party usually questioning other family aristocratic status.

Conflict resolution mechanisms in the Tolaki, like Melangghako, Peohala, Mesokei, Somba Labu or Popolo Soro, Mombopo O'rai, and Mosehe shows that all things pertaining to the settlement of the conflict within the framework of maintaining the ties of kinship between people Tolaki. In any case, the Tolaki believe that they have ties of kinship and blood ties that can be

traced through the family tree (kuku'aha) inherited and transformed from generation to generation.

Customary law, unnoticed by the public actually has an element of force, in the sense that the community should be subject to the customary rules are in place to maintain the harmony of life. Therefore, provisions which are governed by and through customs should not be violated because if violated will be punished socially and punishment of sangia (god, now trust in the sangia or gods do not exist anymore and that there is the belief in Allah SWT). Phrases *inae kona sara iyee pine sara, inae lia sara iyee pinekasara* derived from the value *kalosara* is still very effective in resolving conflicts between families at People Tolaki. Because in view Tolaki person, a person or a family who will not be reconciled through the media of *kalosara* means the person or the family is the person or family who *mate sara* deserving social condemnation and punishment of Allah.

Another thing that should be noted, the study found that although people Tolaki in conflict with each other, but it is very easily reconciled. In many cases of conflict, *Kalosara* still regarded as a symbol to unite all parties. Sacred value of *kalosara* be respected and regarded as a source of values that can solve all the problems faced by people Tolaki. Through the media of *kalosara*, all things associated with the error, no matter how it is, inexcusable. Tolaki people who make mistakes can be rehabilitated, if it had been through the mechanism of settlement of indigenous people Tolaki. At this point Moambongi Ronga Monggolupe manifestation, as a way to glue the kinship that had torn apart by conflict.

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