

Conflict Reconciliation Bima: (Local Wisdom Based Ethnographic Study)

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Abstract:- This study uses an ethnographic qualitative approach. This research setting emphasizes traditional collectivity and the way local culture emphasizes simple traditional individual competitions. The problem of this research is how to implement Bima's local wisdom in conflict reconciliation. Social conflict has the potential to become a driver of history as well as a historical source to prevent social freezing. The social conflicts that have occurred in Bima are almost evenly distributed throughout this camp using mapping analysis and conflict trees. Bima's homogeneity and local wisdom should ideally be an adhesive to reduce the intensity of the conflict. Local wisdom is like the phrase: *Kalembo ade* (expose your chest, be patient), the culture of *maja labo dahu* (fear and shame), and *ndempa ndiha* (fist fighting without weapons) implemented in conflict reconciliation. Bima's social conflict was caused by the erosion of local wisdom in the form of cultural values, religious values and harmonious living traditions. In the form of culture and the people of Bima have the ideals of life: "*mantika ro sana mori in the world ro akhera*" (beautiful and happy to live in the world and the hereafter). Conflict actually causes damage and trauma.

Keywords:- Local Wisdom, Conflict, Reconciliation.

I. INTRODUCTION

Somantrie (2011) in Ahmad, et. al. states that the Province of West Nusa Tenggara (NTB) is included in 14 provinces in Indonesia which often occur social conflicts; while Bima district is the area that has the highest intensity of social conflict. Social conflicts that occur in Bima district are almost evenly distributed in all sub-districts with almost the same model and style and also different from one another (Ahmad, 2017: 1-2).

Bima's social conflict was caused by erosion and erosion of values, culture and religion. The homogeneity of the Bima community has local wisdom. According to Keraf (2002) in Wibowo and Gunawan that: "Wisdom of coccas is a form of knowledge, belief, understanding, or insight and customs that guide human behavior in people's lives. Local wisdom can be lived out, practiced, taught and passed down from generation to generation (Wibowo and Gunawan, 2015: 18). Culture, values and religion such as: *tenderness ade* (puffing up the chest), *maja labo dahu* (fear and shame), and

the tradition of *ndempa ndiha* (empty fist fighting) as an adhesive. These values should make the people Bimaharmonious, safe, peaceful and harmonious. However, in reality small friction can be the initial trigger of the Bima conflict such as: student brawls, youth fights, cattle theft, cellphone theft, or mutual mutilation among groups, and others. The existence of intergroup cooperation sometimes creates conflict. Or vice versa after a conflict occurs. Fisher, et. al. states that: "conflict is a fact of life, unavoidable and often reactive. Conflict occurs when community goals are not in line. Conflict is a social inheritance in everyday life, while cooperation is a work of two or more people to achieve goals and for the benefits planned and agreed upon together."

Conflict risk is *repressed*, the breakdown of social solidarity and *safety valve*. The closer social relations and social solidarity are built, the greater the feeling of affection, harmony and harmony. *Dou Mbojo* has a hard and rude character, which inhabits the eastern end of the island of Sumbawa, NTB. The character is sometimes *dou Mbojo* stigmatized "red zone area" and known as short axis (temperamental) (Zoelva, 2018: iv).

The trigger for the horizontal conflict in Bima, among others: fights between teenagers / students, offense, motorcycle theft, theft of cattle and others. Genesis According to Dean Tjosvold in Simon Fisher, et. al. that: "If conflict always exists, it means that the conflict is actually needed. On the other hand there are benefits of conflict, among others: making people realize there are many problems; push towards change, improve solutions, need enthusiasm, accelerate personal development, increase self-care, encourage psychological maturity and generate enthusiasm" (Fisher, 2000: 4). This paper wants to focus on "*How to reconcile Bima Conflict Based on Local Wisdom* (An Ethnographic Study).

II. CONCEPTS AND THEORIES OF CONFLICT

The term conflict originates from the work of the Latin language *configure* means to beat each other. From Latin admonished in English, *conflict* was later adopted in Indonesian, conflict (Wirawan, 2009: 4). Simon Fisher states that: "conflict is a relationship between two or more parties (individuals or groups) who have, or they consider having conflicting objectives (Fisher, 2000: 3).

Chris Mitchell in Simon Fisher et. al. explain that conflict is (1) a relationship between two or more parties (individuals or groups) who have or who feel they have, goals that are not in line. (2) violence in the form of words, attitudes, various structures that cause physical, mental, social or environmental damage and / or prevent a person from reaching his full potential (Fisher, 2001: 4).

Conflict is the relationship between two parties who have problems of violence, attitudes and systems that cause social and environmental damage. Afzalur M. Rakhim that conflict as a process of interaction is manifested in nonconformities, disagreements or discrepancies in or between social entities. Conflict means collectivity or social dimension, although conflict can be limited to one individual in conflict with himself (*the intrapersonal conflict*) (Rahim, 2010: 16).

From this view, it can be concluded that conflict is a conflict between two or more parties, because there are gaps in access of individuals and community groups to get the means to fulfill their basic needs of life; interaction between individuals or between groups that have different orientations, values and interests and injustice and inequality are structural and systemic.

Conflict theory in sociology and anthropology seeks to understand it from the point of view of social science. Conflict theory considers social change not to occur through a process of adjusting values that bring change, but occurs due to the existence of conflict so that there are compromises that are different from the original conditions. This conflict theory was born as the antithesis of functional structural theory looking at the importance of community order. This theory views society in a static condition or rather moves in a state of equilibrium, then conflict theory is the opposite. Adherents to functional structural theory see members of society as informally bound by general values, norms and morality, so conflict theory assesses that the order of society is only due to pressure or force from above, the people in power (Ritzer, 1985: 30-31).

According to Karl Mark (1818-1883) assessing conflict is based on the ownership of production facilities as the main element of class separation. He saw the existence of capitalism with class division, such as: capital owners (*bourgeoisie*) and the poor working class (*proletariat*)

(Bottomore, 1979: 34). This class conflict, Marx gave birth to tensions that lead to conflict. Max Weber (1864-1920) differs from Marx's conception of economic determinism. Weber proposed individual action theory divided: *zweckrational* (effective action), and *wertrational* (traditional action). *Zwrrational* relates to *means* and *ends*, namely(*and sends*) are achieved by using tools or means (*means*), precise calculations and mathematical characteristics. *Wertrational* is an act of value whose orientation of action is not based on tools or methods, but on values or morality for example. Weber's theory is called the microanalysis theory because it departs with individual actions (Santoso dan Budianti, a.n : 2.13).

Weber's thinking on Ralf Dahrendorf (1929-2009) adapted class theory and class conflict. The essence of dialectical conflict theory contains that social change does not occur through the process of adjusting values that bring change. Clifford Geertz (1926-2006) assessed political conflict due to the existence of primordialism bonds mixing between political loyalty and primordial loyalty. Group solidarity influences developing political conflict. Primordial bonds give birth to primordial sentiment and loyalty. A primordial bond can form primordial sentiments and loyalties that produce strong solidarity between groups with fanaticism (loyalty) that strengthens integration. This facilitates conflict (Geertz, 1993: 2.16).

The existence of conflict gave birth to the creativity of people like Lewis A. Coser (1913-2003) to bring up a *safety valve* as a way out that eased hostility. Rescue valve is a mechanism used to defend groups from possible social conflicts (Coser, 1957). While Simon Fisher, et. al. in identity theory assume that conflict occurs due to the presence of a threatened identity, which is rooted in the loss of something or an unresolved past suffering (Fisher, 2000: 8).

The conflict perspective causes the formation of society from values and norms. Weber began his sociological conception of action but he himself made an analysis of society. Marx states that the class is economic determinism, while Weber states that the sociological concept of the class is broader and more theoretically acceptable. In contrast to Geertz building primordial theory as an adhesive and social integration, Dahrendorf resembles the dialectical theory of power and authority and Coser sees the importance of strengthening identity.

Local wisdom in Law No. 32/2009 concerning protection and management of the environment, Chapter I Article 1 point 30 that: "the noble values that apply in the order of life of the community to protect and manage the environment sustainably".

The value of local wisdom and culture is transmitted and passed down from generation to generation through oral, *folklore*, advice, advice and others.

III. RESULTS OF RESEARCH AND DISCUSSION

The Bima Community which is homogeneous is often a conflict. Conflict occurs as a communication process to find the right relationship pattern. Social conflicts that occur as a phenomenon of change in finding a way of peace, harmony, harmony, balance and harmony avoid conflict. According to Rehan Mulyadin (Mulyadin, 2018), "Conflicts in the districts and cities of Bima are difficult to understand from the perspective of homogeneity, because conflict communities have the same social identity; (1) is Muslim. (2) with the same ethnic and dialect background in the Bima language. (3) farming communities that live from agricultural rice fields and are close together. The difference is only administrative government, namely the village or *kelurahan*. This differentiating factor is relatively small which is the main factor triggering *latent* conflict to open conflict.

In Bima city and district have local wisdom in the form of advice, expressions and culture in managing conflict. Bima City has a Mediation Forum SAMAKAI (SArangge KasaMA Kai WekI) and Kabupaten Bima there is Rembug Desa. *Sarangge* is a long rectangular seat made of bamboo to sit back while discussing issues related to religion, social, customs, politics, economy and others. This philosophy resembles "*mbolo ro dampa*" (deliberation and consensus) to formulate, equalize and harmonize ideas and thoughts. Whereas the *village committee* as a forum for discussion, deliberation and / or agreement to solve problems that have the potential for open conflict (Putri, 2017).

Bima's social conflict can be traced from the historical roots of the past, such as: *First*, the events of *Lewa* (war) Ngali Belo, Dena Sila, and Kala Donggo in 1908-1910. This event was a form of popular resistance to Dutch colonial arrogance and arbitrariness supported by Bima sultan collecting tribute / tax to the people. *Secondly*, a *Lewa* resident of Ngali and a resident of Renda (1999-2001), was accompanied by the arrogance of the youth of the two village thugs. The root of the problem stems from the birth of students, between youths so that "old revenge" appears. *Third*, the existence of *ndempa ndiha* (empty hand shot fighting) which was banned in the 1980s, is now stretching again (2018), especially in Ngali village. This cultural reincarnation is indeed not all villages that are traditionalized. *Fourth*, the stigma of the "Red Zone" or conflict area of Kabupaten Bima should ideally diminish with Bima's vision friendly (Religious, Safe, Prosperous, Trustworthy and Reliable) to make Bima a civilized person. The fact is that conflict and escalation of conflict continue to occur, despite the recent decline (Putri, 2017).

The tree of Bima's social conflict according to Simon Fisher is seen from the core problems, effects and causes. *First*, the core problem. The trigger for the Bima conflict originated from a trivial problem, such as: student fights, youth fights, motorcycle theft, circulation of narcotics, psychotropic drugs and other addictive substances (NAPZA), land disputes, minimal roles of formal and non-formal leaders and law enforcement that has not been maximized. *Second*, Securities. The effects include: (a) torture, murder and burning of 92 houses in Godo Dadi Bou sub-village, Woha District. The cause was the murder of someone suspected of being a witch doctor from the Samili people who lived in Godo. This case caused the anger of the Samili people towards Godo residents. The settlement process can intensify the process of dialogue and hospitality between the village head, community leaders, traditional leaders, teacher masters and youth. The same is true of conflicts between villagers: Ngali vs Renda, Ngali vs Lido, Lace vs Cenggu, Laju vs. Tolo Uwi, Risa vs. Dadi Bou, Rupe vs Rompo, and others. (b) the road blockade (Thursday, October 4, 2018) and road blockade by the southern tip of the red onion farmers of Ngali Village (Saturday, October 6, 2018). Their demands that the government increase the price of shallots. (c) Destruction of public facilities and other violence often results from the inability of security forces, government, religious leaders, community leaders and youth to resolve problems. *Third*, the causes: weak law enforcement, collapse of local wisdom, non-functioning social institutions, lack of involvement of religious leaders (master teachers), lack of functioning of traditional institutions, religious institutions and educational institutions.

Social conflict occurs due to the collapse of local wisdom, as Ridwan and ARH said that (Ridwan and ARH, 2018):

"Bima's horizontal conflict occurred because of the collapse of local wisdom. "Mandatory" local wisdom is internalized in the structure and attitude of life. Local wisdom becomes the glue or mediator of the Bima conflict. Religious leaders, community leaders, youth and the government are very decisive about reconciliation and conflict resolution. "

Village elites in fact have not functioned optimally communicating the value of local wisdom that must be turned on through government and non-government institutions. Initiate conflict resolution through a peace agreement at the border of the two villages or at the village meeting hall by presenting conflicting parties, community leaders, religious leaders, youth leaders and security forces. The case of the conflict between the villagers of Ngali and the residents of Renda village, according to the Indigenous Chair of Lace Iye stated that (Iye, 2018):

"The conflict was created by a group of young people (thugs), then the village head was carried away. They heated

up the situation. Pemuda Renda said: let's go to the Ngali border, the Ngali people have started to enter at the end of the village, otherwise the Ngali youth is also like that. This is the process of fighting sheep. The conflict process is long, village elites are looking for ways to resolve so that there will be no more conflict. All united village elites agreed that the conflict be resolved. The peace agreement was signed. One of the dictums of the agreement: "What is not wrong is not being punished". Example: the people of Ngali who sell in Renda, the people who are hit by the sale are seized, on the contrary the residents of Renda who are trading in Ngali are treated equally. They don't know the problem. It means punishing people who are not wrong. ”

The same was done by the elites of the villages of Samili and Dadi Bou or Risa and the villages of Dadi Bou, Woha District and Tolo Uwi and Laju. The peace agreement is demanded by local wisdom for example embracing and greeting mediated by traditional leaders, religious leaders and security forces. After the peace agreement, the parties fighting to pray in congregation and community service to

repair the mosque as a form of conflict reconciliation by disbursing a tense atmosphere.

Bima's vision is FRIENDLY (friendly, trustworthy, stable, safe and reliable) This alone is not enough to inspire the people so that it is still considered a "red zone" or a conflict area. The people are polite, religious, peaceful, sometimes "rude" and "hard". Deviant behavior, such as: corruption, weak law enforcement, drug trafficking, free sex, inter-village conflict, and others often occur as a sign of changing society. As a regional son who migrated, as an "outsider" (*the "others"*), the author considered the Bima community to be materialist, individualist, hedonic, rude, leading to "sadistic". Muslim Hamzah said "Bima has gone bankrupt"(Hamzah, 1999: 14-18).

The root problem of social conflict results from: (1) the dialogue process does not work, (2) community complaints are not heard by policymakers, and (3) injustice or partiality occurs. In the context of the Bima conflict it is divided into three zones.

| DESCRIPTION | Secure | Sensitive Conflict | Conflict Areas |
|-----------------|--|---|---|
| District of | Wawo, Lambitu, and Langgudu | Sape, Ambalawi, Madapangga, Wera, Langgudu, Lambu, Donggo, Soromandi | Belo, WOHA, Pali-belo, Monta, Parado, Sila, Bolo. |
| Conflict | Resolution between individuals will not be included in the group, the individual himself is solved by himself. Immediate completion of the | conflict between individuals will not enter the group, the individual will be resolved himself. Completion must be completed as soon as possible. | Group conflicts, communities, families, theft quickly spread. The Government participates in completing the |
| Role of leaders | institutional religion, society, youth and adat are very strong. | Ulama, youth, police, customary institutions and religious institutions are needed. | Ulama, youth, police, customary institutions, religious institutions and others are needed |

Table 1:- Type Zone of Conflict Bima NTB

Source: Results of interviews with a number of informants, among others, with Shah BASE, TS and study documentation during data collection (Syah, Base, TS, 2018)

The characteristics of Bima's social tensions and conflicts can be seen from: (1) Potential conflicts: student fights, youth fights, unemployment, drug trafficking, law enforcement and agrarian disputes; (2) The nature of conflicts that occur is dominant horizontal conflicts, although vertical conflicts also exist but are very minimal; (3) Mass involvement: community members, youth (thugs); (4) Types of conflicts: mass fights and anarchist actions; (5) Conflict equipment: semi-organic weapons, assembled weapons (bullets from hard-banging marbles, if hit by targets are also tolerable) (TS, 2018), while there is recognition of informants (warriors) that the bullets are organic bullets which are sold at limited prices for 4 -5 million per-box, *mortal* (arrow), and stone. (6) Place of conflict: the middle of the rice fields border to two villages, and the highway. (7) Assumption: social conflict will occur if the trigger factors are utilized by some community elites who are less concerned about the existing problems.

The characteristics of the Bima social conflict do not involve SARA sentiments (ethnic groups, religions, races, certain ethnicities) such as: Poso, Maluku, West Kalimantan, East Java. Bima's conflict is small scale and the type of horizontal conflict is the community with the community.

IV. LOCAL WISDOM CONFLICT RECONSTRUCTION

Efforts to reconcile Bima's social conflict involve local wisdom, such as: *maja labo dahu* (shame and fear), the expression *kalembo ade* (patience, expose your chest) and the tradition of *ndempa ndihafistful* (fist). In addition, the involvement of institutions: religion, adat and education, government and non-government and the involvement of elites and leaders is very important. Its local wisdom has proven its resilience because it is able to withstand external

culture, is able to accommodate elements of external culture, is able to integrate external cultural elements into indigenous cultures, and is able to control cultural developments.

Local wisdom as a strategy for community life to maintain harmony and peace among others. When someone faces a problem, it is always discussed through dialogue and hospitality that is internalized through "*doho mbolo weki*". Through *mbolo weki* can communicate and build harmonious relationships with "spirit" to maintain regional security stability so that social conflicts do not arise (Tarunawan and Azis, 2018). The value of Bima's local wisdom serves as an adhesive for social solidarity, safety measures and encouragement of togetherness.

A. Kalembo Ade

Kalembo is (patient and expanse chest), "magic word" in the people of *Mbojo* (Bima, Dompu and part of the western part of Maumere). This expression is used to ease conflict (Zoelva, 2018: iv). *Kalembo ade* is an expression that has many meanings (*multi meaning*), when, why, to whom, in any situation, depending on the context of its use. The phrase "*kalembo ade*" context means broad. For example, the phrase *kalembo ade* is used to resolve conflicts or people who are angry like: *lembo ade lenga doho, ai jana ncao ro ncaja maja ja ade ta dou ndi kompo ro mporo de* (expose your friend's chest, do not fight, shame on people in this village). Even when someone is angry, then someone who is considered older or a close friend can approach and embrace him while *saruna kontuna* (rubbing and groping his back) while saying *kalembo ade*.

Bima community has high mobility with the tradition of migrating. *Kalembo ade* represents an ideology, perspective, ideas, ideas, a group of people as a guide to behavior. One of the violence was caused by speeches of hatred. Speech that corners, insults, demeans the dignity and dignity of other groups. According to Scott (1985) in Muhammad Sahrain states that violence is a routine choice based on daily life of farmers in dealing with repressive structures that work in their daily lives. In plain view the violence that often occurs is physical violence and symbolic violence (Sahrain, a.n).

The fact is that the conflict can beby *defendedcalling the kalembo ade* (soft language) . *Kalembo ademinority* offers the concept of humanization of language, humans are not seen from minor age, ethical, minor piety but still valued and respected. Local wisdom in *kalembo ade* is the value of humanity by elevating degrees and maintaining dignity. *Kalembo* is a tool that regulates naturally which is born from the collective awareness of each speaker and opponent. This expression is not just a sign of identity, but contributes to reducing violence. This method is a model for resolving the conflict in the Bima community, "*sarere contu, kalemba is an / lenga / defendant you want guardian de wati ndi raka ta* (groping his back, saying: patient child / friend / brother don't

fight no more you got). The essence of the word *Kalembo Ade* is very large and multi-meaning.

B. Culture Maja Labo Dahu

The "*philosophymaja labo dahu*", the first time July 6, 1640. The ideas have been deeply rooted in Islamic values related to the doctrine of monotheism and the creed of its adherents. The social meaning of ideas *maja labo dahu's* lies in its power to encourage residents to *Mbojo* carry out constructive activities while sticking to Islamic values (Jurdi, 2007: 216-217). The value of *maja labo dahu* comes from the Qur'an and al-Hadith, the 1945 Constitution and the Pancasila (Indonesian nation). This philosophy as a *way of lifelife* as well as references and guidelines, adhesives to communal horizontal social conflicts. This philosophy has "supernatural powers" and becomes a means of control in acting, speaking and dressing. In government politics, *Maja labo dahu* contains high cultural values.

According to Raba Manggaukang in Mastorat the value of this philosophy as an attitude of courage to sacrifice, and the spirit of service for the sake of nation and state, the obligation of the ruler to prioritize the interests of the people over personal or group interests (Mastorat, 2016: 103-106). Implement *maja* if: (1) do not carry out God's commands; (2) doing wrong with others, and (3) committing violations of God's rules and national rules. other hand, *Dahu, on the* if: (1) abandons God's commandments, (2) makes mistakes with others, and (3) acts in violation of religious and national laws. According to Ismail stated that (Ismail, 1997: 4-5):

"*Maja labo dahu*" contains negative meanings for the development and personality of the community. The community will be afflicted by "inferiority, laziness, resignation and cowardice". Even though "*maja*" and "*dahu*" have more than one meaning (*homonym*), besides being negative, they also have a positive connotation for the soul, personality and attitude of the community. "*Maja labo dahu*" is "*fu'u mori ro woko* (pole or life guide) of the *Mbojo* community".

Normally this philosophy serves to foster and enhance faith and piety. *Maja labo dahu* as a heritage as well as a shield to realize happiness and safety in the life of the afterlife. The process of reconciling Bima conflict is carried out in several stages. In the case of a conflict between Ngali and Renda villages, for example: (1) Achieved a peace agreement through deliberation and consensus to uphold the cultural values of *Maja Labo dahu*. (2) conflict resolution based on the chronology of events, conflict ends automatically when the results of a balanced conflict, and pressure from the police, this tends to be temporary. (3) peacekeeping with acts of reconciliation from the Belo sub-district government and the Bima area. The process of conflict resolution with the custom of *mbolo ro dampu* accompanied by the approach of the cultural wisdom of local *maja labo dahu* was followed by sanctions for violators. The

legal approach of the police is fair and equitable. Inter-village conflicts are motivated by the communal nature of revenge due to the dignity (*superior*) of the village which is disturbed by the actions of other villagers (*Inferior*) who are considered to violate the values, norms and ethics prevailing in the conflict village. Safety valve(*safetyvalve*) Coser concept of culture and the judiciary it self (Arihan, 2018). The community cooperates with the village elite and traditional leaders, religious leaders and the government to handle, manage and resolve conflicts.

While Ali and Hasnun said Labo that the function of *majadahu isas* follows (Ali and Hasnun, 10-28) : (a) Positive self motivation and leaving negative ones (b) Self evaluation (c) Building a clear vision and mission of life (d) Changing thoughts / actions negative becomes positive (e) Save yourself from moral depravity. (d) Purify the heart with *lamba angi* (silaturrahmi).

C. Ndempa Ndiha

In 2018 years the reincarnation of the tradition "*Ndempa ndiha*", was greeted with excitement like a long-awaited "guest". On 11/11/2017, the author wrote on his account Facebook "*Memories of the Past as Living Back*", the contents: "... the memory of the generation is aware of the heroic attitude of the past generation. Not that the generation is only proud of its ancestors in the past. This ritual seems to be a routine and body warm up after the harvest season which is tired after working hard since the planting season". The longing, answered to see the *download* video of "*Ndempa Ndiha*" by Arkha Sandy wrote: "Here We Are". This is the tradition / culture of our ancestors that we have inherited until now. The tradition that almost disappeared a few years ago is now gradually emerging on the surface" (Sandy, 2018). Submissions of descriptions and videos containing "*bad luck*" children and teens invited varied comments. Pros and cons, in the middle of the "*euphoria*". The Ngali people look at the fact that a tradition must be preserved. Outsiders Ngali considers this tradition a violence that is not worth preserving. In the context of religion (Islam) mutual harm is prohibited.

Marwan Saridjo wrote, the provisions that must be fulfilled by both parties during the *earthquake*, among others: (1) Harvesting is done; (2) All male, young, old residents may participate in the earthquake; (3) Women and children watching should not be disturbed. Even men who do not participate in *earthquake* (just watching) should not be disturbed; (4) participants *Earthquake* may not carry weapons of any kind. (5) If someone dies at the time of the *earthquake* the family cannot sue "(Saridjo, 2012: 9).

The tradition of *earthquake* sounds negative, but it is actually 'positive' because it functions as a community gathering forum. In the past, *Ndempa* had become a ritual of physical "routine" body warmers after the harvest season (September-November). Hand-held fist fights took place in

the rice fields to be a spectacle of "free" citizens. The transition of *Ndempa* to a conflict indicates the erosion of local wisdom and the failure of educational institutions to educate and transfer value to the younger generation. Local wisdom is a *social capital* that sustains community-based togetherness. The tradition *Ndempa* can be used as an attraction or entertainment and may even become a *tourist destination* rural. *ndiha Ndempa* Thisdo the afternoon until the evening azan. When you hear the sunset call to prayer, it usually disbanded. Public entertainment, which has been banned since the 1980s, has now become a pleasant free spectacle. In the context of this kinship the tradition *Ndempa* became a kind of people's party.

V. CONCLUSION

Reconciliation research on the resolution of the Bima conflict refers to permanent social interactions as well as the daily social activities of village people. The form of handling Bima conflict is based on local wisdom, which is carried out by internalizing: (1) The value of *Lembo* in daily life to resolve conflicts; (2) *Mbolo ro dampa* with the cultural wisdom approach of the local *labo dahu*; (3) "reincarnation" of the tradition *Ndempa Ndiha* as an adhesive and mediator of conflict. In the form of culture and the Bima community, the local value system wants life: "*mantika ro sana mori in the world ro akhera*" - beautiful and happy life in the world and the hereafter. The ideals of the Bima people are: (1) *running in uma ro salaja*- crowded in the environment in the household; (2) *we are traveling in kampo ro mporo*- happy living in a courtyard environment; and (3) *running insense fundslivingthroughout* the country). Prevention, settlement, handling conflicts that are integrated and holistic with the value of local wisdom, cultural values and religious values applied in people's lives are very important.

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