

Local Function of Java Community Culture in Conflict Settlement and Social Violence Between Pencak Silat Colleges in Madiun

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Abstract

This research was motivated by a conflict between pencak silat colleges in Madiun district, which until now has not been resolved completely and permanently. Even this conflict has invited the attention of the leadership of the Regional Leadership Council (MUSPIDA) of Madiun district and East Java Regional Police (POLDA) to field members in anticipation of conflict during the big day such as the Pencak Silat College of the Brothers Setia Hati Terate (SH. Terate) and the university pencak silat The Faithful Brotherhood of Tunas Muda Winongo (SH. Winongo), namely 'Suro Agung' because it has led to the potential for social unrest and inconvenience to society in general. For this reason, the aim of the study is to help the local government of Madiun Regency in creating social harmony or harmony and social security, namely the availability of a model / approach to reconciliation in handling conflicts between pencak silat colleges in Madiun district. The model / approach referred to, through the development of local values of Javanese culture in the East Java province. In addition, this study is targeted to produce a model of social harmony in the perspective of Javanese local wisdom for handling conflict and social violence. This research is multi-year 2 (two) years, with planned activities carried out including: the first year will be studied; (1) Identification of the factors that caused the conflict of pencak silat colleges in Madiun, (2) Assessing the effectiveness of conflict handling of pencak silat colleges in Madiun, and (3) Assessing the relationship between factors of conflict between martial arts colleges and the effectiveness of conflict resolution martial arts college. While the second year, will be examined; (1) Identification of forms of social violence, (2) Assessing the relationship between conflict factors in pencak silat colleges and other forms of social violence, (3) Assessing the relationship between the effectiveness of conflict management in pencak silat and social violence, (4) Designing models / reconciliation approach in handling pencak silat college conflicts and social violence. The location / object of his research was in Madiun district, East Java province because it was the center of the two pencak silat colleges, both pencak silat colleges, the Brotherhood of Faithful Heart Terate (SH. Terate) and the Faithful Brotherhood of Tunas Muda Winongo (SH. Winongo). Sampling uses the "Purposive Sampling" technique, that is, respondents are intentionally determined with the consideration that the respondents selected know and understand the focus of the study. Subjects who were respondents, included: Regional Leadership Consultation (MUSPIDA), Madiun district, administrators and members of the pencak silat college, and the community. While the determination of respondents is based on the technique of "Snowball Sampling". Data collection techniques used; a) direct observation at the research site; b) interview; c) questionnaire; and d) documentation. Whereas to test the validity of the data using triangulation of data sources. Processing and analysis of data is done qualitatively by using "interactive analysis model", is an analysis carried out in the form of interaction on three components, namely data reduction, data presentation, and drawing conclusions or verification.

Keywords: Pencak silat college, social harmony, conflict, and local culture.

DOI: 10.7176/RHSS/9-14-08

Publication date: July 31st 2019

INTRUCTION.

Based on the Strategic Plan of Merdeka Madiun University, that until 2020 is a stage in finding strategic steps produced in the form of models or policies related to the social sector to contribute ideas for the progress of the Madiun district government and its surroundings for efforts to overcome social problems that are currently being facing it. This research focused on efforts to realize social harmonization in the handling of pencak silat college conflicts and social violence through the local wisdom of Javanese culture. The conflict between pencak silat colleges in Madiun district has caused social unrest, and has even led to social violence. The conflict between the two pencak silat colleges, namely between the Persaudaraan Setia Hati Terate (SH. Terate) and the Brotherhood of Loyal Hearts Tunas Muda Winongo (SH. Winongo) has been going on for a long time, and has yet to be resolved completely. Conflict is caused by differences in ideas and interests that result in collisions, namely the mutual desire to seize power and authority in the community.

Conflicts between martial arts schools that occur in the Madiun region are due to the interests of each group through ways of showing physical influence and strength in the community. In this situation, each group feels the threat from one group to another through efforts to show its existence in social life. The conflict that occurs between pencak silat colleges, if it is not attempted to solve it, it is possible to develop into a form of social violence and cause a threat to the comfort of social life. Robert Audi, argues that violence is an attack or physical

abuse of a person, or an attack, destruction, destruction that is very violent, violent, cruel and violent towards property or something that could potentially be owned by someone (Setiadi and Kolip, 2010: 358).

Therefore in this study the emphasis is on examining and examining deeply and comprehensively on several aspects of the problem, namely: (1). Identifying the factors that led to conflicts between pencak silat colleges in the Madiun region and their relation to the effectiveness of handling the conflict of pencak silat colleges so far. (2). Designing a reconciliation approach in handling pencak silat college conflicts and social violence. (3). Designing a model of social harmony in the perspective of the local wisdom of Javanese culture for handling conflict and social violence.

LITERATURE REVIEW

Studies that are concerned with bureaucratic involvement in the political process have been carried out with a number of cases occurring in the regions. Some researchers who have conducted studies include: Soebijantoro, Abraham Nurcahyo, and Yudi Hartono, title: Reconciliation of Conflicts between Pencak Silat Universities in Madiun (Sociological Historical Studies), concluding that; The difference in views reflects the internal dynamics of the university which are still within the reasonable limits. The conflict between pencak silat colleges in Madiun district has arrived at the latency phase where the differences that exist cannot be accepted. Reconciliation with cultural approaches is important and the security approach is being reduced. The arena of integration such as the Tradition Pencak Art Festival can be empowered as a media of reconciliation with a cultural approach. Through the media, cultural reconciliation can be a more promising choice. This cultural approach is first carried out by transformation of consciousness through forgiveness of the past to renew relations. Cultural reconciliation is an effort of reconciliation by empowering local and social cultural elements to create a dialogical and harmonious atmosphere through ways of proexistence that manifest into real actions and actions in various life events, (Source: dok.tips ›Documents, accessed May 10, 2016). Rindra Sulistiyono, title: Community Perception of conflict between Pencak Silat College in Madiun district (Case Study Regarding Conflict involving Persons from Pencak Silat College of Faithful Brotherhood of Terate and Loyal Heart of Tunas Muda Winongo Brotherhood in Madiun District in 2013), with conclusions: that the conflict involving persons from the Pencak Silat College of Faithful Brotherhood of Terate and the Faithful Brotherhood of Tunas Muda Winongo in Madiun district gave rise to diverse perceptions from the community. The antagonistic situation is still strongly felt in society at the lower level, especially when the respective agenda of the pencak silat college in Suro arrived. Feelings of anxiety, and discomfort are still felt by the community as a result of the conflict. Lack of complete information obtained by the community raises prejudices (ignorance) that bear fruit of question marks, rumors and suspicion, so that labeling of groups that often undergo conflict has not completely disappeared. Weak community control is an obstacle for officials in investigating the problems of the conflict. The sharing of public perceptions is caused by communication factors that have not been aligned. Following up on this, the martial arts authorities, the government and the security forces have tried to make efforts to foster, pledge, coordinate, secure, and then form the Pencak Silat Association and propose rebranding the district to "Madiun Kampung Pesilat" (Source: [muhfaishalf.blogspot.com / .../melacak-akar-konflik-antar-perguruan.htm](http://muhfaishalf.blogspot.com/.../melacak-akar-konflik-antar-perguruan.htm), accessed on May 10, 2016). Yohanes Kartika Herdiyanto and Kwartarini Wahyu Yuniarti, title: Culture and Peace: Harmony in local wisdom culture Javanese society faces changes after the earthquake, with the conclusion: The earthquake that occurred in DIY and Central Java on May 27, 2006 had a tremendous impact on the physical aspects and individual psychological, social, and various material tangible damages. One of the important findings of this research is that the local wisdom of Javanese culture is still held firmly in the face of various changes after the earthquake. The various changes that occur can threaten the harmony of life that has been upheld by the Javanese people. Various conflicts such as conflicts caused by the distribution of aid that was felt to be unfair and the occurrence of corrupt practices by individual hamlet officials were passively addressed by citizens. This passive attitude shows that for Javanese people maintaining social harmony is a more important goal than demanding their rights that have been violated. Based on these thoughts, this study aims to provide a complete picture of the psychological side of individual efforts in dealing with changes triggered by earthquakes by using local wisdom that leads to harmony in community life. ([journal.uad.ac.id/ index.php / HUMANITAS / article / download / 348 / pdf_2](http://journal.uad.ac.id/index.php/HUMANITAS/article/download/348/pdf_2), accessed June 23, 2016).

Some such studies show that the tendency for conflict between pencak silat colleges in the Madiun region has reached a latency phase, which must be resolved immediately, because it is indicated that it can lead to a form of violence that disrupts social life. For this reason, it is necessary to study an effective approach through Javanese culture as a local wisdom that has long been guided, takes place, and has developed into the basis of social life in general. Academically, social conflict is a symptom that occurs in social life, meaning that conflict cannot be avoided and will be present in every space and time. The emergence of social conflict is caused by differences in ideas and / or interests of both individuals and groups, and there are social conflicts that can be resolved and there are also social conflicts that cannot be resolved, which can lead to some acts of violence.

Conflict is a term derived from Latin, namely the word "con" which means together, and "fligere" which

means collision or collision. That is, that conflict is an event of conflict of interest, difference, and so forth. According to Soerjono Soekanto (1993), conflict is a social process whereby people per person or group of people try to fulfill its objectives by opposing the opposing party accompanied by the threat of the use of violence or violence itself. Conflict does not only take place to maintain its existence, but also to destroy the existence of other people or groups that are considered as competitors or opponents. Furthermore, Setiyadi and Kolip (2010: 348) hold that in simple terms, conflict can be interpreted as a dispute or dispute between two or more powers, either individually or in groups where each party has the desire to overthrow or eliminate or defeat or set aside. Thus, social conflict involves people or groups who try to achieve their goals and interests by threatening the use of violence or violence.

The conflict between pencak silat colleges in the Madiun region, was also triggered by the struggle for power and influence in the community. On the one hand, there was found a pencak silat college that sought to gain power and influence in the midst of the community, meanwhile, pencak silat colleges that had influence within the community felt a threat by other groups of martial arts colleges, through the movements carried out. In an effort to fight for influence and power in society, often groups of martial arts colleges attack other groups of pencak silat colleges to demonstrate their existence. Sociologists, in this case, hold that the root of the emergence of conflict is the existence of social relations, economics, politics whose roots are the struggle over sources of ownership, social status, and power, whose numbers are very limited with uneven distribution in the community (Setiyadi and Kolip, 2010: 360).

The problem in these circumstances is how social conflicts that occur can be resolved and do not lead to social violence due to disruption of the security and comfort of the life of the community in general. Violent behavior, beginning with the behavior of individuals and / or groups, where individual factors are caused by the presence of an aggressive character or personality that is carried out both spontaneously and consciously planned, alone or together. Violence is a term etymologically derived from the Latin "vis" which means strength, greatness, awesomeness, and violence and "latus" which means to carry. The term "vislatus" means to bring strength, greatness, awesomeness, and violence (Setiyadi and Kolip, 2010: 358). Violence that often occurs in social life is actually carried out by certain individuals, but ultimately can influence other parties to do the same. Whereas group factors are caused by individuals in the group always prioritizing their identity in social interaction, so that conflicts between group identities are possible which can lead to social violence. Furthermore Robert Audi, defines violence as an attack or physical abuse of someone or attacks, destruction, destruction that is very hard, rude, cruel and vicious against property or something that could potentially be owned by someone (Setiyadi and Kolip, 2010: 358).

Violence is more of a physical destruction, and it is not uncommon in social reality to cause death or the disappearance of another person's life. Furthermore, in the conclusions of Setiyadi and Kolip (2010: 358-359) there are two indications of understanding violence, as follows. (1). Violence in the narrow sense refers to actions in the form of an attack, destruction, destruction of one's (physical) self or property or something that potentially belongs to someone else. Thus violence refers to physical actions that are personal, meaning that they refer to certain people or groups that are intentional, direct, and actual. (2). Violence in the broadest sense, refers to physical actions or psychological actions, carried out by a person or group of people either intentionally or unintentionally, directly or indirectly, personally or structurally. Structural violence is defined as violence that occurs within social structures, such as oppression carried out by an authoritarian state, a system that makes social life unfair, and so on.

In general, social conflict in people's lives cannot be separated, meaning that social conflict cannot be avoided, which becomes a problem of how to manage social conflict so that it does not lead to forms of social violence. In Dahrendorf's view, conflict cannot be resolved, meaning that the conflict will be a conflict between thesis and antithesis which will produce synthesis, but in turn this synthesis will be a return thesis that confronts the antithesis so that a new synthesis mechanism in the form of reconciliation will emerge. Setiyadi and Kolip, 2010: 386).

RESEARCH METHODS

Sampling uses the "Purposive Sampling" technique, ie sampling or respondent intentionally determined by considering that the sample or respondents selected understand and know from the focus of the study. Subjects who were respondents included: Regional Leadership Consultation (MUSPIDA) of Madiun district, administrators and members of the martial arts college, and community members. While the determination of respondents is based on the technique of "Snowball Sampling". According to Sugiyono (2002: 63), Snowball sampling is a technique for determining samples that are initially small in number, then this sample is asked to choose his friends as the next sample.

Data collection techniques used in this study were interviews (interviews), observation (observation), questionnaire (questionnaire), and documentation (documentation). While to test the validity of the data is to use Triangulation of data sources. As for the method of data analysis use interactive models. According to Matthew

B. Miles and Michael Huberman in Moleong (2000), explained that: in carrying out the analysis process the main components that need to be considered after data collection are: (a). Data reduction, namely the process of selecting, simplifying, abstracting and transforming crude data from written records in the field until the final complete report is arranged. (b). Presentation of data, namely a set of information arranged in order to give the possibility of drawing conclusions. In presenting this data, it is done after reducing the data to be used as report material. (c). Draw conclusions or verification, namely in the form of essence of the presentation of data which is the result of the analysis carried out in the study.

These three components constitute a unified and interrelated whole, the analytical model used in this study is "Interaction Analysis", meaning that this analysis is carried out in the form of interactions with the three components.

RESULTS AND DISCUSSION

General description of conflict; factors and consequences

Social conflict is not a monopoly between individuals or between groups within a particular society, but conflict has become an ownership and is important choices to set. It is true, that such a situation is always the biggest cause for the emergence of risk if it really happens in the wider community, because the parties who have chosen conflict as a language or method and tool in an effort to realize the complex will of each, then the environment in which they live and develop experiences changes that are uncomfortable or not encouraging.

The situation in question is not a special calculation and consideration, which has caused an uproar that was previously not expected. The discomfort or unhappiness received by the community, is not a goal for those who choose conflict as a way of showing someone's existence to someone else or between groups. It should be known and acknowledged, that consciously or unconsciously and intentionally or unintentionally, conflicts always exist within the community, either simply or massively, so that the factors that cause this conflict must be controlled. Then, regarding the factors that cause social conflict in society, it must be known and sought to be controlled by the social environment of the community, so that the possibility of conflict can be minimized.

From that fact, questions arise, namely; what factors can lead to social conflict in society? How do these factors proceed as a cause of social conflict? To provide answers to these questions, more in-depth studies are needed about the complex will of people per person and groups who live and live in the community. Answers that can be revealed include; First, every individual human is very aware that personal abilities are very limited, but humans are faced with goals that are not limited or have complex wills (desires, hopes, ideals, dreams, demands, needs, interests, etc. that similar). However, each individual human being is also faced with a situation of competing, competing, competing, and other challenges that cannot be avoided, so that with all abilities

Research Data Analysis

Social conflict in society really does not need to happen, especially increasing toward social violence, that when violence is an attack or physical abuse by someone against someone else, or an attack, destruction, destruction that is very hard, rude, cruel and vicious against the property or something that could potentially belong to someone. It is a very detrimental action for all parties, both those involved in the conflict and other parties who are not involved, as victims. This also applies to groups that are gathered in the community, given that the risks that must be borne are very large where conflicts that occur between groups involving large numbers of individuals can lead to social violence, and cannot be controlled by anyone in the group. each of the residents affected by the risk of social violence.

Conflict of interest caused by the clash of two different interests, where one party wants to seize power and authority in the community, on the other hand there are groups that try to maintain and develop the power and authority that is already in their hands. One effort to reduce the likelihood of the conflict in question was through deploying police personnel in anticipation of a conflict during the moment of the "Suro Agung" day for the two pencak silat colleges (SH. Terate and SH. Winongo), because the conflict had led to potential the emergence of social unrest and discomfort for society in general.

However, defeat and / or victory in a race or competition, is a fact that is attached to anyone involved in it as a result, where it is the result of competition that cannot be avoided by people per person or group such as martial arts colleges. This situation provides benefits for each pencak silat college to develop and creates security and comfort for the community in carrying out daily living activities. Competition that develops into a conflict between pencak silat colleges, cannot be erased but can be narrowed through the study of the causes, so that the possibility of incidents of social violence often shown by pencak silat colleges can be taken into account.

According to the study of Javanese local culture and following the principles that have become 'ugeman' (guideline) for generations, it states that 'gendro' (clash - conflict) is a result of differences in interests which are sharply opposed and have no approach for efforts to alleviate opposition to these differences, by the parties involved. Such conflicts can lead to social violence because each party seeks to dissect the obstacles and impasse faced in order to show their respective strengths, both directly facing each other with physical strength and

indirectly with attacks, destruction of the rights of competitors.

As a result, the conflict that occurs sharply develops into a conflict with all the risks that accompany it so that the parties involved face obstacles and impasse in carrying out various activities. The loss was not only suffered by residents of the surrounding community who were not involved in the conflict, but also suffered by the parties involved in social violence which they deliberately created because of the obstacles and deadlocks caused by the conflict. Such methods, can certainly bring a wider risk, namely the disruption of the security and comfort of the surrounding community, so that the resulting losses become very large in the form of psychological and physical losses.

Competition in a fair and obedient manner, is a principle that certainly can be known and realized by each pencak silat college based on promises and vows for the loyalty of each member of the college, as well as in competitions or competitions for the existence of martial arts colleges. This means that the existence of a pencak silat college, in an effort to be known and developed in the community is a struggle by every college through competitions and competitions that take place in a fair and obedient manner, and of course pay attention to the security and comfort of the environment where pencak silat colleges are located. If such awareness can be carried out by every pencak silat college, it can be expected that the realization can be ensured that the community members can provide useful support and value for the existence of martial arts colleges in their environment.

Javanese people tend to avoid open conflict and the desire to always maintain harmony, so there are rarely open conflicts at the intra-group level. In this view, human motivation in carrying out their actions is not only based on individual interests, but also by taking into account the interests of groups or society in general. Competition, conflict, and social violence are a series of psychological and physical processes that are inherent in humans during their lives, but every human being has the ability to regulate himself freely against various circumstances or events so that he can understand ways to control feelings and thoughts about the environment where humans are.

Interpretation of Research Data

After analyzing the research data as discussed earlier, the next step is to interpret the research data that has been collected, either through questionnaires, documentation, direct observation, or interviews or interviews. The interpretation of the research data can be presented as follows.

1). Factors that are the cause of the conflict in the martial arts college in Madiun.

It can be examined clearly about the factors that cause social conflict in the community, that is, each individual human being is faced with the reality with the opportunity to move freely or freely, and this reality becomes a trigger to compete with each other, compete with other challenges so that competition cannot be avoided. That every individual human being is very aware of his personal ability is very limited, but humans are faced with goals that are not limited or have a complex will (desires, hopes, ideals, dreams, demands, needs, interests, etc. of the same kind) . Such facts, always become thoughts and challenges that are faced at all times by each individual human being, both individually and together. However, each individual human being is also faced with a situation of competing, competing, competing, and other challenges that cannot be avoided so that with all these limited abilities, all his life must always fight and have the attitude of a warrior.

In simple terms conflict can be interpreted as a dispute between two or more forces, either individually or in groups where each party has the desire to drop each other or get rid of or defeat or set aside. Conflict is a social process where people or groups of people try to fulfill their goals by opposing opponents accompanied by threats of the use of violence or violence itself. Conflict does not only take place to maintain its existence, but also to destroy the existence of other people or groups that are considered as competitors or opponents. In the view of sociologists, that the root of the emergence of conflict is the existence of social relations, economics, politics whose roots are the struggle over sources of ownership, social status, and power, whose numbers are very limited with uneven distribution in the community.

The conflict between pencak silat colleges in the Madiun region, was also triggered by the struggle for power and influence in the community. In an effort to fight for influence and power in the community, often groups of pencak silat colleges attack other groups of pencak silat colleges to demonstrate their existence. On the one hand, there was found a pencak silat college that sought to gain power and influence in the midst of the community, meanwhile, pencak silat colleges that had influence within the community felt a threat by other groups of pencak silat colleges, with the movements carried out.

The emergence of social conflict is caused by differences in ideas and / or interests of both individuals and groups, and there are social conflicts that can be resolved and there are also social conflicts that cannot be resolved, which can lead to violent actions. The conflict between two pencak silat colleges, namely between the Persaudaraan Setia Hati Terate (SH. Terate) and the Setia Hati Brotherhood of Tunas Muda Winongo (SH. Winongo) has been going on for a long time, and until now it has not been resolved completely. Conflict is caused by differences in ideas and interests that result in collisions, namely the mutual desire to seize power and

authority in the community. The conflict that occurred between martial arts colleges, if there is no effort to solve it, then it is possible to develop into a form of social violence and cause a threat to the comfort of community life.

Every individual human being also understands that from birth he has the mind, will, and reason to have the opportunity to move freely in living his life. That with the provision of human resources it is possible to try to realize the complex will alone or together, so that the available opportunities can be addressed and dealt with with all the capabilities they have. Based on this understanding, it can be studied about the factors that cause social conflict in the community clearly, that is, each individual human being is faced with the reality with the opportunity to move freely or freely, and this reality becomes a trigger to compete with each other, compete with challenges - other challenges so that competition cannot be avoided.

Through competition, competition, and competition for life between individual human beings, it is certain that ultimately defeat (unsuccessful) or victory (success) is the acquisition of each of these events. In connection with such questions, both those who experience defeat and those who win each other try to be able to outperform one against the other, so that there is cooperation between individuals and forming groups in the community.

2). Effectiveness in handling conflicts in pencak silat colleges in Madiun.

Efforts to resolve conflicts between martial arts colleges have been carried out by the Regional Leadership Conference (MUSPIDA) of Madiun district through reconciliation between the leaders of the Pencak Silat colleges involved. However, the agreed upon reconciliation, up to now, has not or has not become a concrete and permanent form of settlement. It can be seen through or still cases of attacks, raids between pencak silat colleges, and even at the lower levels there are physical clashes that disturb the residents.

The conflict between pencak silat colleges in the Madiun region has caused social unrest. In every important moment for the two pencak silat colleges, such as the 'Suro Agung, Halal Bilhalal' event, it always concerns or fears the people, because in these events there is no escape from conflicts that lead to physical violence, and even not infrequently also the destruction of residents' houses on the side of the road which became the route of confusion for members of the pencak silat college. Such conditions, the attention of the Regional Police (POLDA) of East Java province to carry out security tightly by deploying various Police assistance from Resort Police units (POLRES) for Madiun district or City Resort Police (POLRESTA) for the city of Madiun, and its surroundings.

Conflict of interest, caused by the clash of two different interests, where one party wants to seize power and authority in the community, on the other hand there are groups that try to maintain and develop the power and authority that is already in their hands. Competition that develops into a conflict between pencak silat colleges, cannot be erased but can be reduced to its appearance through the study of the factors that cause it, so that the possibility of incidents of social violence often shown by pencak silat colleges can be taken into account.

However, defeat and / or victory in a race or competition, is a fact that is attached to anyone involved in it as a result, where it is the result of competition that cannot be avoided by people per person or group such as martial arts colleges. Competition in a fair and obedient manner, is a principle that certainly can be known and realized by each pencak silat college based on the promise and oath of loyalty of each member of the college, as well as in competitions or competitions for the existence of pencak silat colleges. If such awareness can be implemented by each pencak silat college, it can be expected to be realized, so it can be ascertained that community members can provide useful support and value for the existence of martial arts colleges in their environment. This means that the existence of a pencak silat college, in an effort to be known and developed in the community is a struggle by every college through competitions and competitions that take place in a fair and obedient manner, and of course pay attention to the security and comfort of the environment where pencak silat colleges are located.

3). Linkages between conflict factors between pencak silat colleges and the effective handling of conflicts in pencak silat colleges.

Competition, conflict, and social violence are a series of psychological and physical processes that are inherent in humans during their lives, but every human being has the ability to regulate himself freely against various circumstances or events so that he can understand ways to control feelings and thoughts about the environment. where humans are. In this view, human motivation in carrying out their actions is not only based on individual interests, but also by taking into account the interests of groups or society in general.

That conflict is a result of differences or considered different interests that are sharply disputed, and there are no attempts to approach the appeasement of opposition to these differences, by the parties involved. As a result, conflicts that occur sharply and develop result in the parties involved experiencing obstacles and impasse in carrying out various activities. Such conflicts can lead to social violence because each party seeks to dissect the obstacles and impasse faced with all risks to show their respective strengths, both directly facing each other with physical strength and indirectly with attacks, destruction of rights belongs to its competitors.

This also applies to groups that are gathered in the community, given that the risks that must be borne are very large where conflicts that occur between groups involving large numbers of individuals can lead to social violence, and cannot be controlled by anyone in the group. each of the residents affected by the risk of social

violence. Paying attention to such illustrations, it can be argued that the factors causing social conflict in the community are as follows. (a). Limitations of ability, but aimed at those who are not limited to each individual human being. (b). Every individual human being has provisions in his life such as mind, will, and reason, in an effort to realize his complex will (desires, hopes, ideals, dreams, demands, needs, interests, etc. of the like). (c). Every human individual is faced with a race and a match that takes place at all times, both individually and together. (d). Other challenges in life, so competition cannot be avoided.

By possessing and implementing the principles of local wisdom of Javanese culture that are already known together, then harmony and balance in the various relationships that occur within the community can create order and harmony. Such harmony is contained in the philosophy of Javanese culture which is always expressed, such as; 'urip iku kudu biso rumongso, ojo rumongso biso' (in life you should be able to feel, not vice versa feel you can), 'yen smart pancen ojo wani minteri', 'yen siro nduweni kaluwihan ojo wani ngluwih' which means that in addressing this life must be able to control themselves and / or not outperform each other or not arrogant. Furthermore, balance means that living this life is based on guidelines such as 'memayu hayuning bawono' (preserving nature) which must be pursued jointly by every individual human, so that prosperity and prosperity of life can be achieved as the complex will of humans.

These principles, are guidelines in living life with all the problems that must be faced and resolved based on harmony and balance that can create harmony for living in a community. This principle is a principle to prevent all forms and / or ways of behavior that can disrupt harmony and calm in people's lives. Rukun means trying to avoid the breakup of various forms of conflict, and harmony first of all does not involve an inner attitude or state of the soul, but guarding harmony and balance in association. In harmony that is regulated by the surface of social relations that are clearly visible, in another sense that needs to be prevented are conflicts that are open in nature.

For this reason, guidelines that have become local wisdom, of course, become attitudes and principles that must be upheld at all times, including in dealing with various situations and problems that occur and develop in the community. Thus harmony, balance and mutual adjustment between citizens can be maintained, because harmony of life or peaceful coexistence as a common will is always sought and expected together. That the values of balance and harmony in life contain the intention to return to the identity of each citizen, both people per group and related to the positions, roles and functions they have in the community. In this case, there is a mutual attitude of 'sharpening, nurturing, nurturing' (educating, guiding, fostering) that occurs naturally and humanely so that it can create an atmosphere full of brotherhood, considering that each party is a citizen. Through this approach, the problems that occur and are faced together can be studied or understood together, and then pursued joint solutions.

CONCLUSION

After analyzing and interpreting the research data that has been successfully collected, both through questionnaires, documentation, direct observation, as well as interviews or interviews as discussed earlier, then the following explanation reveals some conclusions relating to the analysis and interpretation of the research data, which can be stated as follows: (1). That conflict is a result of differences or considered different interests which are then sharply disputed, and there are no attempts to approach the appeasement of opposition to these differences, by the parties involved. Such facts, always become thoughts and challenges that are faced at any time by each individual human being, both individually and jointly, that every individual human being is very aware of his personal abilities are very limited, but humans are faced with unlimited goals or have complex wills (desires, hopes, ideals, dreams, demands, needs, interests, etc. of the same kind). Each individual human being also understands that since being born in the world, he has the mind, will, and reason to have the opportunity to move freely in living his life. Based on this understanding, it can be studied about the factors that cause social conflict in the community clearly, that is, each individual human being is faced with the reality with the opportunity to move freely or freely, and this reality becomes a trigger to compete with each other, compete with challenges - other challenges so that competition cannot be avoided. Through competitions and / or matches in the competition of life between one individual human being with another human individual, it is certain that ultimately defeat (failure) or victory (success) is the acquisition of each of these events. Defeats and / or victories in competing or competing are the facts attached to those who are involved as a result, where they are the results of competition that cannot be avoided, both by people per person and by groups, such as universities. martial arts. (2). Competition that develops into a conflict between pencak silat colleges, cannot be erased from the social life of the community, but it can be narrowed down to the possibility of emergence through a study of the causes so that the possibility of social violence often shown by pencak silat colleges can be calculated. In general, social conflict in people's lives cannot be separated from life itself, because social conflict is a reality that must be realized by every individual human being. For this reason, the problem is how the management of social conflict should be done so that it does not lead to forms of social violence. Competition in a fair and obedient manner, is a principle that certainly can be known and realized by each pencak silat college based on the promise and oath

of loyalty of each member of the college, as well as in competitions or competitions for the existence of pencak silat colleges. This means that the existence of a pencak silat college, in an effort to be known and developed in the community is a struggle by every college through competitions and competitions that take place in a fair and obedient manner, and of course pay attention to the security and comfort of the environment in which the martial arts college is concerned. If such awareness gets attention and is carried out by every pencak silat college, it can be expected of its realization, then it can be ascertained that community members can provide useful support and values for the existence of martial arts colleges in their environment. (3). It is a very detrimental action for all parties, both those involved in the conflict and other parties who are not involved. This also applies to groups that are gathered in the community, given that the risks that must be borne are very large where conflicts that occur between groups involving large numbers of individuals can lead to social violence, and cannot be controlled by anyone in the group. each of the residents affected by the risk of social violence. One example of a problem and an effort to reduce the possibility of a conflict in question is through deploying police personnel in anticipation of a conflict on the momentum of the "Suro Agung" holiday for 2 (two) pencak silat colleges (SH. Terate and SH. Winongo), because conflict has led to the potential for social unrest and discomfort for the general population, namely social violence. For this reason, guidelines that have become the local wisdom of the culture of the community, of course, become attitudes and behaviors that must be held firmly at any time, including in facing various situations and problems that occur and develop in the community. By guiding and implementing the principles of local wisdom that are already known together, then harmony and balance in various relationships that occur within the community can create order and harmony. Such harmony is contained in the philosophy of Javanese culture which is always expressed, such as; 'urip iku kudu biso rumongso, ojo rumongso biso' (in life you should be able to feel, not vice versa feel you can), 'yen pancen syrup clever ojo kumo wani minteri', 'yen siro pancen nduweni kaluwihan ojo kumo wani ngluwahi' which the point means that in addressing this life must be able to control themselves and / or not outperform or not arrogant. Furthermore, balance means that living this life is based on guidelines such as 'memayu hayuning bawono' (preserving nature) which must be pursued jointly by every individual human, so that prosperity and prosperity of life can be achieved as the complex will of humans. These principles are one of the ways and means to prevent all forms and / or ways of behavior that can disrupt harmony and calm in people's lives, in order to maintain a harmonious life. Living in harmony means trying to avoid the breakup of various forms of conflict, and harmony first does not involve an inner attitude or state of the soul, but guarding harmony and balance in association. In living harmoniously, which is regulated the surface of social relations that are clearly visible, in another sense that needs to be prevented are conflicts that are open in nature.

CONFLICT OF INTEREST

There is no conflict of interest.

ACKNOWLEDGMENTS

This article is sponsored by the Kemenristik-Dikti Indonesian Research Grants Program.

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