

Integration of Conflicts Resolution Values in Learning of History: a Case Studi in Kerinci

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Abstract Conflict is categorized as something always exist in society, people cannot be separated from conflict. Conflict causes stunted progress and development of human thought. Thus, conflicts must be immediately resolved to create a society of peace and harmony. Conflict resolution is a cultural form exists in society. Kerinci people are so familiar with conflict resolution with the term of *Mandawah*. In the conflict resolution of *Mandawah*, it is contained in traditional values that are relevant to the life of nowadays' society. Schools do not only teach learners to master learning, but also to shape the affective aspects. Integration of conflicts resolution values in learning history is needed to improve harmonization in the life of the Kerinci society.

Keywords: *conflicts resolution; learning history; integration; values.*

Abstrak Konflik dipandang sebagai sesuatu yang selamanya ada dalam masyarakat, masyarakat tidak bisa terlepas dari konflik. Konflik menyebabkan terhambatnya kemajuan dan perkembangan pemikiran manusia. Sehingga, konflik harus segera diselesaikan untuk menciptakan masyarakat yang damai dan harmoni. Resolusi konflik adalah bentuk budaya yang ada di masyarakat. Masyarakat Kerinci mengenal resolusi konflik dengan istilah *Mandawah*. Dalam resolusi konflik *Mandawah*, terkandung dalam nilai-nilai tradisional yang relevan dengan kehidupan masyarakat sekarang ini. Sekolah tidak hanya mengajarkan kepada peserta didik untuk menguasai pembelajaran, akan tetapi juga untuk membentuk aspek afektif. Integrasi nilai-nilai resolusi konflik dalam pembelajaran sejarah diperlukan untuk meningkatkan harmonisasi dalam kehidupan masyarakat Kerinci.

Kata Kunci: *resolusi konflik; pembelajaran sejarah; integrasi; nilai.*

INTRODUCTION

The last few decades of live values in local wisdom are increasingly abandoned by society, most of them assuming that it is irrelevant now or future life era. The entry of foreign cultures is also a serious threat, particularly about indigenous cultures that portray the locality of each region. Maintaining the indigenous culture of each region has indirectly strengthened itself from the threat of foreign culture.

Indonesia is rich in local history owned by each region, but during the new order, the local history seems to be drowned out by central stinging writing. The government at that time tried to make a common historical commonality. Why this happened, of course, one of the reasons is *educational history is unavoidably political* (Grant, 2002, p.22). But it certainly does not run well, because national history, local history depends on the geographical boundaries of its spaces, will more directly expose humans more direct and intimate (Abdullah 1978: 19). So, why history is very difficult in central, in brief, it can be explained different regions must have a different history because experiencing different events.

If a region does not know its history, then the existing culture will begin to fade. This will have much impact on the community itself. One that must be kept in mind is its local history. Every local culture in a region has its own uniqueness in facing the problem, including in conflict resolution. Conflict is categorized as something always exist in society (Affandi, 2004, p. 149), therefore in social life cannot be separated from conflicts. Conflicts is *a situation in which people, groups or countries are involved in a serious disagreement or argument* (Oxford, 2003).

Local historical events and local cultural values are important things that must be passed on and taught to learners as the next generation (Alma, 2010, p 143). Knowing a lot about local cultural values is expected for students to have the right understanding so that local events have important meaning in their lives in society. Social science learning, especially history should still provide knowledge and materials and values that exist in the local culture. Thus education will produce people who understand the values that exist in the culture, so it is not easily influenced by other parties.

The characteristic of a particular regional culture is an attitude of respecting local culture so that it becomes a local advantage. In every local wisdom must have the values of policy in the life of nation and state. If the values of local wisdom are not maintained, it will gradually disappear. Through education, the local cultural values can be preserved. One example of local culture is the way in which communities solve conflicts in life. The unstable situation within the social group occurs because of the conflict between individuals within the group or the existence of conflicts between the groups as a result of the absence of a balance of forces within the group itself (Soekanto, 2000, p.179).

One of the tribes who adheres the matrilineal system is Kerinci conflict on *ulayat* land which until now still a problem that continues to interfere. There are many divisions caused by the conflict. Problems like this can actually be solved well and do not give harm to the other party. Local culture has actually offered a solution to the conflict. Any problems that occur in the community can be seen the level of influence for other communities. If the problem is small and able to still be solved by *ninik mamak*, then the problem is only up to that level. However, the problem has been enlarged and has involved the group then the settlement must involve the headman, *cadiek pandai* and Islamic scholars in the settlement.

But some people sometimes find the local culture unable to resolve the conflict. This is a big mistake. If you still think that problem will be very difficult to solve, and the embodiment of harmonious life in society will never be touched. From the culture that there are actually many things that can be learned and plucked its values. In this conflict resolution, the values that can be taken as a conflict do not have to end with violence, all problems have their way out, no problems cannot be resolved and conflicts can also produce new things. As in the culture of Minang *basilang kayu makonyo api hiduik*, meaning different views will give something new and can be utilized in life.

Local culture has also its own way of navigating conflict. The way offered is more suitable for solving problems in a particular area. The community has been familiar with its own culture if in one rule occurs a real dispute in the custom there are rules and sanctions that must be accepted by the parties involved in the dispute. Culture and education are two interrelated things. Educational institutions with communities also have very strong ties. In line with the explanation described above, the relationship between education and culture. The view is attracted to SMA Negeri 4 Kerinci, which is a school with a student base from Siulak Mukai and Siulak sub-district. Both of these areas have long had unfinished problems. Traditionally these two areas are often conflicts, problems that are not separated from the traditions and customs of the local area. By integrating values in conflict resolution in the learning of history, students are expected to know the local culture and the values there. So that learning history does not only provide knowledge in the past but also how the two contexts are interrelated so that in learning history provides an important meaning in life.

METHOD

The research method used in this research is a descriptive qualitative method. Researcher emphasizes a detailed note, complete and in-depth sentence descriptions by describing the actual situation to support data presentation (Sutopo, 2006, p.40). Data collection was done by an in-depth interview, observation and document recording. Informants from this research are principals, history teachers and learners. The sampling technique is done

by purposive sampling. Purposive sampling is a technique of sampling data by certain considerations (Sugiyono, 2011, p. 218-219). Data validation is done by a triangulation technique. Triangulation used is source triangulation technique and method. Data analysis techniques use interactive analysis model. The interactive analysis was conducted to compare the data obtained from interviews with observation, archive, and so forth as an effort to consolidate the conclusions tried to be developed and the validity of the data by looking at the similarity and also the difference (Sutopo, 2006, p.107). The steps include data reduction, data presentation, and conclusion or verification.

RESULT AND DISCUSSION

Conflicts Resolution Values of Kerinci People

Kerinci is a Minangkabau region, as described in Tambo Natural Minangkabau (Ibrahim, 2015, p.1) as follows: *Mano nan alam Minangkabau/ Nan saliilik gunung berapi/ Seedaran gunung Pasaman / Sajajaran Sago jo Singgalang /Saputaran Talang Jo Kurinci//* (Translation: *Yang mana alam Minangkabau/ Yang selingkar gunung merapi/ Sekiraran gunung Pasaman/ Sajajaran gunung Sago dan Singgalang/ Seputaran gunung Talang dan Kerinci//*). Before the separation from Central Sumatra (Sumatera Westkust) Kerinci still joined Minangkabau by the name of Southern Coast of Kerinci. In 1957, Kerinci and South Pesisir separated because of a new province's formation. The southern coast of the Minangkabau and Kerinci regions has entered the territory of Jambi to this day.

The people of Jambi Province are known as a society that keeps the harmony in the fabric of social relations, besides being very tolerant in doing the differences of ethnicity, religion and culture (Isma, 2012, p.1). The harmony of Jambi people is seen in the Jambi saying: *di mano bumi di pijak, di situ langit dijunjung, dimano temilang dicacak, disitu tanaman tumbuh, dimano ranting patah, di situ tembikar tinggal*, this proverb means when heterogeneous citizens are able to adapt to customs prevailing, it becomes an integral part of the local people. However, the diversity of religion, ethnicity, culture, social inequality, land tenure issues and limited access to economic resources make Jambi Province potentially conflict. The potential for conflict in Jambi can be divided into four, namely: (1) land and mining conflicts; (2) conflict and seizure of access to economic resources; (3) religious conflicts potential; and (4) inter-ethnic conflict potential (Isma, 2012, pp. 4-7).

Each region has its own way of solving conflicts within its community. In today's modern era, the majority of communities solve conflicts with legal channels, but some still use customary law. The customary settlement process has advantages as described by M. S Amir (Amir, 2001, p.82) that custom as a means of creating a harmonious, safe and peaceful society, it provides a lot of demands for community life. Customary conflict resolution is confirmed by

Arya Hadi Dharmawan (Dharmawan, 2005) stating that conflict resolution should be put and returned in a frame and approached locally as well. Custom likes the two sides of the blade, if not properly used and abused mainly by the customary stakeholders, then the harmonious life of society will not be realized. Conversely, if properly used custom is a means to create a harmonious, safe and peaceful life so that harmonization in life can really be felt by the community.

Kerinci people are familiar with the settlement of conflicts with the term of *mendawah*. *Mendawah* is a customary conflict resolution process, which contains many values such as; togetherness, mutual respect, religious, communicative, honest, hard work and tolerance. With these values in the process of resolving the conflict is expected community life will be a harmony, peace, the creation of unity, living harmoniously and so forth. Further (Vago, 2004) explains that the conflicts that occur in society can create a form of social change. Social change is expected to be a better chance so that people's lives become peaceful and secure. Thus the community will experience rapid development. In conflict resolution, there are values that can be taken and used as guidance and grip in everyday life. Conflict does not always have a negative impact on society, if it can be managed well, the conflict can produce positive things. Conflict can be a trigger for change in society, updating decision quality, creating innovation and creativity.

Minangkabau culture has its own way of solving a problem. One of the resolutions used is to involve the local elite in every issue that occurs in the village, namely headman, *cadiek pandai* and religion scholar (Zaiyardam, 2010, p 172). These three groups always make solutions to the problems that occur in the community. If these three elites have gathered and discussed a problem, there are four mindsets that serve as the basis (Amir, 2001, pp. 78-79), namely: (1) Logic or *value patuik*; (2) Orderly law or *ango tango*, (3) Ijtihad / research / *raso jo pareso*, and (4) Dialectic or consensus / *shintesa*. Conflict resolution that occurs in Minangkabau custom is more likely to use third-party intervention. In this case, the involved parties in the conflict are invited to tell the problems that occurred. While the tasks of the *ninik mamak*, the custom stakeholders and others are looking for a way out of the occurred problems.

The methods of conflict resolution can be grouped into self-regulation by the involved parties in self-regulation or through third-party intervention. The Kerinci people in conflict resolution generally involves a third party. Customary figures and *ninik mamak* are the ones who usually solves the problems that occur. Conflict resolution has its own level, if the problem cannot be resolved at the level of the family which in its adat terms seated lap corner (sitting in the corner of the kitchen) it will rise to the level of the heart (the extended family) has not finished then it will rise again to local custom and so on.

Conflict resolution is the efforts undertaken to resolve or eliminate conflicts by seeking agreement between the parties to the conflict. Conflict resolution is persuasively better because it solves the problem. While conflict resolution coercively, although the way is easy it does not solve the problem, because of only leaving new problems such as revenge and injustice. Custom is one means to create a harmonious, peaceful and peaceful life so that the harmonization in life is really felt by society. In the traditional life of Kerinci, solving the problem is called retribution. Holding is the settlement of problems using third parties. In solving such problems, third parties must be thorough on issues and decision-making. So that in the life of society does not happen social gap, the impact of peaceful life, serene, which ultimately refers to the harmony of society will be realized.

In cultural customs in Kerinci, always expect togetherness. So in the adat proverb is very clearly illustrated elements that expect a harmonious life without violence and disputes. Disputes will harm the conflicting party. Others will get results from the conflict. As in the adat proverb says:

*Nak luruh bentang ka tali/ Nak tinggi naek ka budi/ Nak bulio bubaso basi /Nak iluk lapang ka
hati/ Nak teguh paham dikunci / Nak bulabo tetapi janji / Nak ado nahu kuat muncahi //
Kalau munyuruk samo bungkok/ Melompat samo patah / Kalu terjun samo basah / Kalu terampai
samo kering //*

*Bagajah ke padang tebu / Alu tisitung bereh tibayak/ Ayam jugo dengan kenyang//
Tumbuhnyo atap basanggit bendum tumbuk/ Lubuk baulang di uni/ sumur tagenang samo di
cauk/ lama bersih samo di tempuh//*

*kalu nyo luko di pampeh/ kalu nyo mati bangun /tipijak benda arang hitam tapak /dibenda
kapaur putih telunjuk/ kalau salah diutangkan /kalau benar didirikan //
dengan diansak idak layu /dengan di anggun idak mati//
cingok panakin di balik panurun/ cingok padang di sabalik rimbo/cingok udang sebalik batu//.*

According to the customs proverb above explained that in life must keep togetherness. If there is division then the lucky ones will be others. Togetherness in life in society has been reflected in the custom of Kerinci. The hope is that people will live in harmony, peace and security. So there is no dispute in his own society. If there is a conflict, it will harm many parties and the community development will not happen. The explanation above shows that within custom, it has made something important for the people of their own society. In the implementation, the community has not fully followed as stated in custom. There are several things that cause, among others, have not understood customs, and see custom as a traditional product that is not relevant to the conditions of the times that have advanced. The values in custom are not well understood yet by society.

The school is a miniature community or a social system model in which students have to interact with community members in school according to a set of specific roles. Schools have the primary function of transmitting values and norms in society. Values must be learned by the students in order to live in the midst of society. Thus students have a direction and a handle in attitude and action. Conflict resolution education in schools aims to guide students to develop knowledge, trends and skills in the so-called 'basics' of conflict resolution, whether the role of each student is fundamentally changed to include negotiation or mediation of actual colleague conflicts at school. Conflict resolution programs can help schools promote both the changes in individual behaviour that required responsible citizenship and systemic altering is necessary for a safe learning environment.

Integration of Conflicts Resolution Values in Learning of History

Planning

Learning of history has four functions (Aman, 2011, p.100) they are: (1) to develop interest in the history of his homeland; (2) to get inspiration from its history, both heroic stories and events that symbolize national tragedies; (3) giving a rational, critical and empirical pattern; (4) developing the attitude of respecting the values of humanity. Meanwhile (Dudung, 1999, p.14) explains that history is a science that seeks to discover, express, and understand the values and cultural significance contained in past events. Grant Bage (Grant, 2002, p.38) explains that learning of history is not only related to transmission of values and transmission of knowledge but also as "*building character, feeding the mind and the emotions, linking us to live, linking us to our past, helping adults and children to communicate, helping children develop skills, and inspiring to greatness*". The details of the function presented by Grant Bage are perceived as a reflective learning of history paradigm (Bhuvan, 2007, pp. 148-150) because the learning activity process is directed to explore the network collective memories (Joebagio, 2015, pp. ix-xiii). Through a reflective learning and *networking collective memories*, one gets *inspiration to greatness*. Viewed from the above explanation, the planning process in history learning should be in line with the purpose of learning the history itself.

Conflict resolution is the process of disappearing, deleting or subtracting substantial or emotional reasons that trigger conflict. Fisher (Fisher, 2000, pp. 7-8) explains further that conflict resolution refers to strategies for dealing with open conflict with the hope of not only reaching an agreement to end violence (conflict resolution) but also reaching a resolution of the different targeting be the cause. With the resolution of conflicts it is expected that peace will be maintained, Bukari in the *Journal of Sociological Research* (Bukari, 2013, p.89), explains the purpose of conflict resolution: "*Conflict resolution aims at identifying the causes of conflict the conflict to ensure sustainable peace*".

Learning of history planning process based on values of conflict resolution with respect to humanitarian values contained in conflict resolution. The planning process includes; (1) Syllabus Review; (2) Preparation of Learning Means (Lesson Plan-RPP); (3) Taking into account the student data which includes the number and initial ability of the students; and (4) Learning media to be used. Integrated values are the values of conflict resolution of Kerinci community (*mendawah*) such as; togetherness, mutual respect, religious, communicative, honest, hard work and tolerance. A case study conducted at SMA N 4 Kerinci, has incorporated the values of conflict resolution in the learning of history planning process. Teachers prepare to learn tools that will be used in teaching and learning process maturely. The final capability to be achieved from conflict history-based history learning is; (1) the alignment of life; (2) ability to cooperate; (3) a harmonious life; (4) openness both in the context of students as well as side by side with the community.

Implementation

The process of implementation of historical learning based on conflict resolution can be seen in the lesson plan which is in the process, they are (1) introduction; (2) main activities including exploration, elaboration, confirmation; (3) conclusion. Teachers using Value Clarification Technique Approach (VCT) and Problem Based Learning (PBL) learning model. Value Clarification Technique Approach (VCT) those are a process of educator helping learners in finding the values that become the background of attitude, behaviour, actions and the choices he made (Adisusilo, 2012, p 144). This approach begins by presenting the statements, which depart from the later experience to the general assertions and ideas of knowledge and self-awareness. This process is carried out in groups, focusing learners as well as comparing with other friends. Learners are exposed to what they can see in everyday life in their neighbourhood. The use of VCT helps learners in finding and determining good grades, through the process of analyzing values (Taniredja, 2012, pp. 87-88). Students look for values that exist in conflict resolution. Students are given the freedom to seek and determine the values that exist in conflict resolution. After students choose values in conflict resolution, the next step is in accordance with the VCT objectives of the teacher to instil awareness to the students about the values they have.

Evaluation

Evaluation is one important component that must be taken by the teacher to know the effectiveness of learning. The results obtained in the evaluation process can be used as *feedback* for teachers to improve and improve the learning programs and activities (Arifin, 2012, p.6). The evaluation used by teachers in evaluating learning history based on conflict resolution are

(1) Pre-test (2) Test / Non-test; (3) Post Test. Learning outcomes include three domains: (1) affective; (2) cognitive; (3) psychomotor.

Successful teachers in integrating conflict resolution values in learning of history are evident from the results of attitude tests, conducted through questionnaires. Integration of conflict resolution values effectively provides students with an understanding of conflict resolution. As Cohen (1995) explains about *the ideal system of conflict resolution* in the explanation there are four ways to resolve the conflict. The integration refers to the third solution, such as problem-solving by negotiating or discussing issues before taking action. Integration of values of conflict resolution in learning history has a purpose, namely: (1) lifting the values of the local culture that exist in the student environment; (2) developing students' cognitive, psychomotor, and affective domains using PBL and VCT approaches; (3) increasing harmonization in social life.

Integration Constraints of Conflicts Resolution Values in Learning of History

Teachers' constraints of integrating conflict resolution values in learning history are: (1) limited time allocation makes the material cannot be delivered in detail and thorough; (2) in the syntax of apperception learning, some students have not paid attention to what is delivered by the teacher; (3) in the teacher exploration step is not optimal in encouraging students to identify problems, observe and ask questions related to the topic, ask questions that have not been understood; (4) lack of source books to support learning, so students experience constraints in analyzing the results of group discussions; (5) group discussion is not optimal. However, the constraints faced in the learning process can be well anticipated by the teacher.

CONCLUSION

Kerinci people are so familiar with conflict resolution with the term of *Mandawah*. In the conflict resolution of *Mandawah*, it is contained in traditional values that are relevant to the life of nowadays' society. Learning history is not required only students in the cognitive domain, but also to form the affective aspect. To strengthen this affective domain of learning is required, a history that the terms would be meaning. The inculcation of values in learning history is indispensable, one of which is the value of conflict resolution. Values conflict resolution in integrated history learning in the process of planning, implementation and evaluation. Integration conflict resolution values in learning history are required to improve the harmony of community life in Kerinci.

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