

Korespondensi dengan Asian Journal of Social Sciences (AJSS) (Elsevier, Scopus, Q2)

Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia

Submit 08 Januari 2020, diterima pasca Revisi, 9 Agustus 2021, Diterima pada 5 Oktober 2021, pra-terbit online pada 10 November 2021, dan terbit pada Januari 2022

Submit 08 Januari 2020 (<https://www.editorialmanager.com/ajss/default2.aspx>)

The screenshot shows the Editorial Manager interface for the Asian Journal of Social Science. The main content is a table with the following data:

Action	Manuscript Number	Title	Initial Date Submitted	Status Date	Current Status	Date Final Disposition Set	Final Disposition
Action Links	AJSS-4140	Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia	Jan 08, 2020	Oct 10, 2021	Completed Accept	Oct 10, 2021	Accept

Page: 1 of 1 (1 total completed submissions) Results per page: 10

The screenshot shows the 'Author Details for Manuscript Number: AJSS-4140 Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia'. It includes two tables:

Corresponding Author Status

Order	Author Name	Email Address	ORCID Identifier	Academic Degree(s)	Affiliation	Options
1	Erend Libre damank	erendlibre@unimed.ac.id	XXXXXX3313			

Other Author Status

Order	Author Name	Added in Revision	Email Address	ORCID Identifier	Academic Degree(s)	Institution	Confirmed?	Options
2	Yakobus Ndona	RO	yakobusndona@unimed.ac.id	XXXXX1314	Universitas Health Medan		Yes Jan 20, 2020	

Collaborative Author Groups: [Empty field]
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Tahapan artikel di AJSS

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Respon atas Submisi artikel

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Review Ronde-1 atas 4 Reviewer

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Ref.: Your manuscript entitled "Alignment: Conflict Resolution through Sulang Silima in Indonesia"

Dear Mr damanik,

Your submission entitled "Alignment: Conflict Resolution through Sulang Silima in Indonesia" has been assigned to the editor for further processing and has been designated the following manuscript number: AJSS-4140. You will be contacted as soon as a decision has been taken.

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Click this link to create your own password: <https://www.editorialmanager.com/ajss/login.asp?i=29673&I=OC5H0CZY>

Thank you for choosing the Asian Journal of Social Science as a venue for your research.

Kind regards,

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Asian Journal of Social Science

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Review ronde 2 atas 2 Reviewer

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Happy Holidays from the team at the Asian Journal of Social Science!

The AJSS editorial office is closed from the 21st of December to the 5th of January. We re-open on the 6th of January, and we look forward to receiving your submissions and emails then. We wish you all the best for the end of 2019 and the beginning of 2020.

Editorial Office
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On behalf of
Joonmo Son and Eric C. Thompson
Editors
Asian Journal of Social Science (AJSS)
National University of Singapore

ERONID LITNO DAMANIK
Dear AJSS,

I am Eronid L Damanik from North Sumatra, Indonesia.

I have submit my article to this journal and I have announcement in my email. But I am not open the OJS site. When I try to open the link from you, I find this statement in my laptop

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Date: Oct 05, 2021
To: "Erond Litno damanik" erondamanik@unimed.ac.id
From: "Asian Journal of Social Science" ajss@ajss.sg
Subject: AJSS-4140R2: Accepted for publication

Ref.: AJSS-4140R2 - accepted for publication

Dear Mr damanik,

I am pleased to inform you that your article entitled "Alignment: Conflict Resolution through Sulang-silima among Pkpknese, Indonesia" has now been accepted for publication in the Asian Journal of Social Science. Your manuscript will soon be transferred to the Publisher for further processing. Should the production editor have any questions, you will of course be contacted. Otherwise you should receive a proof of your article in due course.

Thank you for choosing the Asian Journal of Social Science for publication of your research. With kind regards,

Dr Eric C. Thompson
Co-Editor
Asian Journal of Social Science

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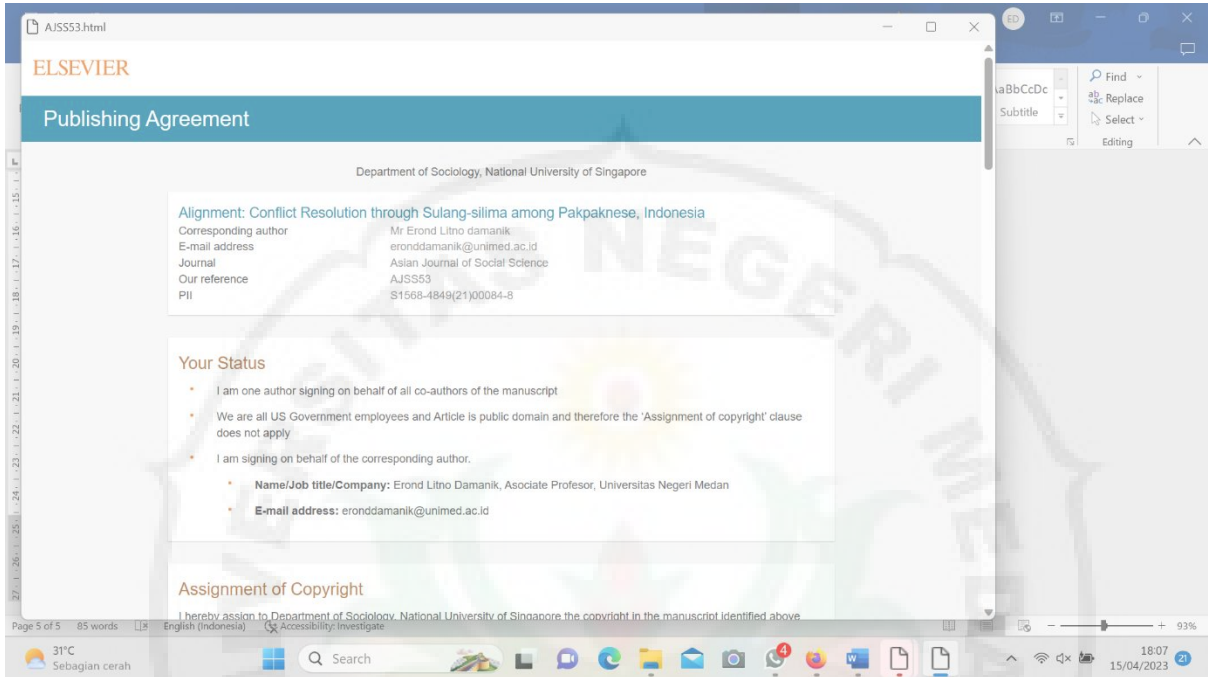
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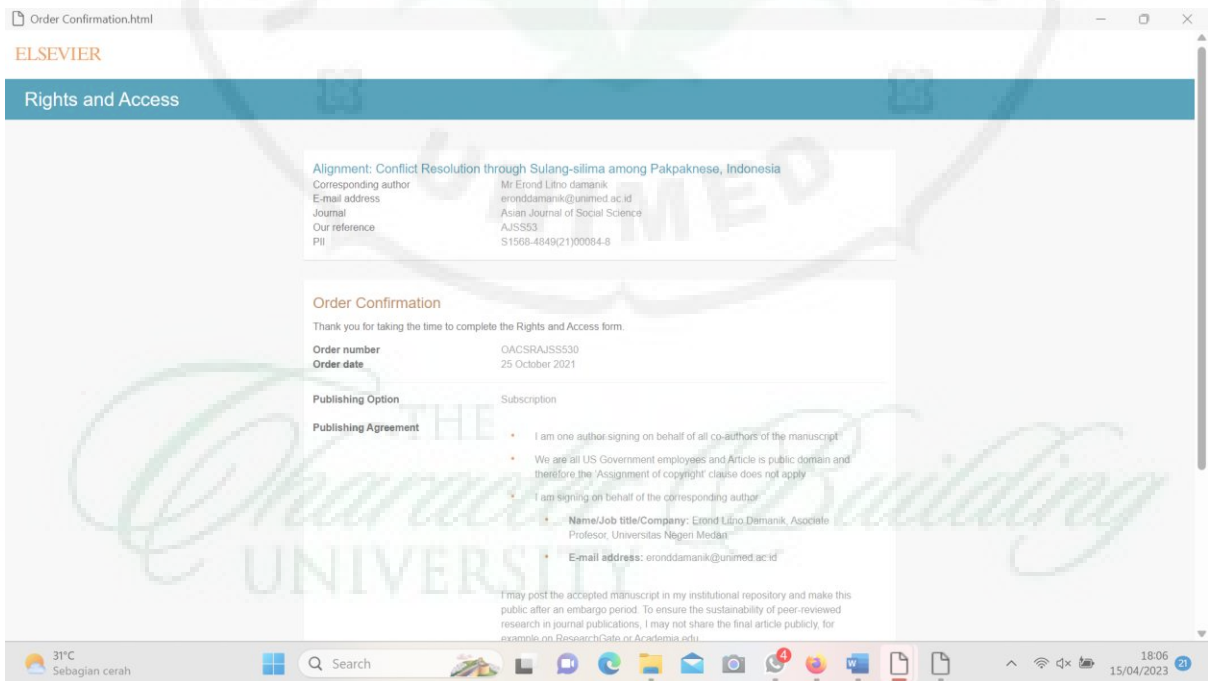
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A screenshot of a web browser displaying the Elsevier Publishing Agreement page. The page title is "AJSS53.html" and the Elsevier logo is visible at the top. The main heading is "Publishing Agreement". Below this, the text reads "Department of Sociology, National University of Singapore". The article title is "Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia". The corresponding author is Mr. Erond Litno Damanik, with email address eronddamanik@unimed.ac.id. The journal is Asian Journal of Social Science, AJSS53, with PII S1568-4849(21)00084-8. The "Your Status" section contains three bullet points: 1. "I am one author signing on behalf of all co-authors of the manuscript", 2. "We are all US Government employees and Article is public domain and therefore the 'Assignment of copyright' clause does not apply", and 3. "I am signing on behalf of the corresponding author." The third point includes sub-bullets for "Name/Job title/Company: Erond Litno Damanik, Associate Professor, Universitas Negeri Medan" and "E-mail address: eronddamanik@unimed.ac.id". The "Assignment of Copyright" section begins with "I hereby assign to Department of Sociology, National University of Singapore the copyright in the manuscript identified above". The browser's taskbar shows the date 15/04/2023 and time 18:07.

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Asian Journal of Social Science

Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia --Manuscript Draft--

Manuscript Number:	AJSS-4140R2
Full Title:	Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia
Short Title:	Conflict resolution
Article Type:	Full Length Article
Corresponding Author:	Eronid Litno damanik, Ph.D. Universitas Negeri Medan Medan, North Sumatera, Indonesia INDONESIA
Corresponding Author's Institution:	Universitas Negeri Medan
First Author:	Eronid Litno damanik, Ph.D.
Order of Authors:	Eronid Litno damanik, Ph.D. Yakobus Ndona, Ph.D.
Manuscript Region of Origin:	INDONESIA
Abstract:	<p>The article aims to explore and discuss specific patterns of dysfunctional and destructive conflict resolution. The problem is focused on seven conflicts, which consist of four kinship disputes, one resistance to corporate activities, and two socio-political conflicts throughout 2016-2019. The study was carried out qualitatively, using the structural-functionalism philosophical paradigm. Field data consists of narrative text on a series of events based on personal experience. The data is in the form of verbatim transcripts, to reduce bias through comparisons between the subjects, and analyzed based on philosophical hermeneutics. The study found alignment, a pattern of integration sulang-silima, the basis for resolution mechanism. The alignment, as the study concludes, is the self-discovery of a harmonious order through the restoration of kinship structure and function over dysfunction. The novelty of this study is the restoration of relations, the capital of reconciliation.</p>
Keywords:	alignment, kinship, resolution, sulang-silima.
Funding Information:	

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Response to reviewer
(Second round review of the article: AJSS-41401)

Reviewer	Commentar and advice	Authors response
#1	<p>The revised edition I received has presented six case examples in response to my comments. Unfortunately, in my opinion, these examples have not significantly strengthened the author's thesis yet. The authors have not provided a clear description of each of these cases. So, my further advice, if this article is to be published, the author should show examples of cases (maybe one or two of those cases) that are well described in detail and clarity to the reader. Otherwise, the examples given will not be of significant use to strengthen the thesis. Here are some of my comments and suggestions for improving the manuscript:</p>	<p>Thanks for the reviewers' suggestions. Here is our response:</p> <p>According to the reviewer's suggestion, one of the cases is DPM. Details and chronology are outlined in results text and blue text. We chose this case considering that the participants involved are national companies (DPM), international companies (NFC), relevant agencies in Jakarta (Ministry of Forestry and Environment) and local governments (Regent, sub-district heads, village heads, and the legislature).</p>
	<p>The study approach: the author uses the structuralism paradigm as a theoretical reference and the hermeneutic philosophy to analyze, but it does not explain how both are implemented theoretically or methodologically. My suggestion is that the author should provide a brief and systematic description of this matter so that readers better understand the author's frame of mind in analyzing the <i>Sulang Silima</i> case.</p>	<p>Thanks for the reviewers' suggestions Here is our response which is placed in the Methods subtitle with red text.</p> <p>The Dahrendorf Structural-Functionalism paradigm was used to read conflict, while the hermeneutic circle was utilized in analysing resolution. Authenticity and kinship mechanisms were read according to the structure-functionalism paradigm, while the meaning behind the resolution and kinship was explored through hermeneutics. Objective meanings interpretation was obtained through authenticity, while that of the contextual was through the general context of modern society (Hardiman, 2015). There were four-step interpretations which include; (1)</p>

		<p><i>sulang-silima</i> framework identification, (2) recognizing the original goals, (3) objective meanings exploration, and (4) contextualization process. Structural combination-functionalism and hermeneutic circles produced narrative text (Creswell, 2014) based on social experiences when undergoing processes and reconciliation.</p>
	<p>The author also needs to explain and emphasize the structuralism paradigm used not to appear contradictory to the introductory descriptions that mention more examples of social and even political conflicts. Meanwhile, in the discussion section, the author tends to use the Levi-Strauss structuralism approach. If so, is it relevant to use the Levi-Straussian paradigm of structuralism in explaining social conflicts?</p>	<p>Thanks for the reviewers' suggestions. Here is our response which is placed in the Theoretical Framework subtitle in green writing.</p> <p>(1) Paradigm, to avoid ambiguity, we have deleted the Levi-Strauss structural paradigm. (2) The structural assumptions of Dahrendorf functionalism explains the benefits of <i>sulang-silima</i> ; (1) it brings balance to the community, (2) it emphasizes regularity in society, (3) each element plays a role in maintaining stability, (4) that the community is informally bound by norms, values, and morals, and (5) cohesion is created by joint value. Efficacy and effectiveness of resolutions is related to three comprehensive efforts to find peace; (1) both parties recognize the situation and the reality of conflict, (2) there are organizations of interest to understand the other parties' demands, and (3) both agreed on the others involvement rules to bridge the interaction.</p>
	<p>The author concludes that <i>Sulang-silima</i> kinship has an essential role in resolving social conflicts. Unfortunately, throughout this paper, there are no concrete cases of social conflict used as evidence where the <i>Sulang-silima</i> kinship plays a vital role in its resolution. My advice is that the authors provide concrete case examples, which should be obtained through field research</p>	<p>Thanks for the reviewer's suggestion. Here is our response which is placed in the Result subtitle where the text is blue. Same response as the initial comment on number one</p>

	carried out for six months.	
	<p>Given that the <i>Sulang-silima</i> has also been transformed into social organizations that still refer to kinship, it would be nice if the author discussed how social conflicts in the Pakpak community either effective or ineffective resolved by the social organization <i>Sulang-silima</i>. The case for establishing the <i>Sulang-silima</i> institution is related to the conflict over the management of mining resources at DPML, may be used as a case example.</p>	<p>Thanks for the reviewers' suggestions.</p> <p>According to the reviewer's suggestion, in this second revised article, the DPM case and chronology have been described in detail.</p> <p>After being designated as a social organization in 2016, <i>Sulang-silima</i> intervened in the DPM dispute since early 2017. In June 2019, the dispute subsided and the company continued to operate with various agreements.</p>



Alignment: Conflict Resolution through *Sulang-silima* among Pakpaknese, Indonesia



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Alignment: Conflict Resolution through *Sulang-Silima* among Pakpaknese, Indonesia

Abstract

The article aims to explore and discuss specific patterns of dysfunctional and destructive conflict resolution. The problem is focused on seven conflicts, which consist of four kinship and three socio-political cases throughout 2016-2019. The study was carried out qualitatively, using the Dahrendorf structural-functionalism paradigm. Field data consists of narrative text on a series of events based on personal experience. The data is in the form of verbatim transcripts, to reduce bias through comparisons between the subjects, and analyzed based on the Ricoeur hermeneutic circle approach. The study found alignment, determinants and basic patterns of reconciliation, fundamental points, and resolution prerequisites. Alignment, the conclusion of the study is a mechanism for self-discovery in conflict through differentiated recovery. Through alignment, the differentiation of authority is restored and the structure is more functional.

Keywords: alignment, kinship, resolution, *sulang-silima*.

Introduction

This research proposed to develop the *Sulang-silima* framework and determine the effectiveness in conflicts resolution in the Pakpak ethnic group, North Sumatra, Indonesia. Generally, this is a patrilineal concept that reflects in a marriage-based relationship, which consists of five structures with complementary authorities and functions. The structures and functions are not permanent or based religion, but are dynamic and depend on ethnicity which is the basis of unifying consciousness. Authority is not intrinsic but rather the ability to carry out functions. Functionality signifies authority, while dysfunction denotes power waning. The *Sulang-silima* mechanism is a unique conflict resolution concept, designed for both kinship and socio-political cases. Therefore, this study aims to explore the mechanism as a resolution concept for seven conflict cases, collected from 2016-2019 databases.

The study items include four kinship and three socio-political conflicts cases. The first case shows the struggle for the position of chiefs, between the Berutu and Matanari clans of Traju Village in 2015. Although, Berutu received the greatest support, their nominee was not appointed as chief, and was accused of cheating, lobbying, as well as paying village officials to win. The masses of both supporters demonstrated their intentions at the sub-district and district heads' offices. This continued for about seven months, which resulted in the polarization of supporters and delays in the inauguration. Peace was achieved after the intervention of *sulang-silima* and the Berutu clan was appointed as chief. The second case of land tenure in Perduhopen Village in 2016. It started when the Bancin clan laid a claim to a plot of land which was previously owned by the Nahampuns. Both claim to possess valid land certificates, and since it involved extended families, therefore, the case resulted into quarrels, insults, threats of arson, and even murder. The two months dispute subsided and both families reconciled after being facilitated by *sulang-silima*.

The next case is that of land boundary in Prongil Village in 2016, which started as a result of landmark shifting, 3 meters to the north, on the land belonging to the Barasa clan and controlled by the Bako. Although, Barasa just returned from the city after retiring, which means the land had not been used for a long time. The dispute attracted public attention and continued for six months, until the *sulang-silima* mechanism was utilized for their reconciliation in October 2016. The case four shows the issue of pregnancy before marriage in Perlambuken Village in 2017. This began with a young man from the Solin clan, impregnating a girl from the Padang clan, after dating for about six months. The Solin was a civil servant at the sub-district office, while the girl was a high school student. According to

1 the girl, the biological father of her unborn baby is a man from the Solin clan. However, Solin
2 refused and argued on the basis that the girl was no longer a virgin, when they had sexual
3 intercourse for the first time. The girl's parents, both elementary school teachers, reported the
4 case to the sub-district head and the police. However, peace was facilitated by a *sulang-silima*
5 and they got married in November 2017.

6 Furthermore, case five is based on the control of irrigation and drinking water in 2014-
7 2016. The Pakpak Bharat Regency Government initiated irrigation and drinking water
8 projects, however, the construction of the dam caused a drought. Because of this, some of the
9 paddy fields became dry and harvest was low, and the community protested by destroying the
10 irrigation canals. Mediation was carried out through *sulang-silima*. The intense debate led to
11 the issuance of Regional Regulation Number 3 of 2016 concerning the Sulang-silima
12 Inauguration as the Supreme Pakpak Customary Institution. The projects was finally
13 managed by the community. Furthermore, case six shows the executive contestation in the
14 decentralization era in 2016, which raised new problems, such as, division of villages,
15 separation of springs, irrigation canals, and disputes between community members.
16 Ironically, clan and religious associations, and other informal unions became splitted along
17 candidate lines. Besides its role in the local ethnic politics, *sulang-silima* has a role in
18 reducing the negative effects of controversies at the grassroots.

19 The last case is that of the Pakpaknese resistance against corporations, Dairi Prima
20 Mineral (DPM) which covered eleven villages and fifty-seven hamlets in Silima Punga-
21 Pungga. The zinc and lead mining projects were managed by DPM and controlled by the
22 Bumi Resources Minerals (BRMs) and the Non-Ferrous China (NFC). The conflict emerged
23 in 2012 and it went on for relatively a long time, since it involved international corporations,
24 national and local governments. The dispute subsided in 2019 when *Sulang-silima* intervened
25 in the conflict, this case is described extensively in the results and discussion.

26 The *sulang-silima* mechanism has proven to be effective in resolving different scope of
27 conflicts. Over time, it transformed from just being a kinship system into a socio-political
28 movement. Although, the forum has not been standardized yet, it has exceeded through the
29 basic character of all activities carried out. Every conflict is mediated through reconciliation,
30 which aligns with the instinct which lies in every human beings.

31 In this study, the mechanism was used for two basic things; (1) to determine the
32 effectiveness of resolution in a small and horizontal scope, and (2) the effectiveness of
33 resolution in a large and vertical method. It was directed to explore conflict resolution in a
34 dynamic social world, how efficient and effective is the *sulang-silima* conflict resolution in
35 modern society? The main assumption of this mechanism is that differentiation that causes
36 conflict is mediated through the authority's restoration of the structure, for it to function
37 properly. It leads to restoration of structure and function in primordial situations, even before
38 they were created. Self-discovery actualizes consensus, one of the human sides in supporting
39 social integration. Furthermore, it is the basis for reconciliation, and a prerequisite for
40 resolution.

41 Pakpak's social history is also not separated from conflict; (1) colonialism resistance that
42 separated the *suak* Boang to South Aceh and Kelasen to North Tapanuli, (2) land disputes in
43 Tigalingga in 1942-1947 where the Pakpak fought Toba immigrants, (3) the establishment of
44 Dairi Regency which was separated from North Tapanuli in 1958-1964, (4) the exclusion of
45 the Pakpak identity from the Toba ethnic domination in 1960-1976, (5) the independence of
46 the Pakpak Dairi Protestant Christian Church (GKPPD) from the Protestant Batak Christian
47 Church (HKBP) in 1969-1992, (6) the establishment of the Dairi capital in Tarutung and the
48 regent appointment in 1964, and (7) the establishment of Pakpak Bharat Regency in 2002-
49 2003. Aside these conflicts above, there were more with relatively high frequency, however,
50 the tendency was not exposed.

1 The study's urgency and significance targeted three fundamental issues; (1) finding the
2 locality of *sulang-silima* to anticipate dysfunctional and destructive conflicts, (2) finding
3 models of vertical and horizontal conflict resolution, and (3) exploring local capacities in
4 dealing with social dynamics. Therefore, for the analysis of conflict Dahrendorf's structural-
5 functionalist paradigm was used, while the resolution was analyzed through Ricouer's
6 hermeneutic circle approach.

7 8 **Theoretical Framework**

9 Conflicts are not always resolved through a positive legal paradigm, especially in many
10 communities in Indonesia, where the kinship system majorly intervene. Usually, positive
11 legal decisions are considered fair, final, and binding. However, the kinship mechanism is the
12 most expected determinant of resolution. This is achieved using two methods; firstly, lead the
13 disputing parties to deep feelings of guilt, desire to make peace, and avoid continuing
14 grudges. Secondly, activate the consensus instinct which is the basis for reconciliation as well
15 as a prerequisite for resolution. It is considered to reconcile the two disputing parties, which
16 re-establish the brotherhood, as the basis of social cohesion. Moreover, this form of conflict
17 resolution is a determinant of peace that touches human instincts. It reflects the wisdom and
18 nobility of a special pattern according to the conflicting character that binds the perpetrators
19 and victims with a clean heart and without grudges.

20 Conflict reflects a dissociative process and a constitute part of life (Chandra, 1992). In
21 general, it is usually caused by five basic things; (1) structural domination (Simmel, 1964),
22 (2) group dysfunction (Cosser, 1957), (3) class struggle (Marx, 1859), (4) solidarity
23 manipulation (Collins, 1975), and (5) authority differentiation (Dahrendorf, 1959). It creates
24 disintegration, dysfunction, and destruction (Turner, 2009), however, it also reveal
25 heterogeneity of interests, values, norms, and beliefs that produces results.

26 Ethnic pluralism, race, religion, clan, belief, culture, economy, social, and politics are
27 factors which triggers conflict. Its relevance are reflected in functions evaluation, changes in
28 structure, the balance of order, as well as recognition which reflects its relevance on social
29 changes (Dahrendorf, 1959). In the Soviet Union, ethnic conflicts resulted in the birth of new
30 states (Hale, 2008), and in Ireland, religion wars resulted in cleavages (Harris and Reilly,
31 2000). In Myanmar (Raharjo, 2015) and Cambodia (Kanavou and Path, 2020) as well as
32 several countries in the Middle East and Africa, religious conflicts resulted in deaths,
33 property damage, and exodus to other places. Second World War led to the Cold War,
34 blockades of the West and East, and the separation of Germany (Bourke 2001). In Europe,
35 the frequency and duration of wars from 1495-1918 led to change of kinship networks
36 (Benzell and Cooke, 2021).

37 In Indonesia, radicalism-terrorism which occurred in 2000-2018, caused death, property
38 damage, discrimination, and intolerance (Damanik, 2020a; Damanik and Ndona, 2020).
39 Discriminatory behavior against Papuan students in Surabaya in August 2019 resulted in riots
40 in West Papua in September. Class conflicts in North Sumatra resulted in the killing of nobles
41 in March 1946. Also, In HKBP, conflicts of status and power almost led to the religious the
42 institution's cleavage (Simanjuntak, 2009).

43 The awareness of the negative impacts of conflict, motivates finding a specific
44 resolution. It comes in the form of reconciliation, division, replacement, or the creation of a
45 new structure. Large-scale vertical and horizontal conflicts usually involve state, non-
46 governmental organizations (NGOs), and peacemakers (Maulida, 2018; Formichi, 2012;
47 Alamsjah and Hadiz, 2016; Aspinall, 2009; Horikoshi, 1975; van Dijk, 1981; Jackson, 1980;
48 Temby, 2010; Harvey, 1974). In Indonesia, conflict resolution in Papua, Aceh, and East
49 Timor involves international institutions. Radicalism-terrorism ended with the arrest of
50

1 people involved (Lindawaty, 2016; Graham, Wilson and Suprayoga, 2005; Buchanan, 2011,
2 Kuntjara, 2018).

3 Compared to Indonesia, locality-based conflict resolution are mostly utilized in Africa,
4 which integrates traditional and modern approaches (Mutisi and Sansculotte-Greenidge,
5 2012). Peace is managed by linking tradition with the social organization (Davidheiser,
6 2019), which is focused on forgiveness (Coe, Palmer, and elShabazz, 2013), and usually
7 legitimized through ceremony (Babo, 2018). The identity-based intergroup dialogue is chosen
8 to reduce the risk of communal conflict (Smidt, 2020). The Ambon and Poso conflicts, for
9 example, were resolved through the Pelagandong, cultural reconciliation as a brotherhood
10 (Bekti, 2015). Furthermore, pentagonal relations in Simalungun have proven to be effective
11 in resolving conflicts (Damanik, 2021).

12
13 Moreover, the dissociative assimilation process has the potential to cause conflict.
14 Examples are, the Mandailing and Angkola dispute in Medan in 1922-1925 had an impact on
15 polarization (Hidayat and Damanik, 2018). Religious assumptions have an impact on the
16 division of the Karonese in the mountains (*gugung*) and lowlands (*jehe*) (Damanik, 2019b).
17 The intolerant attitude in Medan City comes from the religion mainstream (Damanik, 2020a).
18 Interreligious relations are the major source of conflict that triggers discrimination, suicide
19 bombings, and the burning of worship houses (Kuntjara, 2018). Subsequently,
20 decentralization exacerbates latent conflicts through identity awakening (Nordholt and van
21 Klinken, 2007). Pluralism is articulated through the blockade of ethnicity, history, clan, and
22 religion (Ramstedt, 2019). The regent's election in the north of Tapanuli and Dairi had an
23 impact on the division of clans, descendants, villages, and irrigation (Damanik, 2019a).
24 Furthermore, the same phenomenon is found in other areas.

25
26 This study uses Dahrendorf's structural-functionalism, as a paradigm to explore and
27 understand the problems of human life, history, culture, and its relationship with the
28 environment (Tittenbrun, 2013). Humans are studied as functional elements in various
29 subconscious structures, using small wheels in autonomous mechanisms. Function lies in
30 structure and humans are not seen as subjects, instead as products of structure (Ritzer, 2011),
31 Structure and function do not run separately, they usually go hand in hand. The structuring
32 role marks the functioning, on the other hand, the dysfunction marks the structure death.

33
34 The community consists of individual associations which are coordinated imperatively
35 and controlled by the structural hierarchy (Dahrendorf, 1958). The structure's diversity has
36 implications on individuals that are superordinates in a unit and subordinates in others.
37 Subsequently, conflict is the authority differentiation, it does not lie in humans, instead it is
38 integrated into the structure (Dahrendorf, 1959). It is the key to the analysis of knowing
39 superordination and subordination. The difference in quality authority is dependent on the
40 reliability of running the function according to the position. Analyzing conflicts is to identify
41 various structural roles. Therefore, conflict sources are found in the order that has the
42 potential to dominate or be subdued.

43
44 Conflict not only maintains the status quo (Cosser, 1968) it also has an impact on change
45 and structural development (Meadows, 1961). Big erupting conflicts have an impact on
46 radical changes, while those that involved violence have an impact on sudden structural
47 changes. Based on the resolution approach, it is an intrinsic aspect of social change
48 (Woodhouse, 2010), the basic stage of reconciliation in the peace process (Ramsbotham,
49 Woodhouse, and Miall, 2016). Furthermore, reconciliation views peace as an open process
50 consisting of several stages based on conflict cycle dynamics.

51
52 The structural approach which is the Dahrendorf functionalism, views humans as a
53 double paradigm (Dahrendorf, 1959). At one end has a conflict, while the other has a
54 consensus. Both have reciprocal relationships. Consensus is obtained from the integration of
55 value in society. The social system is a unified voluntary cooperation and/or consensus

1 together, In a community, conflicts occur were between the pseudo and the interest groups
2 that were manifest and latent. The community does not exist without consensus and conflict
3 becoming each other's requirements (Dahrendorf, 1959). This means no conflict occurs
4 without previous consensus, and vice versa.

5 Pakpak is one of eight ethnics groups in North Sumatra, it first reference was discovered
6 in Marsden's (1972:34) record in 1772, which wrote: "Pappak Deira" [Pakpak Dairi]. The
7 people live on the mountains and west coast valley of North Sumatra known as the producer
8 of Champer and Benzoin (Guillot, 2002). Colonialism and German Christian Mission
9 (*Rheinische Missiongesellschaft* [RMG]) have changed the spiritual, education, health, and
10 gender of this place (Van Bemmelen, 2017). During colonialism, Pakpak was a region at
11 Karasdenan Tapanuli (Ypes, 1907; Castles, 2001), as discussed in Coleman (1983), Agustono
12 (2010), and Damanik (2016).

13 The main area base is Dairi District and Pakpak Bharat, while the closest diaspora are
14 the Central Tapanuli, South Aceh, Sumbulusalam, and Humbanghasundutan. It is divided
15 into five sub-areas (*suak*); Boang, Kelasen, Simsim, Kepas, and Pegagan. Boang is joined to
16 South Aceh and Central Tapanuli, Kepas and Pegagan to Dairi, while Kelasen is attached to
17 Humbanghasundutan. Simsim became the core area of Pakpak Bharat in 2003 (Berutu, 2013).
18 *Suak* serves as the unity base implicated for the law of marriage and land tenure (Coleman,
19 1993).

20 *Sulang-silima* consists of five complementary structures and functions; (1)
21 *perisanganisang*, the oldest sibling, (2) *pertulantengah*, the middle, (3) *perekurekur*, the
22 youngest sibling, (4) *puang*, the wife giver, and (5) *berru*, the wife recipient (Manik, 2010:
23 Coleman, 1983). It does not only contribute to kinship it also adopts a global system to
24 maintain its structure and function in communal society (Lansing, Thurner, Chung, et al, 2017:
25 65). The *sulang-silima* transformed into a social organization without leaving basic characters
26 to control the Pakpak interest, using the civil society format (Al Qurtuby, 2018). As a social
27 organization, it plays ethnic political vernacularization (Bal and Siraj, 2017) which is made
28 possible by fragmentation and influence weakening of formal unions and social
29 environmental considerations (Campbell, 2020).

30 The study also focus on dysfunctional and destructive resolution when dealing with
31 social dynamics. This form of conflict resolution has a communal pattern that reflects the
32 basic elements of the family. The community has a consensus, the integrated values as an
33 effort to mediate those that are contradictory (Tittenbrun, 2013). Compared to a repressive
34 power approach (Scott, 2008), reconciliation of family patterns is considered the most
35 important resolution to support social cohesion. Furthermore, the conflict process is the key
36 to better understand structure and social phenomena (Dahrendorf, 1959).

37 The structural assumptions of Dahrendorf functionalism explains the benefits of *sulang-*
38 *silima* ; (1) it brings balance to the community, (2) it emphasizes regularity in society, (3)
39 each element plays a role in maintaining stability, (4) that the community is informally bound
40 by norms, values, and morals, and (5) cohesion is created by joint value. Efficacy and
41 effectiveness of resolutions is related to three comprehensive efforts to find peace; (1) both
42 parties recognize the situation and the reality of conflict, (2) there are organizations of
43 interest to understand the other parties' demands, and (3) both agreed on the others
44 involvement rules to bridge the interaction.

45 The Dahrendorf perspective that recognises conflict as an authority differentiation is
46 reconciled through the restoration of structures and functions. Authority recovery is a deep
47 touch of the subconscious about the position and its function. It is analyzed through the
48 hermeneutic circle of Ricoeur, the interpretation mechanism in which the elements explain
49 the whole and vice versa, consisting of historical, culture, religiosity, values, and norms. The
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1 structuring role is not always absolute, however it is equipped with a function. Also, the
2 function does not play an absolute role it is legitimized by the structure.

3 **Methods**

4 One of the considerations while choosing the research location was the significance of
5 kinship system in resolving conflict. It was analyzed qualitatively using the Dahrendorf
6 structural-functionalism paradigm and the Ricoeur hermeneutic circle approach. Qualitative
7 studies were utilized in exploring the phenomenon based on the detailed explanation of
8 informants in natural situations (Creswell, 2007; Russell, 2016). The paradigm was used to
9 read conflict, while the hermeneutic circle was utilized in analysing resolution (Tan, Wilson,
10 and Olver, 2009).

11 The study used mixed methods based on two considerations; (1) discovering the best
12 information regarding the mechanisms and resolution patterns according to *sulang-silima*,
13 and (2) obtaining other information when one source was inadequate (Patton, 2015; Creswell
14 and Plano-Clark, 2011; Greene and Hall, 2010). Resolution and conflict reflects the causal-
15 functional system (Ritzer, 2011). Conflict is a structure dysfunction, while the function
16 efficacy authenticates the structure running. It is a consensus violation that negates communal
17 life (Denzin and Lincoln, 2005). Completing the conflict means discovering internal
18 dynamics that regulate the working structure from within. Furthermore, the *sulang-silima*
19 mechanism is a layered model, in which both conceptual and praxis underlies the idea and
20 behavior.

21 Data collection was carried out using three techniques, (1) participatory observation of
22 three cases, (2) in-depth interviews of four old cases. Where eleven key informants were
23 interviewed, which consisted of seven parties that had disputes and the rest were traditional,
24 ethnic, and religious leaders, and (3) *focus group discussion* (FGD) in October 2019 invited
25 20 participants consisting of government, corporations, association leaders, and the younger
26 generation. The three techniques were focused on finding the substance, mechanism, and
27 pattern in resolving conflict.

28 All data was transcribed verbatim, conceptualized, categorized, and encoded manually.
29 Bias was reduced through comparisons between subjects, then it was analysed based on
30 hermeneutics circles to uncover the objective and contextual meaning (Tan, Wilson, and
31 Olver, 2009). During the study, it was noticed that the structured role is not always absolute,
32 it is equipped with a function and vice versa. Therefore, the effectiveness of the resolution
33 marks the structure-function.

34 Authenticity and kinship mechanisms were read according to the structure-functionalism
35 paradigm, while the meaning behind the resolution and kinship was explored through
36 hermeneutics. Objective meanings interpretation was obtained through authenticity, while
37 that of the contextual was through the general context of modern society (Hardiman, 2015).
38 There were four-step interpretations which include; (1) *sulang-silima* framework
39 identification, (2) recognizing the original goals, (3) objective meanings exploration, and (4)
40 contextualization process. Structural combination-functionalism and hermeneutic circles
41 produced narrative text (Creswell, 2014) based on social experiences when undergoing
42 processes and reconciliation.

53 **Result and discussion**

54 Compared to the six other internal cases, the DPM conflict seized broader public attention.
55 Besides a long duration, it involved eleven villages and fifty-seven hamlets facing the
56 government, national, and international entrepreneurs. DPM employment contract was
57 obtained on February 18, 1998, on an area of 27,420 hectares in the Silima Pungga-pungga
58 district. The first exploration was conducted in 1997 which produced zinc and black tin.

1 Resource viability produced 6.3 million tonnes with a level of 16% Zinc Sulfide and 9.9%
2 Galena. The results were continued with the definitive feasibility study (DFS) in September
3 2003. The mining operation was based on the Environmental Feasibility Certificate (EFC)
4 number 731, of November 2005. Moreover, the project was located at 1,319 meters above sea
5 level, and in the valley flows the Renun river and Simbelin.

6 Exploration activity utilized explosives which raised sound, landslides, and potential
7 earthquakes. The most striking activity was the protected forests opening, the explosive
8 warehouses' construction and tailings storage facility (TSF), population relocation, transfer of
9 agricultural land to mining, as well as waste that poison the environment. The conflict began
10 in 2012 where the embankment of toxic waste control collapsed and polluted the Renun river
11 and Simbelin which was vital to the community. This started the protest of the Sopokomil
12 community, which was the most affected village, and gradually widened to ten others.
13 Throughout 2012-2014, the communities held two to three demonstrations per year to the
14 village office, sub-district, regent, and the legislature. Several mass actions led to the property
15 destruction of the corporation and the active members' arrest.

16 The affected communities formed two organizations in 2015; The Society Alliance
17 Refuses Mine (AMTT) and the Secretariat Joint Advocacy Reject Mine (SBATT). Apart
18 from these two alliances, rejection emerged from several institutions; (1) Legal Aid and
19 Advocacy of North Sumatra People (Bakumsu), (2) Foundation Diakonia Pelangi Kasih
20 (FDPK), (3) Indonesian National Student Movement (GMNI), (4) Head of the Batak
21 Protestant Christian Church (HKBP), (5) Islamic Students Association (HMI), and (6)
22 Indonesian Muslim Student Action Unity (KAMMI). Besides anti-corporation, several pro-
23 corporate organizations are the Sadakata Forum, Pakpak community association (Himpak),
24 Communication Forums Between Customary Institutions (Forkala), and Pakpak Cultural
25 Institutions (LKP).

26 These Anti-corporate demonstration waves voiced four goals; (1) revoking the
27 Environmental Feasibility Certificate, (2) rejecting the Addendum Analysis of Environmental
28 Impact and the Environmental Management Plan, (3) stopping corporate activities, and (4)
29 Revoking mining operation licenses. It was carried out in the project area and in the village
30 office, sub-district, regent, legislative, including the Department of Environment with the
31 threat of burning projects, buildings, trucks, electricity destruction, and road blockade.
32 Although, they had an audience to the Ministry of Environment and Forestry (MEF) in
33 Jakarta. Public complaints were received by both the Directorate General of Pollution Control
34 and Environmental Damage as well as that of Waste Management and Dangerous Toxic
35 Materials of MEF.

36 Pro-corporate and anti-corporation communities submitted consideration based on
37 positive-negative assumptions. The sharpening fragmentation led to disintegrative, anarchical
38 and destructions. MEF in Jakarta and the Regent did not have many options for Foreign
39 Investment Project. These investments were needed to open employment opportunities and
40 increase regional income, however, the consideration of risk caused people's refusal.

41 The conflict was intervened by *sulang-silima* after the issuance of Regional Regulation
42 Number 3 of 2016 concerning the *Sulang-silima* Inauguration as the Supreme Pakpak
43 Customary Institution. This indicated the kinship transformation into a social institution that
44 voiced Pakpak interests. Considering the fact that the corporate activities in Dairi Regency
45 was on Pakpaknese's homeland, therefore it had the authority to end the conflict. Throughout
46 2017-2019, the conflict resolution was conducted through; (1) data collection on the project,
47 to corporations, local governments, and Jakarta, (2) identifying problems faced by the
48 affected society, (3) gathering village representatives from affected areas at the *sulang-silima*
49 office, (4) facilitating anti-corporate and pro-corporate meetings, (5) facilitating the FGD
50 which was attended by affected village representatives, corporations, legislators, executives,
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1 and related agencies, (6) facilitating local government and corporations, and (7)
2 reconciliation between corporations and communities legitimated by local governments.

3 All the above activities also faced some problems sometimes meetings were canceled
4 because one of the invited parties was not present. Subsequently, the meeting became a
5 deadlock and did not produce any result. Other times the meetings were carried out with
6 fighting, hitting the table, kicking chairs, and using swear words. However, as a peaceful
7 interpreter, negotiator, and mediator, *sulang-silima* egaliters found an agreement, in June
8 2019. Where it succeeded in formulating four points which were approved; (1) disaster-
9 affected village children were accepted as employees, (2) payment of annual social funds for
10 worship houses, irrigation improvements, procurement of fertilizers and superior seeds, as
11 well as youth organization, (3) road repairs and free treatment for the eleven villages and
12 fifty-seven hamlets that were affected, and (4) deforestation obligations and waste mitigation
13 of the environment. After deliberation, although there were still dissatisfied parties, social
14 conflicts subsided for a while.

15
16 During this study, it was discovered that the settlement mechanism used for kinship
17 disputes was different from social conflicts. The four kinship disputes which are, the race for
18 the chief position, land tenure and borders, and getting pregnant before marriage reflected
19 *sulang-silima* in a small scope, within family or villages. This prestige became a success
20 indicator for the resolution method. However, the three social cases, irrigation and drinking
21 water, executive selection, and corporations reflected the *sulang-silima* in a large scope.
22 Which means that, besides villages, conflict involves external, local, and corporate
23 governments where interests were very visible. It transformed into a social movement called
24 Pakpak ethnic brotherhood.

25
26 In the case of the executive election in 2012 and 2016, the *sulang-silima* only played a
27 role in bridging the fragmentation in the society. Although not openly, it played an ethnic
28 political vernacularization in supporting the Regent's candidate from Pakpak. Moreover, the
29 new person which was chosen succeeded in the contestation in 2019 where Eddy Keleng Ate
30 Berutu was elected to be the Regent. Furthermore, *sulang-silima* contributed to extinguishing
31 the negative effects at the grassroots which include village division, the separation of drinking
32 water and irrigation, and the split of ethnic and clans. Although it had no authority over the
33 dispute, which was in the jurisdiction of the Constitutional Court. However, it was able to
34 make all candidates to accept the results while avoiding destructive demonstrations between
35 supporters.

36
37 The settlement outlined social conflicts using eight steps; (1) collect all alliances
38 coordinating with the highest indigenous institution, (2) consolidating grassroots to oppose
39 violations of communal rights, (3) facilitating internal routine meetings, (4) delegating *berru*
40 and *denggansibeltek* found the problem root, (5) provide advice and recommendations to
41 *puang* to consider a resolution, (6) repeated hearings with government and corporations, (7)
42 intimacy and intimidation in threat format, and (8) re-negotiations to find agreement. The
43 *sulang-silima* role in social conflict led to reconciliation through; (1) muffling the negative
44 impact of contestation at grassroots, (2) participating in management of government and
45 corporate projects, and (3) corporate responsibility for affected communities. Though it
46 prioritizes reconciliation a large mass has the potential to become a threat when peace is in
47 deadlock.

48
49 Based on observation and interviews conducted, kinship and social conflict resolution
50 showed eight similarities; (1) the kinship base for resolving the conflict, (2) *berru* (the wife
51 recipient) was the initiator or mediator, (3) *perisangisang* (the oldest sibling), *pertulantengah*
52 (the middle sibling), and *perekurekur* (the youngest sibling) or *denggansibeltek* (sibling) was
53 a facilitator, (4) *puang* (the wife giver) was the judge, (5) *denggansibeltek* collected and
54 unraveled all the problem roots, (6) *berru* negotiated with the parties disputing, (7) *puang*

gave constructive advice to the dispute, and (8) reconciliation through deliberation and ceremony.

In resolving conflicts, mechanisms, and patterns were similar to the court in the following ways; (1) *berru* was the lawyer (advocate), (2) *denggansibeltek* was the prosecutor, and (3) *puang* was the judge. The three structures of *denggansibeltek* were prosecutors with different functions; *perekurekur* initiated the perpetrators, *pertulantengah*, victims, while the *perisangisang* questioned the perpetrators and victims.

In general, *the denggansibeltek* functions consists of three fundamental points; (1) formulate a fair, final, and binding resolution in dispute, (2) advised *berru* on what information to receive from the victim, and (3) gave a recommendation to *puang* to decide on the case. Furthermore, *berru* has four main functions; (1) collecting information and materials about the case, (2) initiating and mediating peace between the perpetrators and victims, (3) bridging the meeting between *denggansibeltek* and *puang*, and (4) negotiating between the perpetrators and victims. Furthermore, *puang* had two main functions; (1) considering the advice of *berru* and recommendations with *denggansibeltek* to decide on the case, and (2) deciding on the case wisely.

In some cases, the *denggansibeltek* and *berru* work repeatedly until the agreement is achieved. Usually, when *berru* fails to mediate, *denggansibeltek* intervenes in the case. Both seek meetings and peace between the perpetrators and victims. Conflict are sometimes resolved with no *puang* intervention. For *berru*, *denggansibeltek* is considered a *puang* representation with all suggestions and recommendations that should be carried out. Although when conflicts are resolved or not, both should report work to *puang*.

The *puang's* advice and alternatives are seen as a clue that should be carried out and submitted to the dispute. Before deciding on the case, the *puang* hears the *berru's* description and considered the *denggansibeltek's* recommendations. Where failed mediation indicates the hassle of cases demanding the *puang's* wisdom. The last resolution, when the case found a dead end, mediates with other *puang* from the perpetrators or victims. Usually, both are present in one of the dispute's family houses. However, when this also fail, the conflict is extended, and it not only yield revenge, it also cause the kinship to be cracked. It is believed to bring the difficulty of living, such as crop failure, disease, loss, have no children, even death. Andalusi Berutu, on June 23, 2019, stated:

“Among Pakpak, *sulang-silima* touched all social life aspects, in joy and sorrow. It does not see religion or clan, however it is oriented to ethnicity as the basis of social unity. The kinship essence is relatives. Where *puang*, is recognized as a family that gives a person's life, *denggansibeltek* as a place to exchange thoughts, and *berru* as an energy source. Denial of *puang's* advice and recommendations harms life because, *puang* is God's manifestation on earth.”

This mechanism is guided by functional relationships based on the social stand. Authority blends with the structure to function properly. *Puang* operate as a blessing giver and picking up suggestions, *denggansibeltek* as deliberation place, while *berru* is a place to negotiate and pick up energy. All of them are not supposed to work without one another. Sometime, the *puang* personally knows about the disputes, however, does not intervene directly. All should obey and respect their position and function in the kinship system. Although it is not written, all regulations, mechanisms, roles, and functions are well understood communicably and subject to each other.

Sulang-silima since 2016, has transformed into a formal organization to voice Pakpak interests. Formalization was carried out within a large scope of families, clans, and subclans through the new structure formation, with the same cultural basis. The organization is always led by the *perisangisang* as chairman, assisted by the *pertulantengah* as deputy chair and the

1 *perekurekur* as secretary, *berru* as treasurer, and *puang* as an advisor. It plays a role in
2 inclusion, support, and consultation, while the ceremony was the way to strengthen the
3 structure and function based on the subsidiarity principle. Furthermore, Pakpak's tradition
4 places *sulang-silima* at a high level. Although it does not have a clear hierarchical structure, it
5 has full authority over customs and society. Every issue is under its full authority, where
6 decisions bind all parties and every aspects is covered. It is based on togetherness (*Kininduma*)
7 as in Regional Regulation Number 3 of 2016.

8 The formalization is a transformation into a social movement, that voices Pakpak's
9 interests. It is intended to fight mass action and to negotiate better with the government and
10 corporations to overcome social imbalance. Lister Berutu, on June 23, 2019, stated:

11 “The most dominant kinship problem includes customary disputes, genealogies,
12 inheritance, customary procedures, land boundaries and transition. However, *sulang-*
13 *silima* played a part in resolving political-social conflict. This role emerged due to its
14 impact as a social organization that voiced Pakpak interests. It was advocated when
15 dealing with economic, hegemony, and subordination. Although criminal cases such as
16 theft, murder, robbery, and sexual harassment were transferred to the police, they played
17 a role in bridging reconciliation by suggesting peace. Furthermore, it does not intervene
18 in personal, religious, divorce and preference cases.”

19 *Sulang-silima* includes four life elements, (1) *jabu* (house) as nuclear family, (2)
20 *sibeltekbapa* as father's sibling, (3) *sibeltekmpong* as grandfather's brother, and (4) *lebbuh* as
21 clan and sub-clan community. Normally, every individual is bound to the *sulang-silima* from
22 birth, structural attachment is strengthened through the inheritance of social values in life.
23 The structures and functions are longlife (*sangkep nggeluh*), open, and have a dynamic cycle.
24 Moreover, conflict resolution pattern has six basic characteristics; (1) the *berru* initiates
25 reconciliation to the perpetrators, (2) invite related parties, (3) give reasons to forgive, (3)
26 perpetrator and victim attend a meeting, (4) the *denggansibeltek* proposed peace to resolve
27 conflict, (5) *debata kase-kase* gives *ules* (custom cloth) as a symbol of peace, and (6) the
28 *puang* declare congratulations and blessed by God (*njuah-juah*).

29 The characteristics above, contains three major points; (1) affirmation of the *sulang-*
30 *silima's* structure and function, (2) function reconstruction is always according to the
31 individual's position in the kinship's structure, and (3) affirmation of history, i.e., origin of the
32 mechanism, the beginning of agreements with clans, and past life experiences. This
33 resolution forum is based solely on three fundamental points, (1) it is reconciliation-oriented,
34 where justice is not ignored, however it is manifested in form of educating the perpetrators to
35 be humble and forgive, (2) the principle of brotherly love and divine authority, and (3) the
36 use of symbols as a means of apologizing, in the form of food, fish, and clothes. Therefore,
37 the victim accepting these gifts means, the perpetrator has been forgiven.

38 The use of symbols is a method for the perpetrator to show humility and guilt, then the
39 victim is exalted and his existence is restored. The principle of brotherly love and divine
40 authority is illustrated through the involvement of the entire structure in resolving conflicts.
41 Where *Berru* serves on the lower end, and the *puang* is a divine representation, *debata kase-*
42 *kase*, is a source of blessings that flows to *denggansibeltek* and *berru*. During resolution, the
43 movements and sounds of *berru* or *denggansibeltek* while begging with sobs are purposed to
44 move the heart. Anggara Manik, on December 22, 2019, stated the following:

45 “*sulang-silima* resolution is based on the values of togetherness and oriented towards
46 harmony. It is different from law enforcement in general the solution is more focused on
47 realizing the position of the parties in kinship and society. Justice is not objective, it is
48 according to one's position. Resolution is more recovery-oriented.”

1 During reconciliation rituals, traditional symbols, food, *ules*, and fish were served to
2 victims and perpetrators. All structures were present to evaluate conflicts, give advice, and
3 restore a person's self-existence. It is paramount to restore the position of each kinship
4 structure and shared values. Doing this, bring the people to a place of introspection and
5 recovery. During the ritual, every problem, obstacle, and opportunity was discussed.
6 Furthermore, position understanding brings about a more harmonious life.

7 *Sulang-silima* has a similarity with the *lima-saodoran* structure, five hands in hand in
8 Simalungun (Damanik, 2020c). This structure deals with a larger family involvement in
9 sustaining social life. It characterizes wet cultivation, using the river as an analogy of life; the
10 upstream is the starting point, the downstream is the endpoint, the middle is the center and the
11 spread is to the left and right (Sumardjo, 2010). This tradition starts from the ancestors' habit
12 to build settlements around rivers, and make it a source of livelihood.

13 Upstream and downstream orientation is the settlement determination base (Manik,
14 2010). It illustrates the cosmos as a fixed structure and is located in the middle, the main
15 settlement, starts upstream and ends downstream, extending to the left and right, in an east-
16 west analogy. The history was recorded in collective memory which includes mountains
17 (*delleng*) and the river (*lae*), two words that form the Pakpak identity as a refining movement.
18 Furthermore, wet cultivation relies on the river as a source of life, enjoying the abundance of
19 water flowing from upstream means a divine resides there which determines survival (Buijs,
20 2009).

21 The river is a source of life and social order, where river-oriented rituals are related to
22 fertility, self-cleaning, and sources of life. However, it is often a terrible source of
23 phenomenon, floods that destroys everything. Therefore, humans are required to maintain
24 good relations with the river. In wet cultivation, upstream is the highest place of magical
25 power, that determines the fate of life. During floods and long droughts, people do rituals
26 upstream to extinguish God's anger. Furthermore, they categorized the world into five
27 integrated parts; (1) upstream world as a base, (2) downstream as an estuary, (3) central as the
28 center, (4) new settlements in the east, and (5) diaspora in the West. Furthermore, the river
29 cosmology looks more horizontal than vertical. Although, the magical power of the sky is
30 considered, the river is represented as a place where gods and the divine comes down through
31 the mountains (Buijs, 2009).

32 River cosmology represents resolution structures. Conflict resolution always starts from
33 *sibeltek*, elders, parents, grandparents, or brothers. *Sibeltekatas* is the first figure in
34 facing conflict, involving *berru*. However, when they are unable solve it, *puang* becomes
35 involved. This shows the thinking framework of Pakpak, starting from the center (*sibeltek*), to
36 the end (*berru*), and the bottom (*puang*). Although it's in the lowest position, *berru* plays an
37 important role in reconciliation, the role of a peaceful carrier emerged from the awareness
38 that conflict causes chaos at the center and hindered the flow of blessing downstream.

39 As a peace carrier, *berru* has a different role from *puang*, God's trust holder, which acts
40 decisively over *Sibeltek*. *Berru* does not have the Godhead authority, however it is a loved
41 one, the position gives the power to influence in making peace. Conflict ends with *puang*
42 Intervention, whose decision is final and functions as a resolution. Since the *puang* represents
43 the divine authority and demands obedience to make peace. Pakpaks believe that it
44 guarantees the upstream blessing flow.

45 Hermeneutics circles analysis of *sulang-silima* in conflict reflects the resolution pattern
46 that is oriented towards authority recovery. Resolution always starts from consciousness,
47 every element, society, and cosmos. This principle stressed that the center of life take place
48 due to the blessings flowing from upstream. The center is the estuary of God, flowing
49 sideways to *pertulantengah* and *perekurekur*, and ending downstream (*berru*). This
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1 understanding aims to harmonize each element and restore function. However, conflict not
2 only raises tensions, it also causes cracking kinship, chaos in society, and cosmic imbalances.

3 Reconciliation is not only a peaceful state, it is situation recovery. It returns all elements
4 to their original state, not only before the conflict, to the primordial state when the structure
5 was established and the cosmos created. It attracts each kinship structure out of sustainable or
6 real-time to primordial or pure-time where the divine power fills reconstruct kinship,
7 community, and cosmos. It return kinship with all forms of relationships and values that are
8 lived as created. Furthermore, the resolution aims to make each structure-aware of its position
9 and function properly. Harmonization pattern brings up four basic principles of resolution;
10 (1) deliberation, (2) history, (3) wisdom, and (4) family value. It refers to the ancestor's
11 discretion. Kinship value, *kinibeak sembah merpuang*, worship to God in traditional beliefs.
12 Pakpak reflects respect, humility, and compliance, as basic assets neutralize tension.

13 Based on conflict readings according to Dahrendorf and the hermeneutics circle analysis,
14 it discovered that alignment, determinants and fundamental patterns of reconciliation, basic
15 points as well as resolution prerequisites. Alignment is a mechanism of restoring
16 differentiated authorities, using five crucial points; (1) stability appreciation of the order and
17 kinship relational value, starting from finding positions, conformity, and affirmation of
18 functions, (2) objective truths are led to the primordial situation to guarantee harmony, (3)
19 self-awareness as a basic human need that implies an introspective reconciliation movement,
20 (4) communal goodness and peace, and (5) obedience to the structure and objective rational
21 truth, wisdom, and a healthy conscience with universal principles.

22 Lastly, the mechanism of self-discovery is achieved in conflict situations through
23 authority recovery, where the structure is more functional. Compared to Dahrendorf, the
24 novelty was emphasized at three fundamental points; (1) authority recovery of the structure
25 and function in the primordial position, (2) self-discovery to find consensus instincts as a
26 reconciliation base, and (3) reconciliation conformity as a residential prerequisite in a more
27 functional structure. These three points are a prerequisite and the provisions of the kinship
28 mechanism in resolving conflict. In different situations and order, they needed further
29 exploration. This specification marks the recovery of differentiated authorities through
30 alignment that touches forgiveness, the important value as a resolution prerequisite.

37 **Conclusion**

38 The study discovered alignment, determinants and fundamental patterns of reconciliation as
39 resolution prerequisites. The main resolution framework was about bringing to
40 consciousness, the individual's function through consensus discoveries, bases, and values
41 underlying reconciliation. The differentiated authority presents structural inequality and
42 specific function for each member of the system. Therefore, conflict resolution is the
43 evaluation and recovery of authority through alignment, to make the structure more
44 functional. The *sulang-silima* also utilizes the mechanism of self-discovery in conflict
45 through the recovery of differentiated authority. This implies that self-realisation yields
46 reconciliation for the mutual good, which is a social cohesion base. The study recommends
47 follow-up by involving other elements that was not discussed in the kinship system
48 formalization to resolve conflicts in modern society.

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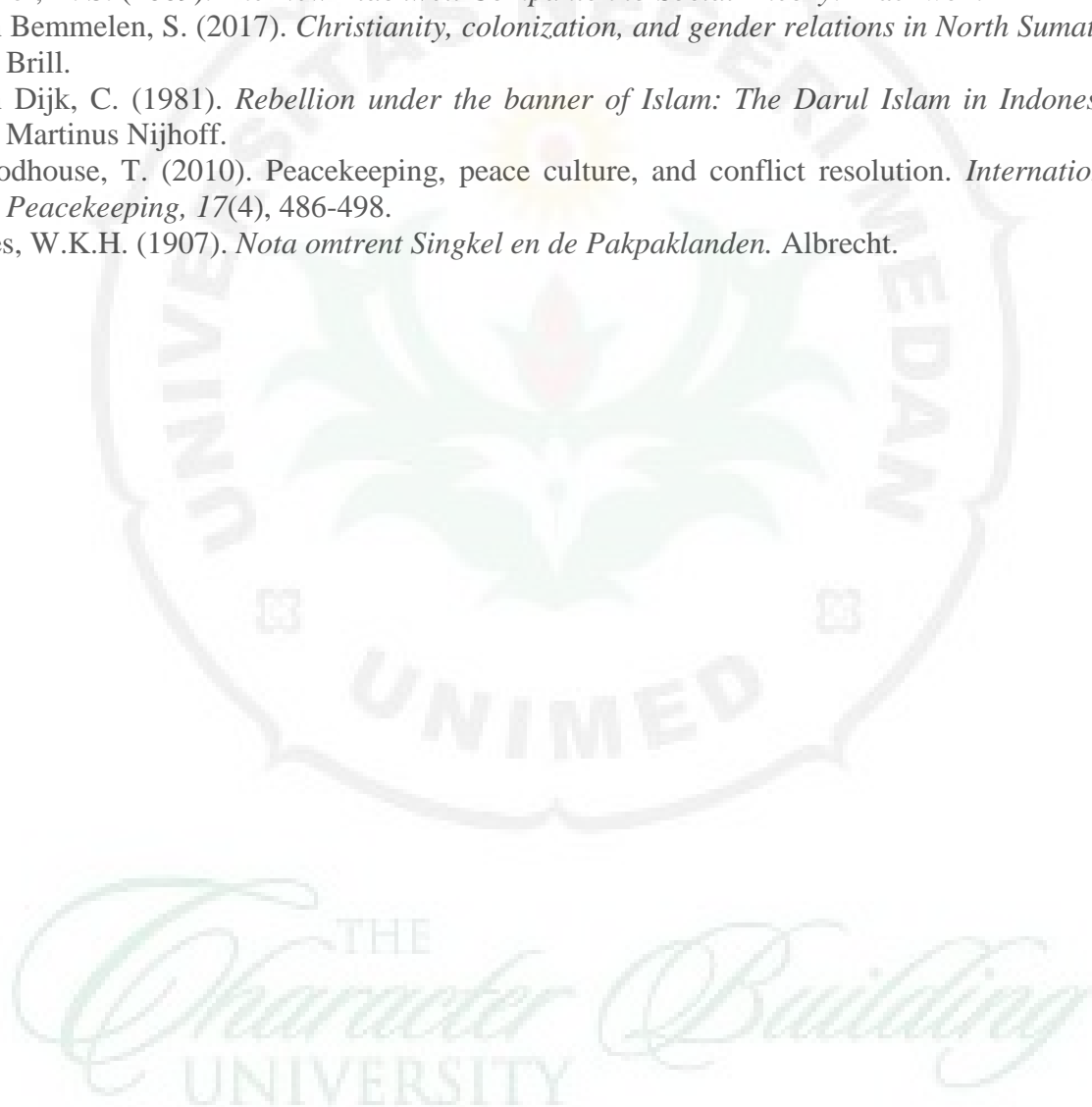
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Alignment: Conflict Resolution through Sulang-silima among Pakpaknese, Indonesia --Manuscript Draft--

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Abstract:	<p>The article aims to explore and discuss specific patterns of dysfunctional and destructive conflict resolution. The problem is focused on seven conflicts, which consist of four kinship disputes, one resistance to corporate activities, and two socio-political conflicts throughout 2016-2019. The study was carried out qualitatively, using the structural-functionalism philosophical paradigm. Field data consists of narrative text on a series of events based on personal experience. The data is in the form of verbatim transcripts, to reduce bias through comparisons between the subjects, and analyzed based on philosophical hermeneutics. The study found alignment, a pattern of integration sulang-silima, the basis for resolution mechanism. The alignment, as the study concludes, is the self-discovery of a harmonious order through the restoration of kinship structure and function over dysfunction. The novelty of this study is the restoration of relations, the capital of reconciliation.</p>
Keywords:	alignment, kinship, resolution, sulang-silima.
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Response to reviewer
(Second round review of the article: AJSS-41401)

Reviewer	Commentar and advice	Authors response
#1	<p>The revised edition I received has presented six case examples in response to my comments. Unfortunately, in my opinion, these examples have not significantly strengthened the author's thesis yet. The authors have not provided a clear description of each of these cases. So, my further advice, if this article is to be published, the author should show examples of cases (maybe one or two of those cases) that are well described in detail and clarity to the reader. Otherwise, the examples given will not be of significant use to strengthen the thesis. Here are some of my comments and suggestions for improving the manuscript:</p>	<p>Thanks for the reviewers' suggestions. Here is our response:</p> <p>According to the reviewer's suggestion, one of the cases is DPM. Details and chronology are outlined in results text and blue text. We chose this case considering that the participants involved are national companies (DPM), international companies (NFC), relevant agencies in Jakarta (Ministry of Forestry and Environment) and local governments (Regent, sub-district heads, village heads, and the legislature).</p>
	<p>The study approach: the author uses the structuralism paradigm as a theoretical reference and the hermeneutic philosophy to analyze, but it does not explain how both are implemented theoretically or methodologically. My suggestion is that the author should provide a brief and systematic description of this matter so that readers better understand the author's frame of mind in analyzing the <i>Sulang Silima</i> case.</p>	<p>Thanks for the reviewers' suggestions Here is our response which is placed in the Methods subtitle with red text.</p> <p>The Dahrendorf Structural-Functionalism paradigm was used to read conflict, while the hermeneutic circle was utilized in analysing resolution. Authenticity and kinship mechanisms were read according to the structure-functionalism paradigm, while the meaning behind the resolution and kinship was explored through hermeneutics. Objective meanings interpretation was obtained through authenticity, while that of the contextual was through the general context of modern society (Hardiman, 2015). There were four-step interpretations which include; (1)</p>

		<p><i>sulang-silima</i> framework identification, (2) recognizing the original goals, (3) objective meanings exploration, and (4) contextualization process. Structural combination-functionalism and hermeneutic circles produced narrative text (Creswell, 2014) based on social experiences when undergoing processes and reconciliation.</p>
	<p>The author also needs to explain and emphasize the structuralism paradigm used not to appear contradictory to the introductory descriptions that mention more examples of social and even political conflicts. Meanwhile, in the discussion section, the author tends to use the Levi-Strauss structuralism approach. If so, is it relevant to use the Levi-Straussian paradigm of structuralism in explaining social conflicts?</p>	<p>Thanks for the reviewers' suggestions. Here is our response which is placed in the Theoretical Framework subtitle in green writing.</p> <p>(1) Paradigm, to avoid ambiguity, we have deleted the Levi-Strauss structural paradigm. (2) The structural assumptions of Dahrendorf functionalism explains the benefits of <i>sulang-silima</i> ; (1) it brings balance to the community, (2) it emphasizes regularity in society, (3) each element plays a role in maintaining stability, (4) that the community is informally bound by norms, values, and morals, and (5) cohesion is created by joint value. Efficacy and effectiveness of resolutions is related to three comprehensive efforts to find peace; (1) both parties recognize the situation and the reality of conflict, (2) there are organizations of interest to understand the other parties' demands, and (3) both agreed on the others involvement rules to bridge the interaction.</p>
	<p>The author concludes that <i>Sulang-silima</i> kinship has an essential role in resolving social conflicts. Unfortunately, throughout this paper, there are no concrete cases of social conflict used as evidence where the <i>Sulang-silima</i> kinship plays a vital role in its resolution. My advice is that the authors provide concrete case examples, which should be obtained through field research</p>	<p>Thanks for the reviewer's suggestion. Here is our response which is placed in the Result subtitle where the text is blue. Same response as the initial comment on number one</p>

	carried out for six months.	
	<p>Given that the <i>Sulang-silima</i> has also been transformed into social organizations that still refer to kinship, it would be nice if the author discussed how social conflicts in the Pakpak community either effective or ineffective resolved by the social organization <i>Sulang-silima</i>. The case for establishing the <i>Sulang-silima</i> institution is related to the conflict over the management of mining resources at DPML, may be used as a case example.</p>	<p>Thanks for the reviewers' suggestions.</p> <p>According to the reviewer's suggestion, in this second revised article, the DPM case and chronology have been described in detail.</p> <p>After being designated as a social organization in 2016, <i>Sulang-silima</i> intervened in the DPM dispute since early 2017. In June 2019, the dispute subsided and the company continued to operate with various agreements.</p>



Alignment: Conflict Resolution through *Sulang-silima* among Pakpaknese, Indonesia



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Abstract

The article aims to explore and discuss specific patterns of dysfunctional and destructive conflict resolution. The problem is focused on seven conflicts, which consist of four kinship and three socio-political cases throughout 2016-2019. The study was carried out qualitatively, using the Dahrendorf structural-functionalism paradigm. Field data consists of narrative text on a series of events based on personal experience. The data is in the form of verbatim transcripts, to reduce bias through comparisons between the subjects, and analyzed based on the Ricoeur hermeneutic circle approach. The study found alignment, determinants and basic patterns of reconciliation, fundamental points, and resolution prerequisites. Alignment, the conclusion of the study is a mechanism for self-discovery in conflict through differentiated recovery. Through alignment, the differentiation of authority is restored and the structure is more functional.

Keywords: alignment, kinship, resolution, *sulang-silima*.

Introduction

This research proposed to develop the *Sulang-silima* framework and determine the effectiveness in conflicts resolution in the Pakpak ethnic group, North Sumatra, Indonesia. Generally, this is a patrilineal concept that reflects in a marriage-based relationship, which consists of five structures with complementary authorities and functions. The structures and functions are not permanent or based religion, but are dynamic and depend on ethnicity which is the basis of unifying consciousness. Authority is not intrinsic but rather the ability to carry out functions. Functionality signifies authority, while dysfunction denotes power waning. The *Sulang-silima* mechanism is a unique conflict resolution concept, designed for both kinship and socio-political cases. Therefore, this study aims to explore the mechanism as a resolution concept for seven conflict cases, collected from 2016-2019 databases.

The study items include four kinship and three socio-political conflicts cases. The first case shows the struggle for the position of chiefs, between the Berutu and Matanari clans of Traju Village in 2015. Although, Berutu received the greatest support, their nominee was not appointed as chief, and was accused of cheating, lobbying, as well as paying village officials to win. The masses of both supporters demonstrated their intentions at the sub-district and district heads' offices. This continued for about seven months, which resulted in the polarization of supporters and delays in the inauguration. Peace was achieved after the intervention of *sulang-silima* and the Berutu clan was appointed as chief. The second case of land tenure in Perduhopen Village in 2016. It started when the Bancin clan laid a claim to a plot of land which was previously owned by the Nahampuns. Both claim to possess valid land certificates, and since it involved extended families, therefore, the case resulted into quarrels, insults, threats of arson, and even murder. The two months dispute subsided and both families reconciled after being facilitated by *sulang-silima*.

The next case is that of land boundary in Prongil Village in 2016, which started as a result of landmark shifting, 3 meters to the north, on the land belonging to the Barasa clan and controlled by the Bako. Although, Barasa just returned from the city after retiring, which means the land had not been used for a long time. The dispute attracted public attention and continued for six months, until the *sulang-silima* mechanism was utilized for their reconciliation in October 2016. The case four shows the issue of pregnancy before marriage in Perlambuken Village in 2017. This began with a young man from the Solin clan, impregnating a girl from the Padang clan, after dating for about six months. The Solin was a civil servant at the sub-district office, while the girl was a high school student. According to

1 the girl, the biological father of her unborn baby is a man from the Solin clan. However, Solin
2 refused and argued on the basis that the girl was no longer a virgin, when they had sexual
3 intercourse for the first time. The girl's parents, both elementary school teachers, reported the
4 case to the sub-district head and the police. However, peace was facilitated by a *sulang-silima*
5 and they got married in November 2017.

6 Furthermore, case five is based on the control of irrigation and drinking water in 2014-
7 2016. The Pakpak Bharat Regency Government initiated irrigation and drinking water
8 projects, however, the construction of the dam caused a drought. Because of this, some of the
9 paddy fields became dry and harvest was low, and the community protested by destroying the
10 irrigation canals. Mediation was carried out through *sulang-silima*. The intense debate led to
11 the issuance of Regional Regulation Number 3 of 2016 concerning the Sulang-silima
12 Inauguration as the Supreme Pakpak Customary Institution. The projects was finally
13 managed by the community. Furthermore, case six shows the executive contestation in the
14 decentralization era in 2016, which raised new problems, such as, division of villages,
15 separation of springs, irrigation canals, and disputes between community members.
16 Ironically, clan and religious associations, and other informal unions became splitted along
17 candidate lines. Besides its role in the local ethnic politics, *sulang-silima* has a role in
18 reducing the negative effects of controversies at the grassroots.

19 The last case is that of the Pakpaknese resistance against corporations, Dairi Prima
20 Mineral (DPM) which covered eleven villages and fifty-seven hamlets in Silima Punga-
21 Pungga. The zinc and lead mining projects were managed by DPM and controlled by the
22 Bumi Resources Minerals (BRMs) and the Non-Ferrous China (NFC). The conflict emerged
23 in 2012 and it went on for relatively a long time, since it involved international corporations,
24 national and local governments. The dispute subsided in 2019 when *Sulang-silima* intervened
25 in the conflict, this case is described extensively in the results and discussion.

26 The *sulang-silima* mechanism has proven to be effective in resolving different scope of
27 conflicts. Over time, it transformed from just being a kinship system into a socio-political
28 movement. Although, the forum has not been standardized yet, it has exceeded through the
29 basic character of all activities carried out. Every conflict is mediated through reconciliation,
30 which aligns with the instinct which lies in every human beings.

31 In this study, the mechanism was used for two basic things; (1) to determine the
32 effectiveness of resolution in a small and horizontal scope, and (2) the effectiveness of
33 resolution in a large and vertical method. It was directed to explore conflict resolution in a
34 dynamic social world, how efficient and effective is the *sulang-silima* conflict resolution in
35 modern society? The main assumption of this mechanism is that differentiation that causes
36 conflict is mediated through the authority's restoration of the structure, for it to function
37 properly. It leads to restoration of structure and function in primordial situations, even before
38 they were created. Self-discovery actualizes consensus, one of the human sides in supporting
39 social integration. Furthermore, it is the basis for reconciliation, and a prerequisite for
40 resolution.

41 Pakpak's social history is also not separated from conflict; (1) colonialism resistance that
42 separated the *suak* Boang to South Aceh and Kelasen to North Tapanuli, (2) land disputes in
43 Tigalingga in 1942-1947 where the Pakpak fought Toba immigrants, (3) the establishment of
44 Dairi Regency which was separated from North Tapanuli in 1958-1964, (4) the exclusion of
45 the Pakpak identity from the Toba ethnic domination in 1960-1976, (5) the independence of
46 the Pakpak Dairi Protestant Christian Church (GKPPD) from the Protestant Batak Christian
47 Church (HKBP) in 1969-1992, (6) the establishment of the Dairi capital in Tarutung and the
48 regent appointment in 1964, and (7) the establishment of Pakpak Bharat Regency in 2002-
49 2003. Aside these conflicts above, there were more with relatively high frequency, however,
50 the tendency was not exposed.

1 The study's urgency and significance targeted three fundamental issues; (1) finding the
2 locality of *sulang-silima* to anticipate dysfunctional and destructive conflicts, (2) finding
3 models of vertical and horizontal conflict resolution, and (3) exploring local capacities in
4 dealing with social dynamics. Therefore, for the analysis of conflict Dahrendorf's structural-
5 functionalist paradigm was used, while the resolution was analyzed through Ricouer's
6 hermeneutic circle approach.

7 8 **Theoretical Framework**

9 Conflicts are not always resolved through a positive legal paradigm, especially in many
10 communities in Indonesia, where the kinship system majorly intervene. Usually, positive
11 legal decisions are considered fair, final, and binding. However, the kinship mechanism is the
12 most expected determinant of resolution. This is achieved using two methods; firstly, lead the
13 disputing parties to deep feelings of guilt, desire to make peace, and avoid continuing
14 grudges. Secondly, activate the consensus instinct which is the basis for reconciliation as well
15 as a prerequisite for resolution. It is considered to reconcile the two disputing parties, which
16 re-establish the brotherhood, as the basis of social cohesion. Moreover, this form of conflict
17 resolution is a determinant of peace that touches human instincts. It reflects the wisdom and
18 nobility of a special pattern according to the conflicting character that binds the perpetrators
19 and victims with a clean heart and without grudges.

20 Conflict reflects a dissociative process and a constitute part of life (Chandra, 1992). In
21 general, it is usually caused by five basic things; (1) structural domination (Simmel, 1964),
22 (2) group dysfunction (Coser, 1957), (3) class struggle (Marx, 1859), (4) solidarity
23 manipulation (Collins, 1975), and (5) authority differentiation (Dahrendorf, 1959). It creates
24 disintegration, dysfunction, and destruction (Turner, 2009), however, it also reveal
25 heterogeneity of interests, values, norms, and beliefs that produces results.

26 Ethnic pluralism, race, religion, clan, belief, culture, economy, social, and politics are
27 factors which triggers conflict. Its relevance are reflected in functions evaluation, changes in
28 structure, the balance of order, as well as recognition which reflects its relevance on social
29 changes (Dahrendorf, 1959). In the Soviet Union, ethnic conflicts resulted in the birth of new
30 states (Hale, 2008), and in Ireland, religion wars resulted in cleavages (Harris and Reilly,
31 2000). In Myanmar (Raharjo, 2015) and Cambodia (Kanavou and Path, 2020) as well as
32 several countries in the Middle East and Africa, religious conflicts resulted in deaths,
33 property damage, and exodus to other places. Second World War led to the Cold War,
34 blockades of the West and East, and the separation of Germany (Bourke 2001). In Europe,
35 the frequency and duration of wars from 1495-1918 led to change of kinship networks
36 (Benzell and Cooke, 2021).

37 In Indonesia, radicalism-terrorism which occurred in 2000-2018, caused death, property
38 damage, discrimination, and intolerance (Damanik, 2020a; Damanik and Ndona, 2020).
39 Discriminatory behavior against Papuan students in Surabaya in August 2019 resulted in riots
40 in West Papua in September. Class conflicts in North Sumatra resulted in the killing of nobles
41 in March 1946. Also, In HKBP, conflicts of status and power almost led to the religious the
42 institution's cleavage (Simanjuntak, 2009).

43 The awareness of the negative impacts of conflict, motivates finding a specific
44 resolution. It comes in the form of reconciliation, division, replacement, or the creation of a
45 new structure. Large-scale vertical and horizontal conflicts usually involve state, non-
46 governmental organizations (NGOs), and peacemakers (Maulida, 2018; Formichi, 2012;
47 Alamsjah and Hadiz, 2016; Aspinall, 2009; Horikoshi, 1975; van Dijk, 1981; Jackson, 1980;
48 Temby, 2010; Harvey, 1974). In Indonesia, conflict resolution in Papua, Aceh, and East
49 Timor involves international institutions. Radicalism-terrorism ended with the arrest of
50

1 people involved (Lindawaty, 2016; Graham, Wilson and Suprayoga, 2005; Buchanan, 2011,
2 Kuntjara, 2018).

3 Compared to Indonesia, locality-based conflict resolution are mostly utilized in Africa,
4 which integrates traditional and modern approaches (Mutisi and Sansculotte-Greenidge,
5 2012). Peace is managed by linking tradition with the social organization (Davidheiser,
6 2019), which is focused on forgiveness (Coe, Palmer, and elShabazz, 2013), and usually
7 legitimized through ceremony (Babo, 2018). The identity-based intergroup dialogue is chosen
8 to reduce the risk of communal conflict (Smidt, 2020). The Ambon and Poso conflicts, for
9 example, were resolved through the Pelagandong, cultural reconciliation as a brotherhood
10 (Bekti, 2015). Furthermore, pentagonal relations in Simalungun have proven to be effective
11 in resolving conflicts (Damanik, 2021).

12
13 Moreover, the dissociative assimilation process has the potential to cause conflict.
14 Examples are, the Mandailing and Angkola dispute in Medan in 1922-1925 had an impact on
15 polarization (Hidayat and Damanik, 2018). Religious assumptions have an impact on the
16 division of the Karonese in the mountains (*gugung*) and lowlands (*jehe*) (Damanik, 2019b).
17 The intolerant attitude in Medan City comes from the religion mainstream (Damanik, 2020a).
18 Interreligious relations are the major source of conflict that triggers discrimination, suicide
19 bombings, and the burning of worship houses (Kuntjara, 2018). Subsequently,
20 decentralization exacerbates latent conflicts through identity awakening (Nordholt and van
21 Klinken, 2007). Pluralism is articulated through the blockade of ethnicity, history, clan, and
22 religion (Ramstedt, 2019). The regent's election in the north of Tapanuli and Dairi had an
23 impact on the division of clans, descendants, villages, and irrigation (Damanik, 2019a).
24 Furthermore, the same phenomenon is found in other areas.

25
26 This study uses Dahrendorf's structural-functionalism, as a paradigm to explore and
27 understand the problems of human life, history, culture, and its relationship with the
28 environment (Tittenbrun, 2013). Humans are studied as functional elements in various
29 subconscious structures, using small wheels in autonomous mechanisms. Function lies in
30 structure and humans are not seen as subjects, instead as products of structure (Ritzer, 2011),
31 Structure and function do not run separately, they usually go hand in hand. The structuring
32 role marks the functioning, on the other hand, the dysfunction marks the structure death.

33
34 The community consists of individual associations which are coordinated imperatively
35 and controlled by the structural hierarchy (Dahrendorf, 1958). The structure's diversity has
36 implications on individuals that are superordinates in a unit and subordinates in others.
37 Subsequently, conflict is the authority differentiation, it does not lie in humans, instead it is
38 integrated into the structure (Dahrendorf, 1959). It is the key to the analysis of knowing
39 superordination and subordination. The difference in quality authority is dependent on the
40 reliability of running the function according to the position. Analyzing conflicts is to identify
41 various structural roles. Therefore, conflict sources are found in the order that has the
42 potential to dominate or be subdued.

43
44 Conflict not only maintains the status quo (Cosser, 1968) it also has an impact on change
45 and structural development (Meadows, 1961). Big erupting conflicts have an impact on
46 radical changes, while those that involved violence have an impact on sudden structural
47 changes. Based on the resolution approach, it is an intrinsic aspect of social change
48 (Woodhouse, 2010), the basic stage of reconciliation in the peace process (Ramsbotham,
49 Woodhouse, and Miall, 2016). Furthermore, reconciliation views peace as an open process
50 consisting of several stages based on conflict cycle dynamics.

51
52 The structural approach which is the Dahrendorf functionalism, views humans as a
53 double paradigm (Dahrendorf, 1959). At one end has a conflict, while the other has a
54 consensus. Both have reciprocal relationships. Consensus is obtained from the integration of
55 value in society. The social system is a unified voluntary cooperation and/or consensus
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1 together, In a community, conflicts occur were between the pseudo and the interest groups
2 that were manifest and latent. The community does not exist without consensus and conflict
3 becoming each other's requirements (Dahrendorf, 1959). This means no conflict occurs
4 without previous consensus, and vice versa.

5 Pakpak is one of eight ethnics groups in North Sumatra, it first reference was discovered
6 in Marsden's (1972:34) record in 1772, which wrote: "Pappak Deira" [Pakpak Dairi]. The
7 people live on the mountains and west coast valley of North Sumatra known as the producer
8 of Champer and Benzoin (Guillot, 2002). Colonialism and German Christian Mission
9 (*Rheinische Missiongesellschaft* [RMG]) have changed the spiritual, education, health, and
10 gender of this place (Van Bemmelen, 2017). During colonialism, Pakpak was a region at
11 Karasdenan Tapanuli (Ypes, 1907; Castles, 2001), as discussed in Coleman (1983), Agustono
12 (2010), and Damanik (2016).

13 The main area base is Dairi District and Pakpak Bharat, while the closest diaspora are
14 the Central Tapanuli, South Aceh, Sumbulusalam, and Humbanghasundutan. It is divided
15 into five sub-areas (*suak*); Boang, Kelasen, Simsim, Kepas, and Pegagan. Boang is joined to
16 South Aceh and Central Tapanuli, Kepas and Pegagan to Dairi, while Kelasen is attached to
17 Humbanghasundutan. Simsim became the core area of Pakpak Bharat in 2003 (Berutu, 2013).
18 *Suak* serves as the unity base implicated for the law of marriage and land tenure (Coleman,
19 1993).

20 *Sulang-silima* consists of five complementary structures and functions; (1)
21 *perisanganisang*, the oldest sibling, (2) *pertulantengah*, the middle, (3) *perekurekur*, the
22 youngest sibling, (4) *puang*, the wife giver, and (5) *berru*, the wife recipient (Manik, 2010:
23 Coleman, 1983). It does not only contribute to kinship it also adopts a global system to
24 maintain its structure and function in communal society (Lansing, Thurner, Chung, et al, 2017:
25 65). The *sulang-silima* transformed into a social organization without leaving basic characters
26 to control the Pakpak interest, using the civil society format (Al Qurtuby, 2018). As a social
27 organization, it plays ethnic political vernacularization (Bal and Siraj, 2017) which is made
28 possible by fragmentation and influence weakening of formal unions and social
29 environmental considerations (Campbell, 2020).

30 The study also focus on dysfunctional and destructive resolution when dealing with
31 social dynamics. This form of conflict resolution has a communal pattern that reflects the
32 basic elements of the family. The community has a consensus, the integrated values as an
33 effort to mediate those that are contradictory (Tittenbrun, 2013). Compared to a repressive
34 power approach (Scott, 2008), reconciliation of family patterns is considered the most
35 important resolution to support social cohesion. Furthermore, the conflict process is the key
36 to better understand structure and social phenomena (Dahrendorf, 1959).

37 The structural assumptions of Dahrendorf functionalism explains the benefits of *sulang-*
38 *silima* ; (1) it brings balance to the community, (2) it emphasizes regularity in society, (3)
39 each element plays a role in maintaining stability, (4) that the community is informally bound
40 by norms, values, and morals, and (5) cohesion is created by joint value. Efficacy and
41 effectiveness of resolutions is related to three comprehensive efforts to find peace; (1) both
42 parties recognize the situation and the reality of conflict, (2) there are organizations of
43 interest to understand the other parties' demands, and (3) both agreed on the others
44 involvement rules to bridge the interaction.

45 The Dahrendorf perspective that recognises conflict as an authority differentiation is
46 reconciled through the restoration of structures and functions. Authority recovery is a deep
47 touch of the subconscious about the position and its function. It is analyzed through the
48 hermeneutic circle of Ricoeur, the interpretation mechanism in which the elements explain
49 the whole and vice versa, consisting of historical, culture, religiosity, values, and norms. The
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1 structuring role is not always absolute, however it is equipped with a function. Also, the
2 function does not play an absolute role it is legitimized by the structure.

3 **Methods**

4 One of the considerations while choosing the research location was the significance of
5 kinship system in resolving conflict. It was analyzed qualitatively using the Dahrendorf
6 structural-functionalism paradigm and the Ricoeur hermeneutic circle approach. Qualitative
7 studies were utilized in exploring the phenomenon based on the detailed explanation of
8 informants in natural situations (Creswell, 2007; Russell, 2016). The paradigm was used to
9 read conflict, while the hermeneutic circle was utilized in analysing resolution (Tan, Wilson,
10 and Olver, 2009).

11 The study used mixed methods based on two considerations; (1) discovering the best
12 information regarding the mechanisms and resolution patterns according to *sulang-silima*,
13 and (2) obtaining other information when one source was inadequate (Patton, 2015; Creswell
14 and Plano-Clark, 2011; Greene and Hall, 2010). Resolution and conflict reflects the causal-
15 functional system (Ritzer, 2011). Conflict is a structure dysfunction, while the function
16 efficacy authenticates the structure running. It is a consensus violation that negates communal
17 life (Denzin and Lincoln, 2005). Completing the conflict means discovering internal
18 dynamics that regulate the working structure from within. Furthermore, the *sulang-silima*
19 mechanism is a layered model, in which both conceptual and praxis underlies the idea and
20 behavior.

21 Data collection was carried out using three techniques, (1) participatory observation of
22 three cases, (2) in-depth interviews of four old cases. Where eleven key informants were
23 interviewed, which consisted of seven parties that had disputes and the rest were traditional,
24 ethnic, and religious leaders, and (3) *focus group discussion* (FGD) in October 2019 invited
25 20 participants consisting of government, corporations, association leaders, and the younger
26 generation. The three techniques were focused on finding the substance, mechanism, and
27 pattern in resolving conflict.

28 All data was transcribed verbatim, conceptualized, categorized, and encoded manually.
29 Bias was reduced through comparisons between subjects, then it was analysed based on
30 hermeneutics circles to uncover the objective and contextual meaning (Tan, Wilson, and
31 Olver, 2009). During the study, it was noticed that the structured role is not always absolute,
32 it is equipped with a function and vice versa. Therefore, the effectiveness of the resolution
33 marks the structure-function.

34 Authenticity and kinship mechanisms were read according to the structure-functionalism
35 paradigm, while the meaning behind the resolution and kinship was explored through
36 hermeneutics. Objective meanings interpretation was obtained through authenticity, while
37 that of the contextual was through the general context of modern society (Hardiman, 2015).
38 There were four-step interpretations which include; (1) *sulang-silima* framework
39 identification, (2) recognizing the original goals, (3) objective meanings exploration, and (4)
40 contextualization process. Structural combination-functionalism and hermeneutic circles
41 produced narrative text (Creswell, 2014) based on social experiences when undergoing
42 processes and reconciliation.

53 **Result and discussion**

54 Compared to the six other internal cases, the DPM conflict seized broader public attention.
55 Besides a long duration, it involved eleven villages and fifty-seven hamlets facing the
56 government, national, and international entrepreneurs. DPM employment contract was
57 obtained on February 18, 1998, on an area of 27,420 hectares in the Silima Pungga-pungga
58 district. The first exploration was conducted in 1997 which produced zinc and black tin.

1 Resource viability produced 6.3 million tonnes with a level of 16% Zinc Sulfide and 9.9%
2 Galena. The results were continued with the definitive feasibility study (DFS) in September
3 2003. The mining operation was based on the Environmental Feasibility Certificate (EFC)
4 number 731, of November 2005. Moreover, the project was located at 1,319 meters above sea
5 level, and in the valley flows the Renun river and Simbelin.

6 Exploration activity utilized explosives which raised sound, landslides, and potential
7 earthquakes. The most striking activity was the protected forests opening, the explosive
8 warehouses' construction and tailings storage facility (TSF), population relocation, transfer of
9 agricultural land to mining, as well as waste that poison the environment. The conflict began
10 in 2012 where the embankment of toxic waste control collapsed and polluted the Renun river
11 and Simbelin which was vital to the community. This started the protest of the Sopokomil
12 community, which was the most affected village, and gradually widened to ten others.
13 Throughout 2012-2014, the communities held two to three demonstrations per year to the
14 village office, sub-district, regent, and the legislature. Several mass actions led to the property
15 destruction of the corporation and the active members' arrest.

16 The affected communities formed two organizations in 2015; The Society Alliance
17 Refuses Mine (AMTT) and the Secretariat Joint Advocacy Reject Mine (SBATT). Apart
18 from these two alliances, rejection emerged from several institutions; (1) Legal Aid and
19 Advocacy of North Sumatra People (Bakumsu), (2) Foundation Diakonia Pelangi Kasih
20 (FDPK), (3) Indonesian National Student Movement (GMNI), (4) Head of the Batak
21 Protestant Christian Church (HKBP), (5) Islamic Students Association (HMI), and (6)
22 Indonesian Muslim Student Action Unity (KAMMI). Besides anti-corporation, several pro-
23 corporate organizations are the Sadakata Forum, Pakpak community association (Himpak),
24 Communication Forums Between Customary Institutions (Forkala), and Pakpak Cultural
25 Institutions (LKP).

26 These Anti-corporate demonstration waves voiced four goals; (1) revoking the
27 Environmental Feasibility Certificate, (2) rejecting the Addendum Analysis of Environmental
28 Impact and the Environmental Management Plan, (3) stopping corporate activities, and (4)
29 Revoking mining operation licenses. It was carried out in the project area and in the village
30 office, sub-district, regent, legislative, including the Department of Environment with the
31 threat of burning projects, buildings, trucks, electricity destruction, and road blockade.
32 Although, they had an audience to the Ministry of Environment and Forestry (MEF) in
33 Jakarta. Public complaints were received by both the Directorate General of Pollution Control
34 and Environmental Damage as well as that of Waste Management and Dangerous Toxic
35 Materials of MEF.

36 Pro-corporate and anti-corporation communities submitted consideration based on
37 positive-negative assumptions. The sharpening fragmentation led to disintegrative, anarchical
38 and destructions. MEF in Jakarta and the Regent did not have many options for Foreign
39 Investment Project. These investments were needed to open employment opportunities and
40 increase regional income, however, the consideration of risk caused people's refusal.

41 The conflict was intervened by *sulang-silima* after the issuance of Regional Regulation
42 Number 3 of 2016 concerning the *Sulang-silima* Inauguration as the Supreme Pakpak
43 Customary Institution. This indicated the kinship transformation into a social institution that
44 voiced Pakpak interests. Considering the fact that the corporate activities in Dairi Regency
45 was on Pakpaknese's homeland, therefore it had the authority to end the conflict. Throughout
46 2017-2019, the conflict resolution was conducted through; (1) data collection on the project,
47 to corporations, local governments, and Jakarta, (2) identifying problems faced by the
48 affected society, (3) gathering village representatives from affected areas at the *sulang-silima*
49 office, (4) facilitating anti-corporate and pro-corporate meetings, (5) facilitating the FGD
50 which was attended by affected village representatives, corporations, legislators, executives,
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1 and related agencies, (6) facilitating local government and corporations, and (7)
2 reconciliation between corporations and communities legitimated by local governments.

3 All the above activities also faced some problems sometimes meetings were canceled
4 because one of the invited parties was not present. Subsequently, the meeting became a
5 deadlock and did not produce any result. Other times the meetings were carried out with
6 fighting, hitting the table, kicking chairs, and using swear words. However, as a peaceful
7 interpreter, negotiator, and mediator, *sulang-silima* egaliters found an agreement, in June
8 2019. Where it succeeded in formulating four points which were approved; (1) disaster-
9 affected village children were accepted as employees, (2) payment of annual social funds for
10 worship houses, irrigation improvements, procurement of fertilizers and superior seeds, as
11 well as youth organization, (3) road repairs and free treatment for the eleven villages and
12 fifty-seven hamlets that were affected, and (4) deforestation obligations and waste mitigation
13 of the environment. After deliberation, although there were still dissatisfied parties, social
14 conflicts subsided for a while.

15
16 During this study, it was discovered that the settlement mechanism used for kinship
17 disputes was different from social conflicts. The four kinship disputes which are, the race for
18 the chief position, land tenure and borders, and getting pregnant before marriage reflected
19 *sulang-silima* in a small scope, within family or villages. This prestige became a success
20 indicator for the resolution method. However, the three social cases, irrigation and drinking
21 water, executive selection, and corporations reflected the *sulang-silima* in a large scope.
22 Which means that, besides villages, conflict involves external, local, and corporate
23 governments where interests were very visible. It transformed into a social movement called
24 Pakpak ethnic brotherhood.

25
26 In the case of the executive election in 2012 and 2016, the *sulang-silima* only played a
27 role in bridging the fragmentation in the society. Although not openly, it played an ethnic
28 political vernacularization in supporting the Regent's candidate from Pakpak. Moreover, the
29 new person which was chosen succeeded in the contestation in 2019 where Eddy Keleng Ate
30 Berutu was elected to be the Regent. Furthermore, *sulang-silima* contributed to extinguishing
31 the negative effects at the grassroots which include village division, the separation of drinking
32 water and irrigation, and the split of ethnic and clans. Although it had no authority over the
33 dispute, which was in the jurisdiction of the Constitutional Court. However, it was able to
34 make all candidates to accept the results while avoiding destructive demonstrations between
35 supporters.

36
37 The settlement outlined social conflicts using eight steps; (1) collect all alliances
38 coordinating with the highest indigenous institution, (2) consolidating grassroots to oppose
39 violations of communal rights, (3) facilitating internal routine meetings, (4) delegating *berru*
40 and *denggansibeltek* found the problem root, (5) provide advice and recommendations to
41 *puang* to consider a resolution, (6) repeated hearings with government and corporations, (7)
42 intimacy and intimidation in threat format, and (8) re-negotiations to find agreement. The
43 *sulang-silima* role in social conflict led to reconciliation through; (1) muffling the negative
44 impact of contestation at grassroots, (2) participating in management of government and
45 corporate projects, and (3) corporate responsibility for affected communities. Though it
46 prioritizes reconciliation a large mass has the potential to become a threat when peace is in
47 deadlock.

48
49 Based on observation and interviews conducted, kinship and social conflict resolution
50 showed eight similarities; (1) the kinship base for resolving the conflict, (2) *berru* (the wife
51 recipient) was the initiator or mediator, (3) *perisangisang* (the oldest sibling), *pertulantengah*
52 (the middle sibling), and *perekurekur* (the youngest sibling) or *denggansibeltek* (sibling) was
53 a facilitator, (4) *puang* (the wife giver) was the judge, (5) *denggansibeltek* collected and
54 unraveled all the problem roots, (6) *berru* negotiated with the parties disputing, (7) *puang*

gave constructive advice to the dispute, and (8) reconciliation through deliberation and ceremony.

In resolving conflicts, mechanisms, and patterns were similar to the court in the following ways; (1) *berru* was the lawyer (advocate), (2) *denggansibeltek* was the prosecutor, and (3) *puang* was the judge. The three structures of *denggansibeltek* were prosecutors with different functions; *perekurekur* initiated the perpetrators, *pertulantengah*, victims, while the *perisangisang* questioned the perpetrators and victims.

In general, *the denggansibeltek* functions consists of three fundamental points; (1) formulate a fair, final, and binding resolution in dispute, (2) advised *berru* on what information to receive from the victim, and (3) gave a recommendation to *puang* to decide on the case. Furthermore, *berru* has four main functions; (1) collecting information and materials about the case, (2) initiating and mediating peace between the perpetrators and victims, (3) bridging the meeting between *denggansibeltek* and *puang*, and (4) negotiating between the perpetrators and victims. Furthermore, *puang* had two main functions; (1) considering the advice of *berru* and recommendations with *denggansibeltek* to decide on the case, and (2) deciding on the case wisely.

In some cases, the *denggansibeltek* and *berru* work repeatedly until the agreement is achieved. Usually, when *berru* fails to mediate, *denggansibeltek* intervenes in the case. Both seek meetings and peace between the perpetrators and victims. Conflict are sometimes resolved with no *puang* intervention. For *berru*, *denggansibeltek* is considered a *puang* representation with all suggestions and recommendations that should be carried out. Although when conflicts are resolved or not, both should report work to *puang*.

The *puang's* advice and alternatives are seen as a clue that should be carried out and submitted to the dispute. Before deciding on the case, the *puang* hears the *berru's* description and considered the *denggansibeltek's* recommendations. Where failed mediation indicates the hassle of cases demanding the *puang's* wisdom. The last resolution, when the case found a dead end, mediates with other *puang* from the perpetrators or victims. Usually, both are present in one of the dispute's family houses. However, when this also fail, the conflict is extended, and it not only yield revenge, it also cause the kinship to be cracked. It is believed to bring the difficulty of living, such as crop failure, disease, loss, have no children, even death. Andalusi Berutu, on June 23, 2019, stated:

“Among Pakpak, *sulang-silima* touched all social life aspects, in joy and sorrow. It does not see religion or clan, however it is oriented to ethnicity as the basis of social unity. The kinship essence is relatives. Where *puang*, is recognized as a family that gives a person's life, *denggansibeltek* as a place to exchange thoughts, and *berru* as an energy source. Denial of *puang's* advice and recommendations harms life because, *puang* is God's manifestation on earth.”

This mechanism is guided by functional relationships based on the social stand. Authority blends with the structure to function properly. *Puang* operate as a blessing giver and picking up suggestions, *denggansibeltek* as deliberation place, while *berru* is a place to negotiate and pick up energy. All of them are not supposed to work without one another. Sometime, the *puang* personally knows about the disputes, however, does not intervene directly. All should obey and respect their position and function in the kinship system. Although it is not written, all regulations, mechanisms, roles, and functions are well understood communicably and subject to each other.

Sulang-silima since 2016, has transformed into a formal organization to voice Pakpak interests. Formalization was carried out within a large scope of families, clans, and subclans through the new structure formation, with the same cultural basis. The organization is always led by the *perisangisang* as chairman, assisted by the *pertulantengah* as deputy chair and the

1 *perekurekur* as secretary, *berru* as treasurer, and *puang* as an advisor. It plays a role in
2 inclusion, support, and consultation, while the ceremony was the way to strengthen the
3 structure and function based on the subsidiarity principle. Furthermore, Pakpak's tradition
4 places *sulang-silima* at a high level. Although it does not have a clear hierarchical structure, it
5 has full authority over customs and society. Every issue is under its full authority, where
6 decisions bind all parties and every aspects is covered. It is based on togetherness (*Kininduma*)
7 as in Regional Regulation Number 3 of 2016.

8 The formalization is a transformation into a social movement, that voices Pakpak's
9 interests. It is intended to fight mass action and to negotiate better with the government and
10 corporations to overcome social imbalance. Lister Berutu, on June 23, 2019, stated:

11 “The most dominant kinship problem includes customary disputes, genealogies,
12 inheritance, customary procedures, land boundaries and transition. However, *sulang-*
13 *silima* played a part in resolving political-social conflict. This role emerged due to its
14 impact as a social organization that voiced Pakpak interests. It was advocated when
15 dealing with economic, hegemony, and subordination. Although criminal cases such as
16 theft, murder, robbery, and sexual harassment were transferred to the police, they played
17 a role in bridging reconciliation by suggesting peace. Furthermore, it does not intervene
18 in personal, religious, divorce and preference cases.”

19 *Sulang-silima* includes four life elements, (1) *jabu* (house) as nuclear family, (2)
20 *sibeltekbapa* as father's sibling, (3) *sibeltekmpong* as grandfather's brother, and (4) *lebbuh* as
21 clan and sub-clan community. Normally, every individual is bound to the *sulang-silima* from
22 birth, structural attachment is strengthened through the inheritance of social values in life.
23 The structures and functions are longlife (*sangkep nggeluh*), open, and have a dynamic cycle.
24 Moreover, conflict resolution pattern has six basic characteristics; (1) the *berru* initiates
25 reconciliation to the perpetrators, (2) invite related parties, (3) give reasons to forgive, (3)
26 perpetrator and victim attend a meeting, (4) the *denggansibeltek* proposed peace to resolve
27 conflict, (5) *debata kase-kase* gives *ules* (custom cloth) as a symbol of peace, and (6) the
28 *puang* declare congratulations and blessed by God (*njuah-juah*).

29 The characteristics above, contains three major points; (1) affirmation of the *sulang-*
30 *silima's* structure and function, (2) function reconstruction is always according to the
31 individual's position in the kinship's structure, and (3) affirmation of history, i.e., origin of the
32 mechanism, the beginning of agreements with clans, and past life experiences. This
33 resolution forum is based solely on three fundamental points, (1) it is reconciliation-oriented,
34 where justice is not ignored, however it is manifested in form of educating the perpetrators to
35 be humble and forgive, (2) the principle of brotherly love and divine authority, and (3) the
36 use of symbols as a means of apologizing, in the form of food, fish, and clothes. Therefore,
37 the victim accepting these gifts means, the perpetrator has been forgiven.

38 The use of symbols is a method for the perpetrator to show humility and guilt, then the
39 victim is exalted and his existence is restored. The principle of brotherly love and divine
40 authority is illustrated through the involvement of the entire structure in resolving conflicts.
41 Where *Berru* serves on the lower end, and the *puang* is a divine representation, *debata kase-*
42 *kase*, is a source of blessings that flows to *denggansibeltek* and *berru*. During resolution, the
43 movements and sounds of *berru* or *denggansibeltek* while begging with sobs are purposed to
44 move the heart. Anggara Manik, on December 22, 2019, stated the following:

45 “*sulang-silima* resolution is based on the values of togetherness and oriented towards
46 harmony. It is different from law enforcement in general the solution is more focused on
47 realizing the position of the parties in kinship and society. Justice is not objective, it is
48 according to one's position. Resolution is more recovery-oriented.”

1 During reconciliation rituals, traditional symbols, food, *ules*, and fish were served to
2 victims and perpetrators. All structures were present to evaluate conflicts, give advice, and
3 restore a person's self-existence. It is paramount to restore the position of each kinship
4 structure and shared values. Doing this, bring the people to a place of introspection and
5 recovery. During the ritual, every problem, obstacle, and opportunity was discussed.
6 Furthermore, position understanding brings about a more harmonious life.

7 *Sulang-silima* has a similarity with the *lima-saodoran* structure, five hands in hand in
8 Simalungun (Damanik, 2020c). This structure deals with a larger family involvement in
9 sustaining social life. It characterizes wet cultivation, using the river as an analogy of life; the
10 upstream is the starting point, the downstream is the endpoint, the middle is the center and the
11 spread is to the left and right (Sumardjo, 2010). This tradition starts from the ancestors' habit
12 to build settlements around rivers, and make it a source of livelihood.

13 Upstream and downstream orientation is the settlement determination base (Manik,
14 2010). It illustrates the cosmos as a fixed structure and is located in the middle, the main
15 settlement, starts upstream and ends downstream, extending to the left and right, in an east-
16 west analogy. The history was recorded in collective memory which includes mountains
17 (*delleng*) and the river (*lae*), two words that form the Pakpak identity as a refining movement.
18 Furthermore, wet cultivation relies on the river as a source of life, enjoying the abundance of
19 water flowing from upstream means a divine resides there which determines survival (Buijs,
20 2009).

21 The river is a source of life and social order, where river-oriented rituals are related to
22 fertility, self-cleaning, and sources of life. However, it is often a terrible source of
23 phenomenon, floods that destroys everything. Therefore, humans are required to maintain
24 good relations with the river. In wet cultivation, upstream is the highest place of magical
25 power, that determines the fate of life. During floods and long droughts, people do rituals
26 upstream to extinguish God's anger. Furthermore, they categorized the world into five
27 integrated parts; (1) upstream world as a base, (2) downstream as an estuary, (3) central as the
28 center, (4) new settlements in the east, and (5) diaspora in the West. Furthermore, the river
29 cosmology looks more horizontal than vertical. Although, the magical power of the sky is
30 considered, the river is represented as a place where gods and the divine comes down through
31 the mountains (Buijs, 2009).

32 River cosmology represents resolution structures. Conflict resolution always starts from
33 *sibeltek bapa*, elders, parents, grandparents, or brothers. *Sibeltekatas* is the first figure in
34 facing conflict, involving *berru*. However, when they are unable solve it, *puang* becomes
35 involved. This shows the thinking framework of Pakpak, starting from the center (*sibeltek*), to
36 the end (*berru*), and the bottom (*puang*). Although it's in the lowest position, *berru* plays an
37 important role in reconciliation, the role of a peaceful carrier emerged from the awareness
38 that conflict causes chaos at the center and hindered the flow of blessing downstream.

39 As a peace carrier, *berru* has a different role from *puang*, God's trust holder, which acts
40 decisively over *Sibeltek*. *Berru* does not have the Godhead authority, however it is a loved
41 one, the position gives the power to influence in making peace. Conflict ends with *puang*
42 Intervention, whose decision is final and functions as a resolution. Since the *puang* represents
43 the divine authority and demands obedience to make peace. Pakpaks believe that it
44 guarantees the upstream blessing flow.

45 Hermeneutics circles analysis of *sulang-silima* in conflict reflects the resolution pattern
46 that is oriented towards authority recovery. Resolution always starts from consciousness,
47 every element, society, and cosmos. This principle stressed that the center of life take place
48 due to the blessings flowing from upstream. The center is the estuary of God, flowing
49 sideways to *pertulantengah* and *perekurekur*, and ending downstream (*berru*). This
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1 understanding aims to harmonize each element and restore function. However, conflict not
2 only raises tensions, it also causes cracking kinship, chaos in society, and cosmic imbalances.

3 Reconciliation is not only a peaceful state, it is situation recovery. It returns all elements
4 to their original state, not only before the conflict, to the primordial state when the structure
5 was established and the cosmos created. It attracts each kinship structure out of sustainable or
6 real-time to primordial or pure-time where the divine power fills reconstruct kinship,
7 community, and cosmos. It return kinship with all forms of relationships and values that are
8 lived as created. Furthermore, the resolution aims to make each structure-aware of its position
9 and function properly. Harmonization pattern brings up four basic principles of resolution;
10 (1) deliberation, (2) history, (3) wisdom, and (4) family value. It refers to the ancestor's
11 discretion. Kinship value, *kinibeak sembah merpuang*, worship to God in traditional beliefs.
12 Pakpak reflects respect, humility, and compliance, as basic assets neutralize tension.

13 Based on conflict readings according to Dahrendorf and the hermeneutics circle analysis,
14 it discovered that alignment, determinants and fundamental patterns of reconciliation, basic
15 points as well as resolution prerequisites. Alignment is a mechanism of restoring
16 differentiated authorities, using five crucial points; (1) stability appreciation of the order and
17 kinship relational value, starting from finding positions, conformity, and affirmation of
18 functions, (2) objective truths are led to the primordial situation to guarantee harmony, (3)
19 self-awareness as a basic human need that implies an introspective reconciliation movement,
20 (4) communal goodness and peace, and (5) obedience to the structure and objective rational
21 truth, wisdom, and a healthy conscience with universal principles.

22 Lastly, the mechanism of self-discovery is achieved in conflict situations through
23 authority recovery, where the structure is more functional. Compared to Dahrendorf, the
24 novelty was emphasized at three fundamental points; (1) authority recovery of the structure
25 and function in the primordial position, (2) self-discovery to find consensus instincts as a
26 reconciliation base, and (3) reconciliation conformity as a residential prerequisite in a more
27 functional structure. These three points are a prerequisite and the provisions of the kinship
28 mechanism in resolving conflict. In different situations and order, they needed further
29 exploration. This specification marks the recovery of differentiated authorities through
30 alignment that touches forgiveness, the important value as a resolution prerequisite.

37 **Conclusion**

38 The study discovered alignment, determinants and fundamental patterns of reconciliation as
39 resolution prerequisites. The main resolution framework was about bringing to
40 consciousness, the individual's function through consensus discoveries, bases, and values
41 underlying reconciliation. The differentiated authority presents structural inequality and
42 specific function for each member of the system. Therefore, conflict resolution is the
43 evaluation and recovery of authority through alignment, to make the structure more
44 functional. The *sulang-silima* also utilizes the mechanism of self-discovery in conflict
45 through the recovery of differentiated authority. This implies that self-realisation yields
46 reconciliation for the mutual good, which is a social cohesion base. The study recommends
47 follow-up by involving other elements that was not discussed in the kinship system
48 formalization to resolve conflicts in modern society.

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