The Role of Makassar City Government in Handling Conflict Between Student Groups to Support National Security Stability

(Case Study: Student Group Conflict Between Luwu and Bone Regional Organizations in 2021)

Thania Novita Damayanti Hutagaol[1], Bambang Wahyudi[2], Djayeng Tirto[3], Pujo Widodo[4], Herlina Juni Risma Saragih[5]

[1,2,3,4,5]*Peace and Conflict Resolution, Faculty of National Security, The Republic of Indonesia Defense University*

ABSTRACT: *This article aims to analyze the role of the Government of Makassar City in handling conflicts outgroup between students. This conflict promotes violence in the form of brawls. Conflicts occurred not only in the campus environment, but some conflicts also occurred in public places. this poses a security threat to the local community. This article uses a qualitative approach. Data was collected throughinterviews, observation, and a literature review. The theories used are role theory, conflict theory, and the concept of national security. The results showed that conflicts are triggered by personal problems. The existence of group solidarity and a strong regional ego makes it easy for conflicts to develop into conflicts between groups. The role of the Makassar City Government in handling conflict is seen by three efforts that have been made. First, the conflict is attempted to be resolved through law enforcement. The second is mediation. The results of the mediation led to a peace agreement that ended with Restorative Justice. Third, efforts to instill good values in students are expected to avoid tendencies and opportunities for conflict.*

KEYWORDS –*The role of government, Conflict outgroup, Peace, Handling conflict, National security.*

I.   INTRODUCTION

Makassar City is the Capital City of South Sulawesi Province. South Sulawesi Province is located on Sulawesi Island, Indonesia. Makassar City has an area of 175.77 square km. Makassar has a strategic position and good development. It makes Makassar City the fourth largest city in Indonesia and the largest in Eastern Indonesia. Makassar is the economic center of South Sulawesi so there are many migrants which causes an increase in population. It led to increased multiculturalism in Makassar. This increase is also due to uneven education. According to data from the Ministry of Education and Culture, 50.3% of South Sulawesi's higher education institutions are located in Makassar City. Even several cities such as North Luwu and Selayar Islands do not yet have higher education. Based on these conditions, people from various cities in South Sulawesi came to Makassar to continue their higher education.

Plural societies create community groups based on regional origin because humans tend to form groups. The association group is called a regional organization. Regional organizations function as a forum for upholding values, norms, and culture from the area of origin of students. It's like a home for those who have to

live in a foreign place. However, conflict cannot be separated from the dynamics of society. Conflicts developed on behalf of this group.

According to data from the Central Bureau of Statistics for 2020, mass conflicts between students in Indonesia continue to increase. In 2014, the percentage of total conflicts was 0.40%. In 2018 the percentage increased to 0.65%. The conflict between students is ranked third as the mass conflict with the highest number in Indonesia. One of the group conflicts that often occur in Makassar is a conflict between student groups involving regional organizations, such as the conflict between Student Organizations in Bone and Luwu. This conflict often occurs for different conflict reasons. However, these conflicts tend to start over trivial personal issues.

In November 2021, Bone and Luwu students had a brawl. They attacked each other's student dormitories. The student dormitory is located outside the campus. Usually, brawls between groups of students occur around campus. The campus is immediately responsible for dealing with them. However, this case is different. This brawl occurred in the middle of a densely populated community environment. Sharp weapons and Molotov cocktails were used. It has an impact on the surrounding community. As a result of the Molotov cocktail, a fire broke out. Even though the fire was extinguished quickly so it didn't spread, people no longer had the feeling of safety they had before.

In the concept of national security, the goals of the Republic of Indonesia are described in four points in the Preamble Constitution of the Republic of Indonesia, namely protecting the whole nation and all of Indonesia's nation, promoting public welfare, educating the nation's life, and participating in carrying out world order. Therefore, in realizing national goals, the state has two obligations; to ensure the security and welfare of the people. However, the times have made threats to national security no longer merely military threats. Threats are widespread, multidimensional, and disorganized. It makes security deployments a new perspective. Security refers to human security. It means security addresses a more specific, human-oriented aspect. Human security gives the consequence that the state has responsibility for the security of each individual.

Student group conflicts not only disrupt national security stability but also have the potential to become social conflicts. Unlike the other student group conflict cases, the Luwu and Bone student conflicts were associated with the student's area of origin, according to the name of the group. Luwu and Bone are the names of the region in South Sulawesi. Conflicts can affect district groups for a greater number of reasons. Especially if the conflict functioned for political interests. It's easy to cause a mess. Do not forget that conflicts promote violence and occur in public places. It becomes a security threat to the local community, so this conflict becomes the responsibility of the government. Responsibilities are outlined in Law of Republic Indonesia Number 7 of 2012 about Handling Social Conflicts. It regulates each region to handle conflicts in their respective areas so that everyone's security and rights can be upheld. That is why the discussion discusses the role of the Makassar City government in dealing with student group conflicts.

There have been several studies examining student group conflicts, especially in Makassar. Therefore, the researcher focuses the discussion on one case of conflict that often occurs. This conflict has also been researched by Khirayah in her writing entitled Genealogy and Identity Politics. However, this research is not oriented to the role of the government, but to aspects of political interests in conflict. Research discussing roles has also been researched by Rizqan Qadri, but the cases discussed are different. In this study, the researcher not only discusses the role of the government but also universities. The research was conducted in 2014. The research results show that the government's role is still lacking in conflict resolution. However, recently, the government has made several efforts to deal with the conflict. Based on previous research, researchers assess the need for new research on the government's role in dealing with student group conflicts.

The discussion of this research will focus on discussing the government's role in dealing with conflict. Conflicts are discussed in a limited way in the conflict cases of the Luwu and Bone student groups in 2021. Among the conflicts between the Luwu and Bone student groups that have occurred, the conflict cases in 2021 are handled massively by the government. It will be easy to analyze the government's role in dealing with conflict. This research is expected to be used by stakeholders as material for consideration in dealing with similar conflicts.

II.   CONCEPTUAL FRAMEWORK

2.1 Role Theory

According to Merton, a role is a behavior expected by society from someone who occupies a certain social status (in Munawwaroh, Zuhdi, & Wahyudi, 2018, pp. 51). This was further elaborated by Soekanto, who defined role as a dynamic aspect of position or status. That is to say, if the rights and obligations of the position status are carried out properly, then a person carries out a role. Furthermore, roles include norms or values related to how the person's position in society. It serves as a guideline that directs a person in social life. For example, the head of government. The mayor has the authority to enforce the agreed regulations in social life. (Rahawarin, 2018, pp. 73).

The role perspective of each individual is shaped by social institutions, such as organizations. In role theory, roles can be seen as part of the overall structure of the group. This theory describes how the nature of individuals in understanding their position in society and the work environment as social actors. In carrying out the role, individuals may experience conflict with themselves if they experience two or more pressures simultaneously. (Afta Falasifah, 2019, pp. 16). Kahn et al. introduced role theory to the organizational behavior literature. Each person's expectations of his role behavior are influenced by his organizational environment. Expectations in question are norms or pressures to behave in a certain way. Everyone has a different response and interpretation of receiving a message. Messages that are not received directly, are unclear, difficult to interpret, or do not match the recipient's ability to perceive the message can be a problem. This resulted in messages that were unclear and contained elements of conflict. If this situation occurs, the message will be replied to in a way that is different from the message sender's expectations. Thus, the expected role of a position is based on the position holder. Everyone who holds authority over a role will shape these expectations (Hutami, G., and Chariri, A., 2011, pp.6).

2.2 Social Identity Theory

Social Identity Theory (SIT) explains that a person's identity is obtained from his membership in a social group. According to SIT, everyone needs to feel valued. This feeling of worth can be increased through personal achievements or by joining a social group that is considered proud (Maryam, 2019, pp.16). Smith continues with his opinion on prejudice. Prejudice is considered a social emotion. He uses appraisal theory and self-categorization theory to explain this. Turner's self-categorization theory states that everyone is a member of a certain group. This means that when interactions between groups occur, self-categorization positions individuals as part or not part of the group. This is also supported by the Appraisal theory which states that an assessment of a situation will evoke emotions related to that assessment. That is to say, individual judgments as part or not part of a group are considered to be able to generate certain emotions (Rahman, 2018).

According to Taylor et al, prejudice is one element of group antagonism. Group antagonism has three elements: stereotypes, prejudice, and discrimination. Stereotypes are individual beliefs about certain characteristics of members in a group. Prejudice is a negative feeling towards the out-group. Discrimination is the behavior of demeaning others because of their membership. Discriminatory behavior can stem from stereotypes or prejudice. Among these three concepts, there is a mutual relationship. That is, discriminatory behavior can also reinforce stereotypes and prejudice. Stereotypes can cause someone to be prejudiced and people who are prejudiced can use stereotypes to strengthen their feelings (Rahman, 2018). Tajfel and Wilkes (1963) support this through their explanation of the impact of categorization on the unconscious results of automatic thinking processes. The thought process of this categorization identifies the behavior of others not as individuals, but as part of a group. This shows that there is a strong judgment and creates stigma, both negative and positive, from a group based only on the actions of one person or individual.

In conclusion, identity is formed from the grouping of each individual in society whether it's based on the regional origin, gender, or religion. This individual identity will strengthen into a group identity because of

categorization and in-group and out-group tendencies. By entering stereotypes, the in-group will see the out-group as an opponent so that in the end a conflict occurs (Ichsan Malik, 2017, pp.11). According to Social Identity Theory, to deal with prejudice in group conflicts, identities that cause conflict can be overcome by finding polarization between the two conflicting poles through the assimilation of the two groups (Ichsan Malik, 2017, pp.103).

2.3 Conflict Theory

According to Coser (in Novri Susan's book, 2019, pp.43), conflict can also function positively in society. This can be seen from the resulting social changes. This opinion stems from Simmel who said that "... conflict actually points to itself as a positive factor... it can be said that in many historical cases, the process of unification or change (of the social system, writers) is influenced by positive factors of conflict" (Simmel , 1903: 490 491). Coser sees conflict as a mechanism for social change and adjustment so that it can provide a positive function in society.

In addition, Fisher (2004) also stated that conflict is a relationship between individuals or groups who have or feel they have goals that are not in line. Conflict is understood as a reality of life that is unavoidable and often creative. Generally, the cause of conflict is not in line with the goals of society. This looks like disparities in social status, affluence and unequal access to resources, or an imbalance of power. All of this creates problems such as poverty, oppression, crime, unemployment, and discrimination (Zahrafani, 2017, pp.1589). Thus, it is concluded that conflict has two sides, namely the functional side which builds, and the destructive side which has a negative impact. Conflict is inevitable in society and it is important to pay attention to, manage and resolve it.

According to Coser, there are two types of conflict, namely: Realistic Conflict and Non-Realistic Conflict (Nursantari, 2018, pp.2). Realistic conflict is caused by a feeling of disappointment with demands in a relationship or comes from expectations of individual or group benefits aimed at objects that are considered disappointing. For example, a strike action. Employees went on strike demanding a wage increase. The conflict arises because of feelings of frustration over salary demands in the work environment. In addition, conflict can also occur because of the desire to get something. Realistic conflict is a tool to get that result.

Meanwhile, unrealistic conflict does not originate from demands for goals or competition but originates from the need to relieve tension, at least for one of the parties. Conflict can be seen in the behavior of revenge or making someone a scapegoat for revenge. Conflict involves more than two conflicting actors or parties. Conflicts do not end with hostility alone, but there is a desire to relieve tension, at least against one of the parties. When these two types of conflict are compared, non-realistic conflicts are less stable. Realistic conflicts fighting for different interests or desires may be mixed with elements of this unrealistic conflict. In other words, these two types of conflict can occur simultaneously.

2.4 The Concept of National Security

Security, which is simply interpreted as a condition of being free from all forms of threats, anxiety, and fear, is interpreted by traditional perspective experts as a condition where there is no physical threat from outside, in this case, the military. Walter Lippmann describes this through his statement that a nation is in a state of security as long as that nation is not coerced into sacrificing values that are considered important (vital), and if it can't avoid war, in a state of being forced to do so, then it can come out victorious. With a similar meaning, the International Encyclopedia of the Social Sciences defines security as "the ability of a nation to protect its internal values from external threats". If described, there are 3 important characteristics of the traditional understanding of national security, namely: 1) "national" is identified as "state"; 2) threats originating from outside the territory of the state; and, 3) the deployment of military forces to deal with these threats. Based on this understanding, Arnold Wolfers concluded that the main problem faced by every country is to build strength to deter or defeat an attack. (Anggoro, 2003, pp.1).

The perspective of security by traditional groups has received criticism from other experts. The widening-deeping group has an agreement regarding the concept of security which should not be exclusive, only covering the military and the state. It means that the concept of security needs to have a dimension of state security and also the role and responsibility of the state towards its citizens which emphasizes the state's obligation to realize human security. The debate on human security has developed since the publication of the 1994 UNDP report on human development. This debate is motivated by three contexts. First, human security is ideas and efforts made to strengthen democratic values and human rights. Second, the concept of human security is not new. Human security, including non-military issues, has been developed in a comprehensive security concept. Third, the most heated debate refers to differences in the definition and efforts to realize human security by local governments. This is influenced by different experiences, perspectives, and priorities. (IKMI Bapennas Index Report, 2015, pp.1-2). Human security changes the security paradigm not only on state security but focuses on human security so that security includes economic security, psychological security, health security, and personal security. Human security also indirectly improves general welfare. This is in line with Indonesia's national goals which do not only focus on protecting the state, but also the nation or its people.

Stable national security can be a precondition for the smooth implementation of national development and the realization of national goals. Thus, national security is defined as a dynamic national interest. Because of its dynamic nature, national security is very influential on changes in the strategic environment and domestic factors. It can be in the form of education, political dynamics, economic development, interactions between communities, and community welfare (White Paper on Defense of the Republic of Indonesia).

III.   DISCUSSION

3.1 Conflict Between Luwu and Bone Regional Organizations in 2021

Humans are social creatures who cannot live without each other. This is explained by Kontjaraningrat that there is a human need to interact with other humans in meeting their needs. When this interaction becomes more intense and involves a large number of subjects, a forum called society is formed. This society forms a rule of living together (Sharastuti, Yanzi, & Nurmalisa, 2018, pp. 5). Society as a social group defines the characteristics of its members. Characteristics refer to social identity, which according to Tajfel, is part of a person's self-concept. This concept comes from their knowledge of membership in a particular social group which includes values, emotions, levels of involvement, a sense of care, and also a sense of pride in their membership in that group (Rahmawati, 2018, pp. 79). The need for interaction and the existence of different identities then encourages the formation of groups with certain identity characteristics in common in society.

Makassar City is a plural city inhabited by various immigrant groups. This is influenced by the history of Makassar City as a free port which is a trading center. Around 1930-1961, migrants from outside the city even made up more than half of the original population (makassarkota.go.id). Influenced by the good development of Makassar City, more and more migrants migrate for various reasons, one of which is education. As a consequence, community groups were born based on their respective origins. Generally, association groups are formed based on many similarities with one another. Not only do they have the same regional origin, but this group also appears a lot on the campus targeting the same interests, namely the interest of learning. This phenomenon can be explained through the theory of social identity above. Association groups become one of the needs of social interaction with the similarity of values, emotions, and pride.

Even so, social identity also has an impact on the emergence of categorization. Categorization functions to help us understand the social world which is characterized by group and hierarchical differences, but the consequences give rise to dangerous stereotypes (Reimer, et al, 2020, pp. 2). Turner et al. (1987) understand self-categorization as part of a person's self-concept, namely a set of cognitive representations that a person has about who he is. This categorization divides one's perspective between "us" and "them" groups. It makes a label that distinguishes one group from another. Psychological activation of social categories sets in motion a depersonalization process in which individuals come to think of themselves as representatives of their

group. Consequently, individuals think and act in terms of their group identity, even to the exclusion of their personal identity (Reimer, et al, 2020, pp. 8). Thus, there is a strong justification that can give rise to negative or positive stigma for a group based on the actions of only one person. Categorization creates in-group and out-group tendencies. By including stereotypes related to each group, the in-group will see the out-group as an opponent so conflict occurs (Ichsan Malik, 2017, pp.11)

This theory is applicable to the causes of conflict that occurred between regional organizations in Luwu and Bone students in 2021. This conflict started with personal problems between Luwu and Bone students related to Student Executive Board administration issues which expanded into group conflict. The Intelligence and Security of the Makassar police said that the frequent conflicts between the two groups occurred due to personal problems that spread to become group problems. This is also confirmed by Taqwim and Basman, the student. This is also what is meant by the National and Political Unity of Makassar City as "participating in" which is the cause of the conflict. The tendency of individuals to participate in personal matters only with regional origins is due to the categorization process that occurs. Coupled with the frequent conflicts that occur between the two groups, stereotyped conflicts between the two make a prejudice that is easy to trigger tension.

This is also related to the Conflict Type Theory according to Coser. Coser argues that conflict based on its type can be divided into realistic conflict and non-realistic conflict. Conflicts should be pursued with clear goals to get certain results or express disappointment with something, but some conflicts do not have a specific outcome. The conflict occurred only to relieve tension at least on one side (Putranto, 2013, pp.2). This non-realistic conflict takes the form of an act of revenge (Nursantari, 2018, pp.2). This also happened in the conflict between regional student organizations in Luwu and Bone in 2021. There were 4 series of conflict events. The first event is when interpersonal conflict occurs. Second, the attack on Student Executive Board occurred to calm anger. Third, the attack on the dormitory occurred as a countermeasure to appease anger. Fourth, the retaliatory attack on the dormitory was carried out to relieve anger. The purpose of the conflict does not exist. Even from the origins of the conflict due to administrative issues, there was no demand to facilitate administration. After the personal conflict occurred, the three series of conflict events that occurred were only based on anger because one of their members was physically or psychologically injured by another group.

In the conflict component, there are three elements in the conflict factor, namely conflict trigger, accelerator, and structural conflict (Ichsan Malik, 2017, pp. 234). These three elements are as follows.

a. Structural Conflict

Structural is the real source of conflict and the most fundamental. Structural factors in this conflict do not stand alone, but consist of several factors. First, the problem of uneven educational development.

Referring to data on education in South Sulawesi, there is a high discrepancy regarding the percentage of higher education in Makassar City and outside Makassar City. The number of education in Makassar City reaches 50.3%. It can be said that half of the higher education institutions in South Sulawesi are located in Makassar. This has encouraged an increase in the number of immigrants from various districts/cities in South Sulawesi to continue their education.

Second, conflict resolution is less than optimal. In conflict resolution, it is the individual in the group who must be held accountable, not the group. This aims to eliminate ingroup-outgroup bias and help eliminate groupthink symptoms (feeling that their group is the most correct) gradually (Ichsan Malik, 2017, pp.42). However, conflict resolution tends to be resolved amicably without giving deterrent punishment to individual perpetrators on the grounds of maintaining group harmony through settling the kinship path. However, this will strengthen groupthink and occur prolonged grudges due to the lack of accountability for victims. It is also one of the reasons why conflicts tend to lead to non-realistic conflicts. The absence of a just settlement makes each group feel compelled to seek their own justice through acts of revenge. So, this factor is very easy to invite conflict to happen again.

b. Accelerator

Accelerators are reactions that arise as a result of the conflict. The accelerator also encourages the rapid development of the conflict. There are 3 (three) accelerator factors in the student conflict between regional organizations in Luwu and Bone in 2021. First, there is the strong categorization and group solidarity. This group solidarity is inseparable from how individuals identify themselves as part of a group. So, the ingroup will see the outgroup as an opponent (Ichsan Malik, 2017, pp.11). This makes it easy for personal conflicts to develop into group conflicts.

Second, the different economic developments in South Sulawesi have also made a strong regional ego. In addition, the presence of community organizations that are not small in number and thrive without control and participation from both the government and campuses makes these organizations grow on their own with strong regional egos. This regional ego easily becomes a sentiment that carries the name of the region and causes horizontal conflict (Rochmawati Haris, 2017, pp.199).

In particular, Bone and Luwu have strong regional egos influenced by past existences. In the past, South Sulawesi had quite powerful kingdoms, namely Gowa, Bone, and Luwu. The tradition of marrying is carried out to maintain the harmonization of the three. In the era of reform and regional autonomy, divisions developed, such as Bugis Bone, Makassar, and even Luwu, who were categorized as ethnic Bugis, who stated that they were ethnic Luwu. Thus, the feeling of pride in the area is very strong. This creates prestige and accentuates regional fanaticism which eventually triggers conflict. Individual conflicts can have fatal consequences because they act in the name of regional solidarity, so they can develop into inter-regional conflicts (Rochmawati, 2017, pp.199).

Third, the stigma of conflict. Conflicts between regional student organizations in Luwu and Bone often occur. It brings the stigma of conflict between the two. This conflict stigma also affects the prejudice between each group. This prejudice arises because there is a stereotype that Luwu and Bone often have conflicts so that each group automatically and without basis is very easy to contribute to the conflict.

c. Trigger

The trigger is a factor that appears suddenly in the event of a conflict. The trigger factor in the student conflict between Luwu and Bone organizations tends to start due to personal conflicts. Particularly in 2021, the conflict was triggered by a personal argument between a member of Luwu student organization (IPMIL) who requested new student data from Luwu but was not provided by the Student Executive Board of Agriculture Faculty. This sparked a fight that led to an attack on the head of the Student Executive Board of Agriculture Faculty. Because the head of Student Executive Board was a Bone person, tensions soon escalated. Bone student organization (KEPMI) felt the need to take revenge based on solidarity because one of its members was attacked. This problem then developed into a conflict between groups.

3.2 The Role of Makassar City Government in Handling Conflict

The end of the conflict is expected to create peace. Peace refers to positive and negative peace. Galtung (1998) said peace in a negative sense is interpreted as a state of non-violence both between individuals and groups. Meanwhile, in a positive sense, peace refers to the meaning of social justice through equal opportunity, fair distribution of power and resources, as well as protection and law enforcement without partiality. In the view of positive peace, conflict is often seen as the root cause of violence. Positive peace revives social norms that are sometimes torn apart by conflict namely with full awareness to create a society that adheres to its commitments (Bambang Wahyudi, 2018, pp.22-23).

In resolving conflicts between student groups in the Luwu-Bone regional organization in 2021, the researcher describes conflict resolution through a theoretical approach to conflict resolution stages according to Johan Galtung. Conflict resolution is divided into three stages or processes to end conflicts. First, peacemaking is a process aimed at bringing together or reconciling the political attitudes and strategies of the warring groups through mediation, negotiation, or arbitration. Second, peacekeeping is the process of stopping or reducing acts

of violence through interventions that carry out the role of neutral peacekeepers. Third, peacebuilding is the process of implementing social, political, and economic change or reconstruction in order to create lasting peace (M.Prakoso Aji and Jerry Indrawan, 2019, pp.74). The handling of this conflict can be described as follows.

a. Peacekeeping

The first effort made is to end the conflict. This order is different from Galtung's theory because conflict refers to violence that disturbs the public. There is a state's responsibility to protect and maintain the security of its citizens. Thus, cessation of violence is the first priority to prevent a more widespread impact.

During the attack on the dormitory on November 28 which had a widespread impact, the police immediately took security measures. The Police immediately secured the TKP and directed witnesses to report to the police. This is what makes the path of conflict resolution lead to the settlement of the litigation path.

In addition, the Makassar City Fire Department also participated in preventing the widespread impact of the conflict. It was due to Molotov cocktails being thrown into the dormitory and causing a fire. The location is very dense next to other citizens' houses. Delays in extinguishing fires can have an impact on large-scale fires. If this happens, the conflict becomes more complex because it involves new interests on the part of citizens. To reduce the possibility of violence or revenge occurring, the police also conduct surveillance around the location for 2-3 days.

b. Peacemaking

The first peacemaking effort was carried out by the Makassar City Government, in this case, the Mayor of Makassar visited the Luwu and Bone student dormitories alternately to check on the situation after the conflict on 30 November 2021 (fajar.co.id). After it, a meeting was held which invited the traditional Luwu and Bone stakeholders. The mayor acts as a mediator. This meeting was facilitated by the National and Political Unity of Makassar City. In this meeting, the main groups in the conflict were not involved because the suspects were being detained at a police station and the victim was undergoing treatment.

Actually, other meetings were also held as a form of initiative to mediate Luwu-Bone community leaders. The groups participating in this meeting were the Military District Commander, Regional Police Station, and community leaders, without students who were in conflict. The topics discussed at this meeting were more about discussing concerns about conflicts that occur, rectifying and being aware of hoax news related to conflicts, and taking firm action against conflict suspects (katadia.co).

The meeting and mediation ended in mediation held at Polrestabes to request a peaceful resolution of the conflict through Restorative Justice. The regulation about Restorative Justice in 2021 gives the police authority to resolve cases. Previously, conflicts between student groups were resolved peacefully through Alternative Dispute Relations.

Theoretically, mediation is intervention in a dispute or negotiation by a third side that is acceptable, impartial, has no authority in decision-making power, voluntarily assists the conflicting groups in reaching a mutually acceptable solution to their own problems. The main purpose of mediation is to assist conflicting groups in finding the solution to the conflict problems they face. This solution must satisfy the needs and interests of all groups involved, at least to an acceptable. (Ritha Safithri, 2011, pp.9-10).

The mediation efforts carried out by the government and the police negotiated between the two regions, rather than the two student groups. Indirectly, this strengthens that the conflict that occurs is not just the conflict between students, but involves the sentiments of the two . Even though the Luwu and Bone stakeholders warmly welcome peace– as can be seen from the conflicts that can be easily negotiated– but not on target. It can cause stereotypes and potential conflict has a broad impact on inter-regional conflicts. In addition, mediation that does not involve groups directly in conflict will only force peace, mainly in the interest of avoiding punishment. In fact, even peaceful legal efforts cannot be said to be the best solution because they will obscure the standard of justice in conflict. Suspects will be acted upon as part of a group, not as individuals who are responsible for their

criminal acts. This is what reinforces groupthink behavior and also makes often conflicts refer to unrealistic conflicts that only rely on revenge and violence to defuse conflict.

c. Peacebuilding

The peacebuilding effort is the outcome of the results of an agreement in a mediation meeting by the Government of Makassar City. This is about structural recovery which is carried out through outreach and capacity building by each work unit.

Perspective on conflict greatly influences peacebuilding efforts. This case of conflict is often considered trivial because of trivial causes that are personal. It keeps the government from seeking social, political, or economic changes. However, researchers see that the lack of long-term peace-building efforts makes the government continue to focus on conflict resolution. Peacebuilding can prevent potential conflicts from developing in the future. This effort can be built through a cultural approach. Peacebuilding requires community wisdom to dissolve community groups that tend to be fragmented in a number of social and political organizations (Bambang Wahyudi, 2018, pp.99). Both Luwu and Bone have close cultural roots. In addition, it is important to straighten out the interpretations of cultures that refer to negative meanings, for example, the philosophy of the Bugis-Makassar community, namely siri' na pacce (Darwis, 2012). It changes meaning to increase feelings of ego and prestige. In conflict, this philosophy is used to justify the behavior of revenge to uphold the ego feelings of the group that is being abused.

IV. CONCLUSION

The conflict between student groups in the Luwu and Bone regional organizations in 2021 was caused by personal problems. The existence of group solidarity and a strong regional ego makes it easy for personal problems to develop into conflicts between groups. Furthermore, the tendency to conflict between groups creates prejudice which becomes an accelerator factor in conflict. Education inequality affects the number of people living in Makassar City and creates regional organizations as a response to the need for groups. In addition, conflict resolution tends to be accounted for as a group, not as individuals. It strengthens groupthink and breeds long-standing grudges. This conflict is caused by personal reasons so it is often not taken seriously. Though the impact affects security in the city of Makassar. The impact of security becomes even more serious if it is linked to the concept of human security, the state should give responsibility in the form of protection and a sense of security for every citizen so that they are not worried about going about their daily activities.

Makassar city government's role in handling can be seen through the following 3 peace efforts. First, the termination of the conflict brings the conflict to the litigation path. Second, dialogue and mediation are carried out by the Makassar City Government. Starting from visiting student dormitories to official meetings with Luwu and Bone traditional stakeholders. The results of mediation create a peace agreement that ends the legal process with Restorative Justice. However, it is feared that this settlement will create groupthink that encourages revenge and violence to continue. Third, efforts to instill good values in students to avoid tendencies and opportunities for conflict. This effort was not carried out alone by the National and Political Unity of Makassar City, but involved other work units. It is hoped that this role will indirectly have a broad impact on the realization of National Security, particularly in Makassar City.

REFERENCES

[1.] South Sulawesi Province Official Website. Accessed from:https://sulselprov.go.id/pages/info_lain/22#:~:text=Kondisi%20Geografis%20%3A%20Ketinggian%20Kota%20Makassar,bermuara%20pada%20bagian%20selatan%20kota

[2.] Adibah, I. Z. (2014). "Pendidikan Multikultural sebagai Wahana Pembentukan Karakter". *Madaniyah, 4(2).*

[3.] Munawwaroh, Zuhdi S., dan Wahyudi B. (2018). "Peran Pemerintah Daerah Dalam Penanganan Konflik Tambang Emas di Kabupaten Trenggalek, Provinsi Jawa Timur". *Damai dan Resolusi Konflik*, *4*(1).

[4.] Rahawarin, Y. (2018). "Peran Pemerintah Desa Dalam Mengatasi Konflik Masyarakat Di Desa Kumo Kecamatan Tobelo Kabupaten Halmahera Utara". *Jurnal Administrasi Publik*, *4*(63).

[5.] Falasifah, A. (2019). *Pengaruh Role Conflict, Role Ambiguity, Work-Family Conflict dan Etika Kerja Islam terhadap Komitmen Organisasi Karyawan Wanita di CV. Mubarokfood Cipta Delicia* (Doctoral dissertation, IAIN KUDUS).

[6.] Hutami, G., & Chariri, A. (2011). *Pengaruh Konflik Peran dan Ambiguitas Peran Terhadap Komitmen Independensi Auditor Internal Pemerintah Daerah (Studi Empiris pada Inspektorat Kota Semarang)* (Doctoral dissertation, Universitas Diponegoro).

[7.] Reimer, et al. (2020). "*Self-categorization and social identification: Making sense of us and them*."

[8.] Maryam, E. W. (2019). *Psikologi Sosial Penerapan Dalam Permasalahan Sosial*. Umsida Press.

[9.] Ichsan Malik. (2017). *Resolusi Konflik Jembatan Perdamaian*. Jakarta: PT Kompas Media Nusantara.

[10.] Rahman, A. A. (2018). *Psikologi sosial; Integrasi Pengetahuan Wahyu dan Pengetahuan Empirik*. Depok: Rajawali Pers.

[11.] Novri Susan. (2019). *SOSIOLOGI KONFLIK: teori-teori dan analisis*. Kencana: Jakarta.

[12.] Uci Zahrafani. (2017). "Upaya Pemerintah Dalam Menangani Konflik". *eJournal Ilmu Pemerintahan, Volume 5, Nomor 4*.

[13.] Agung, I. (2011). "Konflik antar kelompok: perspektif psikologi sosial (Conflict intergroup: Social psychological perspective)". *Available at SSRN 2552360*.

[14.] Nursantari, A. R. (2018). "Konflik Sosial dalam Novel O Karya Eka Kurniawan (Kajian Konflik Sosial Lewis A. Coser)". *E-Journal Bapala Vol 5 No 2*.

[15.] Anggoro, K. (2003). "Keamanan nasional, pertahanan negara, dan ketertiban umum". Seminar Pembangunan Hukum Nasional VllI. Diselenggarakan Oleh Badan Pembinaan Hukum Nasional.

[16.] Direktorat Politik dan Komunikasi Bappenas. (2015). "Pengembangan Konsep Indeks Keamanan Manusia Indonesia". Laporan Indeks Keamanan Manusia Indonesia (IKMI).

[17.] Buku Putih Pertahanan RI.

[18.] Rahmawati, I. (2018). "Identitas sosial warga huni rusunawa". *Mediapsi*, *4*(2), 76-82.

[19.] Rochmawati. (2017). "Dinamika kelompok sosial budaya di Kota Makassar: Memudarnya stratifikasi sosial berbasis keturunan". *Jurnal Masyarakat Dan Budaya*, *19*(2), 189-202.

[20.] Bambang Wahyudi. (2018). *Penanganan Konflik: Pendekatan Kearifan Lokal*. Yogyakarta: Pustaka Senja.

[21.] Aji, M. P., & Indrawan, J. (2019). Memahami Studi Perdamaian Sebagai Bagian Dari Ilmu Hubungan Internasional. *Jurnal Pertahanan dan Bela Negara*, *9*(3), 65-84.

[22.] Dadang R. (2021). "Kapolrestabes Makassar dan Dandim 1408/Mks mediasi pertemuan tokoh Luwu dan Bone". Accessed from: https://mitrapol.com/2021/11/28/kapolrestabes-makassar-dan-dandim-1408-mks-mediasi-pertemuan-tokoh-luwu-dan-bone/

[23.] Nursam. (2021). "Kunjungi asrama mahasiswa bone dan luwu, danny pomanto siap jadi mediator."Accessed from:https://fajar.co.id/2021/11/30/kunjungi-asrama-mahasiswa-bone-dan-luwu-danny-pomanto-siap-jadi-mediator/2/

[24.] Anjasabdullah. (2021). "Soal Penyerangan Dua Asrama Mahasiswa, TNI-Polri Mediasi Kedua Tokoh Bone-Luwu". Accessed from:https://katadia.co/2021/11/soal-penyerangan-dua-asrama-mahasiswa-tni-polri-mediasi-kedua-tokoh-bone-luwu/

[25.] Safithri, R. (2011). "Mediasi Dan Fasilitasi Konflik Dalam Membangun Perdamaian". *Jurnal ACADEMICA Fisip Untad VOL*, *3*(02), 674.

[26.] Darwis, R., & Dilo, A. U. (2012). "Implikasi Falsafah Siri'na Pacce pada Masyarakat Suku Makassar di Kabupaten Gowa". *El-HARAKAH (TERAKREDITASI)*, *14*(2), 186-225.