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Assignment title: Hybridization of the Poso Conflict Resolution Discourse  
Submission title: Hybridization of the Poso Conflict Resolution Discourse  
File name: A2405100109.pdf  
File size: 271.62K  
Page count: 9  
Word count: 6,726  
Character count: 36,491  
Submission date: 13-Aug-2021 07:34AM (UTC+0700)  
Submission ID: 1630784642

*IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*  
Volume 24, Issue 5, Ser. 10 (May, 2019) 01-09  
e-ISSN: 2279-0837, p-ISSN: 2279-0845.  
[www.iosrjournals.org](http://www.iosrjournals.org)

### Hybridization of the Poso Conflict Resolution Discourse

I Ketut Yakobus<sup>1</sup>, Tahir Kasnawi<sup>2</sup>, Andi Agustang<sup>3</sup>, Hamsu Abdul Gani<sup>4</sup>

<sup>1</sup>Department of Sociology, Universitas Kristen Yoniosa, Poso, Central Sulawesi, Indonesia

<sup>2</sup>Department of Sociology, Universitas Hasanuddin, Makassar, South Sulawesi, Indonesia

<sup>3,4</sup>Graduated Program, Universitas Negeri Makassar, South Sulawesi, Indonesia

Corresponding Author: I Ketut Yakobus

**Abstract:** The slow process of resolving conflicts and violence in Poso is inseparable from the model of handling conflicts carried out by the government, in this case by putting forward a security approach. Over time it turns out that violence continues. Therefore, the researchers felt they were interested in criticizing the model of Poso conflict and violence handling carried out by the government and offered a soft power model approach, namely through "hybridization of the Poso conflict resolution discourse". This study aims to determine discourse hybridization processes in Poso conflict resolution. The research paradigm used is constructivism with a qualitative approach. Key informants are Religious Leaders, Customary Figures, Community Leaders, NGOs, Mass Media, and Government. Data collection is done using observation techniques, interviews, snowball sampling technique and documentation. The data analysis technique uses the flow data analysis model according to Miles & Huberman. Based on the results of research, analysis, and discussion, it was concluded that The discourse hybridization process in Poso conflict resolution has not been maximally carried out, because what actually happens is "discourse domination". The discourse of conflict resolution that is built is not a combination of superior discourses in poso conflict resolution and does not occur culturally, but is more initiated by the government. The conflict resolution discourse that was built in Poso conflict resolution often ignored community participation and did not take place continuously and was still repressive.

**Keywords:** Hybridization; Discourse; Resolution; Poso Conflict

Date of Submission: 13-05-2019

Date of acceptance: 30-05-2019

#### 1. INTRODUCTION

In the past two decades the reality of Indonesian harmony has often been torn apart by a series of violent conflicts that have spread in various regions, one of which is the conflict that occurred in the Central Sulawesi Province of Poso Regency. The conflict that has occurred since 1998 seems to have never been resolved. It can even be said that the Poso conflict is the longest conflict in post-reform Indonesia [1]. Since the Malino declaration for Poso came into force, violence in Poso is still frequent.

Based on temporary data that researchers can collect, that since the 2001 malino declaration to date there have been 173 incidents of violations of the Malino declaration agreement. The most recent incident and the most recent is that on 31 December 2018 there were killings and mutilation of civilians named Ronal Batua aka Anang, 36 years old in the village of Sahabunga, hamlet of Manggalipi, Sesus sub-district, and armed contact between Ali Kalera's network group Timorbal's operations forces wounded two Britom members, namely Britka Andrew Mada Putra and Britpa Baso. Various cases that have sprung up such as terror, kidnapping, murder, civilians and security forces that have recently happened again are a long series of conflicts that have occurred before. This has a negative impact on the harmonization efforts of the post-conflict Poso community, and has even caused people to live in fear, losing their sense of security for activities.

The presence of armed civilian groups known as the East Indonesian Mujahidin group (MIT) under the leadership of Abu Wandah alias Santoso and the government's efforts to crush this group through military force with various military operations, such as the Malos and Operation Timorbal operations that continue to this day further indicate that the Poso situation is not yet secure and the potential for conflict to occur still exists. This prolonged conflict has caused various social impacts in people's lives, including social segregation between Muslim and Christian communities, the accelerated process of development, and the community living in prolonged trauma.

Efforts to deal with conflicts that have so far been carried out seem to only resolve or end conflicts, have not led to ongoing efforts to transform conflict (conflict transformation). Conflict handling has been dominated by the government, consequently the role and participation of local people is low, while dependence on law enforcement officers is high. The same thing was said by Rev. AR. Tobondo, one of the Malino

DOI: 10.9790/0837-2405100109

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