

CONFLICT RESOLUTION BASED ON MALAY "TUNJUK AJAR" (TRADITIONAL GUIDANCE) IN ADDRESSING COMMUNITY CONFLICTS AMONG THE MALAY PEOPLE IN RIAU PROVINCE

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ABSTRACT

This study contributes to the theoretical literature on conflict resolution and Civic Education by demonstrating how local wisdom can operationalize deliberative democracy principles in multicultural settings. Employing a qualitative descriptive design with 15 purposively selected participants, the research explores conflict resolution based on the Malay "Tunjuk Ajar" among the Malay people in Riau Province. Data were collected through observation, in-depth interviews, and literature review. The principal findings reveal that conflict resolution is operationalized through "*duduk berunding*" to achieve consensus, facilitated by the Riau Malay Customary Institution. The process predominantly employs integrating, compromising, and obliging conflict management styles, embodying the core values of deliberation, consensus, truth, justice, responsibility, and social concern. The novelty lies in its explicit integration of Malay Tunjuk Ajar with Civic Education frameworks, linking customary deliberation to Pancasila's democratic principles and to the development of civic competence. Practically, this study provides a culturally grounded model for conflict resolution that can complement formal legal mechanisms and inform Civic Education curricula on multicultural citizenship.

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INTRODUCTION

Indonesia's rich cultural diversity presents both opportunities and challenges for national harmony and peace, which are fundamental prerequisites for sustainable development and the advancement of a multicultural society. Managing this diversity, with its myriad ethnic, religious, and cultural groups, requires strategic and sustained efforts. The Indonesian government has initiated various programs, such as the National

Renewal Forum (FPK), the Religious Harmony Forum (FKUB), and the Community Early Awareness Forum (FKDM), intended as platforms for dialogue, consultation, and cooperation to foster social integration and peace. However, these top-down initiatives often yield partial and unsatisfactory results, frequently failing to address the deep-seated roots of conflict. As reflected in the Criminal Statistics Report (Badan Pusat Statistik, 2023), crimes stemming from social conflicts, ranging from fraud and morality crimes to violent incidents, remain prevalent. Significantly, these incidents are often disproportionately attributed to the youth, who constitute a substantial portion of the population, including in Riau Province (Badan Pusat Statistik, 2023).

Ironically, Riau Province, a region known for its strong adherence to Malay culture and the everyday use of Malay as a language of cultural identity, is not immune to conflict. Various social conflicts have occurred, including land disputes and inter-youth group violence. For instance, conflicts over land claimed by youth groups in Balai Raja and residents protesting land mafia in Koto Garo Village highlight the persistent nature of these issues. Such realities underscore the inadequacy of formal, state-centric mechanisms alone. They demonstrate a pressing need for culturally resonant, locally legitimate approaches.

Conflict, as a social phenomenon, is an unavoidable aspect of human interaction. Theoretical perspectives, from Marx's class conflict to Turner's view of conflict as a mechanism for resolving dualism, offer valuable insights into its origins and functions (Mas'udi, 2015; Jones, 2009). However, the consequences of unresolved or inappropriately managed conflict are severe, potentially leading to moral crises, psychological distress, material loss, and casualties, all of which impede collective prosperity (Jaka, 2017). Current formal conflict resolution methods are frequently criticized for being *ad hoc*, overly reliant on sanctions, failing to address root causes, and neglecting principles of justice (Fajarini, 2014). These methods often bypass the internal mechanisms and social capital that communities themselves possess (Abdullah et al., 2008).

This is where local wisdom (*kearifan lokal*) emerges as a crucial alternative. Local wisdom, defined as a way of life, knowledge, and strategies developed by communities to meet their needs, aims to enhance well-being and create peace (Sibarani, 2012; Njatrijani, 2018). Culturally based conflict resolution is considered effective because it strengthens communal bonds (Istiqomah & Widiyanto, 2020). Previous studies have shown that local wisdom contributes significantly to social cohesion, civic culture, and citizenship values within multicultural societies (Ramadhani & Asista, 2025; Arfa et al., 2026; Tripayana et al., 2024). Such findings suggest that indigenous cultural values possess considerable potential not only for preserving cultural identity but also for addressing contemporary social challenges, including conflict resolution.

The research gap in existing literature is that previous studies on local wisdom and conflict resolution, such as those on the Sikka Krowe ethnic group's *Du'a Moan Watu Pitu* institution (Nasa & Nuwa, 2022) and the *Pela Gandong* tradition in Maluku (Jati, 2013), have primarily described the *existence* and *process* of indigenous conflict

resolution without systematically examining their theoretical linkages to Civic Education, deliberative democracy, and civic competence development. These studies have not explicitly theorized how local wisdom practices can inform and enrich Citizenship Education frameworks, particularly in multicultural contexts.

The novelty of this research lies in its explicit integration of Malay *Tunjuk Ajar* with Civic Education and deliberative democracy literature. While previous studies have focused on the descriptive documentation of local wisdom practices, this study provides a theoretical bridge by demonstrating how customary deliberation (*musyawarah*) and consensus (*mufakat*) in Malay conflict resolution operationalize the principles of deliberative democracy (Habermas, 1996; Dryzek, 2000) and the democratic ideals of Pancasila. This theoretical integration is a significant contribution because it moves beyond description toward a more analytical interpretation of how local wisdom can serve as a pedagogical and practical resource for developing civic competence, multicultural citizenship, and democratic citizenship education (Banks, 2017; Parker, 2003; Winataputra, 2016).

From the perspectives of Pancasila and Citizenship Education, the values embedded in *Tunjuk Ajar Melayu*—deliberation, consensus, justice, responsibility, mutual respect, and social concern—are closely aligned with the fourth principle of Pancasila: democracy guided by wisdom through deliberation and representation. These values also reflect the characteristics of civic culture, which emphasizes citizen participation, social responsibility, and commitment to the common good (Almond & Verba, 1963). Moreover, previous studies have shown that local wisdom can serve as a valuable resource for strengthening civic and social learning within educational contexts (Nauri & Fatmawati, 2022). Therefore, examining *Tunjuk Ajar Melayu* from a Citizenship Education perspective contributes to ongoing efforts to contextualize democratic citizenship education within indigenous cultural traditions (Komalasari, 2017; Sapriya, 2018; Winataputra, 2016).

The theoretical framework for this study integrates three interconnected dimensions: (1) conflict resolution theory, particularly the styles proposed by Kreltner and Kinicki (as cited in Umam, 2012), which provides a lens for analyzing the mechanisms of *duduk berundiang*; (2) deliberative democracy theory (Habermas, 1996; Dryzek, 2000; Gutmann & Thompson, 2004), which offers a framework for understanding how deliberation and consensus-seeking in Malay customs represent a culturally embedded form of democratic practice; and (3) Civic Education and multicultural citizenship frameworks (Banks, 2017; Parker, 2003; Winataputra, 2016; Komalasari, 2017), which connect local wisdom to the development of civic competence, democratic citizenship, and multicultural understanding.

This integrative framework allows the study to examine conflict resolution not merely as a dispute-resolution mechanism but as a civic practice that cultivates deliberative skills, democratic dispositions, and multicultural citizenship competencies among community members. This approach is particularly relevant given the multicultural composition of Riau society, where diverse ethnic groups coexist.

Based on the above discussion, this study addresses the following research questions about; How is conflict resolution based on Malay *Tunjuk Ajar* practiced within the Malay community of Riau Province? What values of Malay *Tunjuk Ajar* are applied in the conflict resolution process, and how do they relate to conflict resolution styles and deliberative democracy principles? And What are the implications of this culturally grounded conflict resolution model for Civic Education, civic competence development, and multicultural citizenship education? By answering these questions, the study aims to bridge the gap between local wisdom studies and Civic Education scholarship, offering a model that is both culturally rooted and theoretically informed.

RESEARCH METHOD

This study employed a qualitative descriptive design to gain an in-depth understanding of the phenomenon under investigation. The qualitative descriptive approach was chosen over phenomenological or case study designs because the primary aim was to provide a comprehensive, straightforward, and systematic description of the conflict resolution practices and their meanings within the Malay community, rather than exploring the essence of a lived experience (phenomenology) or providing an in-depth, bounded analysis of a single case (case study) (Creswell & Creswell, 2018; Sandelowski, 2000). Qualitative research was chosen for its ability to explore and interpret social realities through an inductive process grounded in empirical field data (Adlini et al., 2022). The study was conducted in Riau Province, focusing on the activities of the Riau Malay Customary Institution (LAMR) at the provincial level.

Participants were selected through purposive sampling to ensure they had relevant knowledge and experience in conflict resolution practices. The purposive sampling criteria included: (1) direct involvement in or witnessing of conflict resolution processes within the Malay community; (2) holding a formal or informal leadership position relevant to customary, religious, academic, governmental, or community affairs; (3) willingness to participate in the study and provide detailed information; and (4) being recognized as a credible and knowledgeable member of the community by their peers. A total of fifteen participants were involved, comprising: (1) three Malay customary leaders (ninik mamak) from LAMR (N-01, N-02, N-03); (2) two academics specializing in Malay culture and conflict studies (N-04, N-05); (3) two religious leaders (N-06, N-07); (4) two government officials from the National Unity and Political Body (N-08, N-09); (5) three community leaders (N-10, N-11, N-12); and (6) three local community members who had experienced conflict resolution processes (N-13, N-14, N-15).

Data were collected through three primary methods. First, non-participant observation was conducted during formal deliberation meetings (*duduk berundiang*) at the LAMR hall and community mediation sessions over a period of three months (January to March 2025), totaling 12 observation sessions, each lasting approximately 2–4 hours. The observation focused on the procedural aspects of deliberation, the roles of customary leaders, the participation of conflicting parties, and the outcomes of the mediation process. Second, semi-structured interviews were carried out with all 15 participants. An

interview protocol was developed based on the theoretical framework, covering four main themes: (1) understanding and practice of *Tunjuk Ajar Melayu*; (2) the process of *duduk berundi*; (3) values and principles guiding conflict resolution; and (4) the relationship between customary practices and formal conflict resolution mechanisms. Each interview lasted between 60 and 90 minutes, was conducted in Malay or Indonesian at the participant's preference, and was audio-recorded with the participant's consent. Third, literature review and document analysis were conducted, including scholarly articles, books, official documents such as Regional Regulation No. 1 of 2012, LAMR meeting minutes, customary mediation records, and works by Tenas Effendy.

To ensure the trustworthiness of the findings, this study applied the criteria of credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985; Merriam & Tisdell, 2016; Creswell & Poth, 2018). Credibility was strengthened through data triangulation, member checking, peer debriefing, and the researcher's prolonged engagement in the field for three months. Transferability was achieved by providing detailed descriptions of the research context. Dependability was maintained through a systematic audit trail, while confirmability was ensured through reflexive journaling and independent verification of the data analysis. Data analysis followed the interactive model proposed by Miles, Huberman, and Saldana (2014), which consists of three concurrent activities: data condensation, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

The observations and interviews revealed a consistent pattern in how conflicts are addressed within the Malay community of Riau. Four major themes emerged from the data analysis: (1) the centrality of *duduk berundi* as a deliberative mechanism; (2) the role of customary leaders as mediators and guardians of justice; (3) the application of *Tunjuk Ajar* values in conflict management; and (4) the restoration of social harmony as the ultimate goal of conflict resolution. These themes are discussed below with supporting quotations.

Conflict resolution based on Malay *Tunjuk Ajar* practiced within the Malay community of Riau Province.

The findings demonstrate that conflict resolution based on Malay *Tunjuk Ajar* is practiced through *duduk berundi* (deliberative sitting together) facilitated by the Riau Malay Customary Institution (LAMR). The practice follows a structured process involving: (1) report submission to LAMR or customary leaders; (2) verification and preliminary assessment by *ninik mamak*; (3) scheduling of the deliberative meeting at the LAMR customary hall; (4) presentation of evidence and arguments by all parties; (5) guided deliberation facilitated by customary leaders; (6) collective decision-making and consensus building; and (7) formalization of the agreement. The process involves multiple stakeholders, including *Ninik Mamak*, community leaders, academics, religious leaders, government officials, and community members.

As one customary leader (N-01) articulated:

"Conflict must be resolved through dialogue and deliberation, for the aim of our customs is to foster peace and maintain social harmony. When a conflict arises, we gather all parties, listen to their concerns, and seek a path that honors the values of our ancestors."

This was echoed by N-08, a government official, who noted:

"This approach is more readily accepted by communities than formal legal proceedings, assisting the government in maintaining stability. People feel heard and respected, which is often missing in formal processes."

Participants consistently identified the role of *ninik mamak* (customary leaders) as crucial. N-02 emphasized:

"Decisions reached through customary deliberation must uphold the principle of justice to prevent the emergence of subsequent disputes. We are not here to favor one party, but to find a fair and just resolution for all."

N-13, a community member, stated:

"Customary leaders are respected because they are fair. We trust them to resolve our conflicts because they are guided by our traditions, not just by rules and laws."



Figure 1. Deliberative Meeting Conducted by the Riau Malay Customary Institution (LAMR)

Source: Research Documentation (2025)

Figure 1 illustrates a deliberative meeting organized by the Riau Malay Customary Institution (LAMR), in which customary leaders, community leaders, and parties involved in the conflict come together to discuss the issues at hand and seek mutually acceptable solutions. The meeting reflects the Malay tradition of consensus-building (*musyawarah mufakat*), emphasizing dialogue, mutual respect, and collective decision-making as mechanisms for conflict resolution.

The values of Malay Tunjuk Ajar are applied in the conflict resolution process, and how do they relate to conflict resolution styles and deliberative democracy principles.

All 15 participants confirmed that *Tunjuk Ajar Melayu* remains a vital and respected guideline. The analysis identified four key values of *Tunjuk Ajar* that are actively applied in conflict resolution.

First, deliberation and consensus (*musyawarah* and *mufakat*) constitute the core procedural principle. The practice of *duduk berunding* embodies this value. Customary

expressions like "*Kato bono kato adat*" (words of truth are words of custom) and "*Kato adat kato mupakat*" (words of custom are words of consensus) signify that legitimate decisions are those born from a collective deliberative process. The expression "*Kalau unding sudah selesai, pantang diungkai*" (once negotiations are concluded, they cannot be reopened) underscores the finality and binding nature of the consensus reached (Effendy, 2006). This value aligns with the integrating (problem-solving) conflict style and the deliberative democracy principles of inclusivity, collective decision-making, and consensus-seeking.

In the event of conflicts between community members or groups, a consultation is held. This consultation is guided by customary sayings known as "Bilang Undang." This is explained in the following saying:

Table 3. Customary Expressions in Riau Malay Traditional Consultation

Bilang Undang	Characteristics of Indicators
<i>Rumah ada adatnya</i>	<i>Hukum sipalu palu ular</i>
<i>Tepian ada bahasanya</i>	<i>Ular dipalu tidak mati</i>
<i>Tebing ditingkat dengan undang</i>	<i>Kayu pemalu tidak patah</i>
<i>Negeri dihuni dengan Lembaga</i>	<i>Rumput dipalu tidak layu</i>
<i>Kampung dikungkung dengan adat</i>	<i>Tanah terpalu tidak lembang</i>
<i>Kayu besar berkayu kecil</i>	<i>Hukum jatuh benar terletak</i>
<i>Kayu kecil beranak laras</i>	<i>Gelak berderai timbal balik</i>
<i>Laut seperintah raja</i>	<i>Undang menarik rambut dalam tepung</i>
<i>Rantau seperintah datuk</i>	<i>Rambut ditarik tidak putus</i>
<i>Luhak seperintah penghulu</i>	<i>Tepung tertarik tidak berserak</i>
<i>Ulayat seperintah batin</i>	<i>Minta wasiat kepada yang tua</i>
<i>Anak rumah tangga rumah</i>	<i>Minta petuah kepada yang alim</i>
<i>Berselaras tangga turun</i>	<i>Minta akal kepada yang cerdas</i>
<i>Bertelaga tangga naik</i>	<i>Minta Daulat kepada raja</i>
<i>Pusaka banyak pisaka</i>	<i>Minta suara kepada enggang</i>
<i>Pusaka diatas tumbuh</i>	<i>Minta kuat kepada gajah</i>
<i>Hilang adat karena dibuat</i>	<i>Yang kesat diampelas</i>
<i>Hilang Lembaga karena diikat</i>	<i>Yang berbongkol dirah</i>
	<i>Yang keruh dijernihkan</i>
	<i>Yang kusut diuraikan</i>

Source: Tennes Effendy (2004)

As stated above, it is an unwritten provision of customary practices carried out through deliberation and consensus, like the saying "*Undang menarik rambut dalam tepung, Rambut ditarik tidak putus, Tepung tertarik tidak berserak*", which means that it is very difficult to decide on something and requires patience and perseverance in deliberation and consensus, which is the result of customary practices. Customary practices were initially formed through customary laws, especially in royal centers, so that customary provisions applicable to all Malay communities became customary. Thus,

the principles of deliberation and consensus have become ingrained in Malay society.

Second, truth and justice (*benar* and *adil*) are not conceived in an abstract, punitive sense but as restorative and balanced. The ideals of a true Malay are embedded in the principles of justice: "*apa tanda melayu jati, membela keadilan berani mati*" (what is the sign of a true Malay, defending justice even unto death). This was reflected in Ninik Mamak's role as a mediator, guiding the process to ensure fairness (Musa, 2017). This value aligns with integrating and compromising conflict styles and the deliberative democracy principles of fairness, reason-giving, and equality.

Third, responsibility (*tanggung jawab*) represents the moral duty of customary leaders and community members. The *ninik mamak* are seen as guardians of their "nephews and nieces" (*kemenakan*). Expressions like "*apa tanda melayu jati, bertanggung jawab sepenuh hati*" (what is the sign of a true Malay, responsibility with a full heart) frame responsibility as an integral part of social identity (Effendy, 2006). This value aligns with the obliging conflict style and the deliberative democracy principles of accountability and reciprocity.

Fourth, social concern and brotherhood (*kepedulian* and *persaudaraan*) aim to maintain *silaturahmi* (social bonds). The expression "*sama sekampung tolong menolong, sama sedusun tuntun menuntun*" (in one village, help each other; in one community, guide each other) emphasizes the importance of mutual care (Effendy, 2006). This value aligns with the obliging conflict style while rejecting dominating and avoiding styles, and relates to deliberative democracy principles of empathy, solidarity, and the common good.

N-04, an academic, explained:

"The values embedded in Tunjuk Ajar Melayu encompass conflict resolution principles that are consistent with the collaborative approach (integrating style) in contemporary conflict resolution theory. The values of deliberation, responsibility, and respect for the rights of others represent important forms of social capital that help prevent conflicts from escalating."

Religious leaders N-06 and N-07 added:

"The principles contained in Tunjuk Ajar Melayu are closely aligned with Islamic teachings that emphasize peace, justice, and brotherhood. Conflicts should be resolved through dialogue and mutual forgiveness."



Figure 2. Community Conflict Mediation Process Facilitated by the Riau Malay Customary Institution (LAMR)

Source: Research Documentation (2025)

Figure 2 depicts a conflict mediation process where both parties are given equal opportunities to present their perspectives and supporting evidence before reaching a mutually agreed resolution, reflecting the principles of fairness, inclusiveness, and deliberative dialogue.

The "*duduk berundiang*" process can be mapped onto the five-style conflict resolution model proposed by Kreltner and Kinicki (as cited in Umam, 2012). This analysis provides a clear framework for understanding the mechanisms at play and their theoretical implications.

- a) Integrating (Problem-Solving) Style: This is the dominant style in formal LAMR sessions. When a report is received, the LAMR chairman convenes a meeting where all parties present their evidence and views. Guided by customary leaders, they collectively identify the core issues and brainstorm alternative solutions. The statement by N-04, that the values of *Tunjuk Ajar* align with collaborative approaches, supports this. The process is iterative, moving from problem identification to collective decision-making, aiming for a win-win solution that restores community harmony. The final binding agreement is a tangible output of this integrating style. This style is particularly effective in complex conflicts involving multiple stakeholders and a desire for a sustainable, collective solution (Rahim, 2002).
- b) Compromising Style: This style is frequently employed in more complex disputes, such as land conflicts involving companies. The customary leader acts as a mediator, adopting a moderate stance to balance the interests of the community and the company. The focus is on finding a middle ground. The value of respecting others' rights and property ("*yang hak mempunyai, yang milik bertuan*") (Effendy, 2006) provides the moral justification for this process, ensuring that while a compromise is reached, the fundamental rights of the community are not completely disregarded. The LAMR's function is to seek restoration of rights in accordance with justice, as mandated by law. This style is appropriate when the conflicting parties have relatively equal power and when a temporary solution is needed (Pruitt & Rubin, 1986).

- c) Obliging (Smoothing) Style: This style is more common in interpersonal or minor community conflicts. Rather than a formal LAMR meeting, the *ninik mamak* in the local community will intervene. They prioritize maintaining peace and harmony by urging the more powerful party to yield or by facilitating forgiveness and reconciliation. This aligns with the principle of great concern for others and minimizes differences, echoing Lin's (2003) description of the obliging style. The expression "*sama sebangsa rasa merasa*" (one people, one feeling) guides this approach, emphasizing empathy and solidarity over winning. This style is effective in preserving long-term relationships and preventing conflicts from escalating (Thomas & Kilmann, 1974).
- d) Dominating (Forcing) Style: This style is explicitly rejected in the cultural framework. While the LAMR is obligated to resist encroachment on customary land, this is framed as a defense of rights, not as a dominant or coercive act to win at others' expense. The value of deliberation and consensus makes any form of unilateral imposition incompatible with *Tunjuk Ajar*.
- e) Avoiding Style: This is also incongruent with *Tunjuk Ajar*. The values of responsibility and concern require the *ninik mamak* to address conflicts rather than avoid them proactively.

The following section presents the mapping of *Tunjuk Ajar Melayu* values to conflict management styles and deliberative democracy principles.

Table 1. Mapping of *Tunjuk Ajar* Values to Conflict Resolution Styles and Deliberative Democracy Principles

Tunjuk Ajar Value	Conflict Resolution Style	Deliberative Democracy Principle	Source of Evidence
Deliberation & Consensus (<i>Musyawarah & Mufakat</i>)	Integrating	Inclusivity, Collective Decision-making, Consensus-seeking	Effendy (2006); N-01, N-04
Truth & Justice (<i>Benar & Adil</i>)	Integrating & Compromising	Fairness, Reason-giving, Equality	Musa (2017); N-02, N-13
Responsibility (<i>Tanggung Jawab</i>)	Obliging	Accountability, Reciprocity	Effendy (2006); N-03, N-08
Social Concern & Brotherhood (<i>Kepedulian</i>)	Obliging (Avoiding rejection)	Empathy, Solidarity, Common Good	Effendy (2006); N-10, N-11, N-12

Source: *Research Data Analysis* (2025)

The findings resonate with international scholarship on indigenous conflict resolution and restorative justice. Comparable practices have been documented among the Māori in New Zealand, where customary justice emphasizes collective responsibility, reconciliation, and community participation (Pratt, 1996). Similar approaches are evident among First Nations communities in Canada through circle sentencing and restorative

justice processes that prioritize dialogue and relationship restoration (Dickson-Gilmore & La Prairie, 2005). In African societies, indigenous conflict resolution mechanisms continue to play an important role in promoting mediation, consensus-building, and community-based reconciliation (Akinwale, 2010; Elechi et al., 2003). These studies demonstrate that customary institutions remain legitimate and effective mechanisms for maintaining social harmony and resolving community disputes.

However, this study extends the existing literature by demonstrating that the conflict resolution practices embedded in Tunjuk Ajar Melayu represent not only customary mechanisms of dispute settlement but also culturally grounded forms of deliberative democracy. The principles of *musyawarah* (deliberation) and *mufakat* (consensus) illustrate that democratic deliberation can emerge from indigenous traditions rather than exclusively from Western political institutions (Dryzek, 2000; Sen, 1999). Furthermore, the findings reinforce restorative justice scholarship, which prioritizes healing, reconciliation, dialogue, and the restoration of social relationships over punitive sanctions (Braithwaite, 2002; Lewis & Umbreit, 2015; Zehr, 2015).

The implications of this culturally grounded conflict resolution model for Civic Education, civic competence development, and multicultural citizenship education.

The restoration of social harmony was identified as the ultimate goal of conflict resolution. Community leaders N-10, N-11, and N-12 expressed:

"Community members continue to place a high level of trust in customary leaders as mediators in conflict resolution. Decisions reached through customary deliberation are generally more acceptable because they take into account kinship ties, social relationships, and cultural values embedded within the community."

N-14 and N-15 added:

"Conflict resolution through customary mechanisms provides a stronger sense of justice than approaches that rely exclusively on formal procedures. Once the deliberative process has been completed, social relations among the conflicting parties are generally restored, and community harmony can be re-established."

The findings have six significant implications for Civic Education (PPKn). First, the Malay Tunjuk Ajar-based conflict-resolution model provides rich content for PPKn curricula, demonstrating that the fourth principle of Pancasila is a living practice in Indonesian society (Winataputra, 2016; Komalasari, 2017). Second, the *duduk berundiang* process cultivates civic competencies—listening, deliberation, negotiation, and consensus-building—essential for democratic citizenship (Parker, 2003; Westheimer & Kahne, 2004). Third, the study shows that deliberative citizenship is embedded in local traditions, countering narratives that democracy is a Western import (Bourchier, 2019; Kartodirjo, 1977). Fourth, the multicultural composition of Riau society demonstrates that Tunjuk Ajar-based conflict resolution can serve as a bridge across ethnic groups (Banks, 2017; Cushner, 2012). Fifth, PPKn teachers need professional development to

integrate local wisdom into their teaching. Sixth, this research provides a case study for university courses on civic education and conflict resolution.



Figure 3. Community Conflict Mediation Process Facilitated by the Riau Malay Customary Institution (LAMR)

Source: Research Documentation (2025)

Figure 3 illustrates the continuation of the mediation process, during which customary leaders guide deliberations, carefully listen to both parties, and facilitate the achievement of a mutually binding agreement. Despite positive findings, contradictory evidence emerged. N-05 noted that in complex land disputes involving powerful corporations, the customary process may not be sufficient. N-09 admitted that some parties bypass the customary process and go directly to the courts. N-12 observed that younger generations sometimes perceive the customary process as old-fashioned and slow. These findings suggest that while Tunjuk Ajar-based conflict resolution is valuable, it is not a panacea. The study's limitations include its focus on the provincial level of LAMR, which may not capture variations at district or village levels, and its reliance on self-report data.

CONCLUSION

This study concludes that conflict resolution based on Malay Tunjuk Ajar represents a profound and effective local wisdom approach for addressing community conflicts in Riau Province. The process is operationalized by the Riau Malay Customary Institution (LAMR) through the practice of duduk berunding, which serves not merely as a dispute settlement mechanism but as a holistic endeavor to restore social harmony, uphold justice, and reaffirm communal dignity. First, regarding the practice of conflict resolution, the study found that Malay Tunjuk Ajar is implemented through the duduk berunding (deliberative sitting together) process, facilitated by LAMR. The practice follows a structured process involving report submission, verification, scheduling, presentation of evidence, guided deliberation, collective decision-making, and formalization of agreements. The process involves multiple stakeholders, including Ninik Mamak, community leaders, academics, religious leaders, government officials, and community members, all working together to restore social harmony (*silaturahmi*) and preserve communal dignity (*marwah*). This practice is deeply embedded in the cultural values of the Malay community. It is preferred over formal legal mechanisms because it provides a stronger sense of justice and is more readily accepted by community members.

Second, regarding the values of Malay Tunjuk Ajar applied in the conflict resolution process. Their theoretical relations, the study identified four key values: (1) deliberation and consensus (*musyawarah* and *mufakat*), operationalized through the integrating conflict style and relating to deliberative democracy principles of inclusivity and consensus-seeking; (2) truth and justice (*benar* and *adil*), operationalized through integrating and compromising styles and relating to fairness and reason-giving; (3) responsibility (*tanggung jawab*), operationalized through the obliging style and relating to accountability and reciprocity; and (4) social concern and brotherhood (*kepedulian* and *persaudaraan*), operationalized through the obliging style while rejecting dominating and avoiding styles, and relating to empathy and solidarity. This mapping demonstrates that Malay Tunjuk Ajar is both culturally meaningful and theoretically coherent with mainstream conflict resolution and deliberative democracy theories.

Third, regarding the implications for Civic Education, the study found six significant implications: (1) integration of local wisdom into PPKn curriculum; (2) development of civic competence through deliberative practices; (3) strengthening deliberative citizenship; (4) enhancing multicultural education; (5) informing teacher professional development; and (6) contributing to university courses and research on civic education and conflict resolution.

The theoretical implication of this research is that local wisdom traditions, when analyzed through the lenses of conflict resolution, deliberative democracy, and Civic Education, provide rich insights into how democratic values and civic competencies are cultivated in non-Western contexts. The study challenges the assumption that deliberative democracy is exclusively Western. The practical implication is that policymakers, educators, and community leaders should recognize and support local wisdom-based conflict resolution models as complementary to formal legal mechanisms.

Policy Implications:

The findings of this study have several policy implications. First, policymakers should recognize and strengthen the role of customary institutions, such as LAMR, within formal conflict-resolution frameworks. Second, the government should develop policies that integrate local wisdom into the national education curriculum, particularly in PPKn subjects. Third, teacher professional development programs should include training on integrating local wisdom. Fourth, the Riau Provincial Government should allocate resources to document, preserve, and revitalize Tunjuk Ajar Melayu values. Fifth, higher education institutions should incorporate local wisdom-based conflict resolution models into their curricula and research agendas. Sixth, collaboration between customary institutions, government bodies, and educational institutions should be strengthened to create a holistic framework for conflict resolution and civic education.

Limitations:

The study acknowledges several limitations. First, it focused on the provincial level of LAMR and may not capture variations at district or village levels. Second, it did not systematically compare the long-term effectiveness of customary processes with formal legal processes. Third, the findings are based on a single province and may not be

transferable to other Malay communities. Fourth, the study relied primarily on self-report data, which may be subject to social desirability bias.

Future Research Directions:

Future research should include comparative studies across different levels of LAMR, longitudinal studies tracking long-term effectiveness, comparative studies of Malay communities across different provinces, action research integrating Tunjuk Ajar values into the PPKn curriculum, and interdisciplinary research examining the political economy of conflict resolution. In summary, this study demonstrates that Malay Tunjuk Ajar-based conflict resolution is a culturally embedded, theoretically coherent, and pedagogically relevant model for addressing community conflicts and cultivating civic competencies in multicultural societies.

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