

5. Local wisdom utilization in the industrial dispute settlement Sara Wanua as a social conflict resolution for workers in Indonesia

by Widi Fajar Widyatmoko

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Local wisdom utilization in the industrial dispute settlement: *Sara Wanua* as a social conflict resolution for workers in Indonesia

DIAB Ashadi L; PABBAJAH Mustaqim; Kamaruddin; WIDYANTI Ratri Nurina; WIDYATMOKO Widi Fajar and SAID Zainal

ABSTRACT

The dispute between the laborers and the corporations never settled well, and yet the local wisdom has never been taken into account. This instance of overriding led to internal disharmony and drove the productivity down. Despite several attempts, either negotiation or judicial processes, the dispute always ends in discontent for both parties. As this situation prolonged, local wisdom and indigenous knowledge must be taken into account. This study explored the potentiality of utilizing local wisdom to end the dispute in an amicable settlement. It was a descriptive study with a descriptive analysis. The data were collected through observations, interviews, and sampling-technique documentations. This study flaunted three stages in the dispute settlement. First, it began with a conciliation settlement between the conflicting parties mediated by the local authorities. Second, industrial dispute settlement through the utilization of *Sara Wanua*, local wisdom, to facilitate the local community. Third, a final settlement through a legal proceeding in the district court. The utilization of local wisdom in the dispute settlement has a significant impact because of shared cultural values and ethnic relations. Following these three stages of the dispute settlement, this study suggested more frequent socialization to educate people about the functions and the roles the local wisdom held in settling the dispute between the laborers from the local community and the industrial corporations. Hence, a good understanding and practice of local wisdom should keep the dispute down between these conflicting parties.

KEY TERMS: local wisdom, sara wanua, dispute, industry, social worker, Indonesia

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Author's details

Ashadi L Diab, Institut Agama Islam Negeri Kendari, Indonesia, Email: ldiab_Adhy@yahoo.com

Mustaqim Pabbajah, Universitas Teknologi Yogyakarta, Indonesia

Kamaruddin, Institut Agama Islam Negeri Kendari, Indonesia

Ratri Nurina Widyanti, Universitas Teknologi Yogyakarta, Indonesia

Widi Fajar Widyatmoko, Universitas Teknologi Yogyakarta, Indonesia

Zainal Said, Institut Agama Islam Negeri Parepare, Indonesia

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INTRODUCTION

Cases involving the laborers and the corporations continue to grow as The Ministry of Manpower stationed in Kendari reported. The dispute has arisen due to instances of late payment of monthly wages or no payments at all, including extra-hours benefits, which led to physical abuses such as beating, and these kinds of instances were frequently occurring in industrial scenes. The relevant statistical data reported that the conflict between the corporations and the local communities has been rising in some regions in Indonesia. Tanah Kita, an online site, confirmed the data as it reported around 460 conflicts involving the corporations and the local communities had been arising in the time frame of 1988 to 2018 and resulted in 597.808 casualties. There were three questions asked to formulate the problems: (1) How had the local wisdom been utilized to settle the industrial disputes in Kendari City, Indonesia? (2) What were the determining factors that set up an adequate dispute settlement through the utilization of local wisdom? (3) How did the dispute settlement through the utilization of local wisdom square off both conflict resolution and conflict prevention in industrial relations? The answers to these three questions made up the discussion of this study.

KEY CONCEPTS

Industrial conflict

Wardinarsih (2011) stated that the industrial relation brings the labor relation to a broader extent. The labor relation is limited to an informal organization formed to regulate the labor work behaviors and the industrial relation as well as to discuss further implications considering economic, social, cultural, and political aspects. This industrial relation may initiate sparks of conflict resulting from the gap between the corporate policies and various interests, including social, political, economic, and cultural concerns of the laborers (Hakim & Nurhayati, 2013; Wood, 2013). This particular gap arises as a consequence of the shift in the culture and lifestyles, some aspects of which Widyanta (2013) believed can be marked along with some factors from the capitalistic economy and the cross-cultural issues perceived by the local immigrant residents. Nevertheless, economic concerns turned out to be the biggest issue that leads to an internal conflict within a corporation. In terms of its causal factors, industrial conflicts can be classified into two kinds; interpersonal and intergroup (Hakim & Nurhayati, 2013). Regarding the conflicting parties, the industrial disputes can be happening between the following parties; 1) the main manufacturers and their sub-contractors (Wardinarsih, 2012; Widyanta, 2013); 2) the local communities and the corporations (Patros & Stepan-Norris, 2019; Stoop, Verpoorten & van der Windt, 2019); and 3) among members in the situation of geopolitical instabilities (Hess & Maidment, 2014; Mailand, 2016; Marzec, 2019). Industrial disputes tend to have a particular characteristic in different countries. Cooke (2013) illustrated the industrial disputes in western countries were manifested in less radical, indirect, and more individual terms due to the dynamic shift in politics and economy. A contrasting manifestation was demonstrated by the Chinese laborers who preferred an audacious, more frequent, and more aggressive show of discontent.

Local wisdom

Local wisdom is a manifestation of the local culture and indigenous knowledge practiced by a regional community. It involves a specific intelligence owned by a particular community and has been acquired through local practices across generations, which is uncustomary or lacking in another community (Basuki, dkk, 2019). The local wisdom becomes an integral part of the development strategy since it impacts both environmental and social dynamic sustainability (Prasojo & Pabbajah, 2020). It is not a mere cultural heritage in social practices. Still, it goes beyond as a particular identity of a specific community, and therefore each region has its distinctive local wisdom (Widyarningsih dan Kuntarto, 2019). The local wisdom is a cultural practice that is drawn from a deep contemplation as human beings become aware of their very existence in their natural habitat and capable of manifesting those contemplations into authentic works of artistic yet undefined customs (Dahlani, 2010). Considering that, Demaio (2011) suggested the local wisdom as a dynamic wisdom resource to be owned, developed, transmitted, and integrated by a particular community into their understanding of the surrounding nature as well as its cultural environment.

Few examples can be drawn from the practice of local wisdom such as local beliefs and traditions of native communities with their distinctive contexts or structures, which are grounded as fundamental principles for their people to live with respect and care to the surrounding nature (Sangha, *et al.*, 2018). Some researches had been

studied the environmental policies which are local-wisdom oriented as a solution to promote equality (Widodo, 2012; Effendi, 2019). In a local Balinese community, for instance, few local wisdom survived and evolved with its communities long enough to this day. Such pearls of wisdom can be traced back to ancient Hindu philosophies, which inspired the following beliefs and rituals: Tri Hita Karana, Nyepi Day, and the use of Saput Poleng, etc. (Kasa, 2011). Both Governmental and Non-Governmental institutions should take a concern in promoting and cultivating the local wisdom by working out the problems and troubles faced by the society, presenting both participation and solution to formulate concepts and suggestions to the amplification of local wisdom to meet dynamic changes in global communities (Prayuth, 2014).

The conflict resolution

The underpinning theory concerning the industrial relations explains that the industrial dispute is tightly attached to the employment relationship (Behrens, Colvin, Dorigatti & Pekarek, 2019). The workplace disputes take different forms across the countries and so they have to be also resolved in various methods of dispute resolutions. Cross-cultural contrasts in norms, values, and beliefs pullulate and determine which dispute resolution strategy is favored (Gomez & Taylor, 2017). These potential contrasts, along with the favored resolution strategy, must be well understood, or otherwise, it may worsen the dispute. The sense of collectivism seemed to play a significant role in presenting the differences between these countries as it mediated their relation using social instruments and negotiation (Gomez & Taylor, 2017).

Moreover, a fairness perception provides a more decisive influence as the participants preferred to negotiate as a strategy to settle the dispute. In addition to that, Cohen-Chen *et al.*, (2017) proposed hope as a positive attitude towards unmanageable disputes and counseled the conflicting parties to seek a peaceful settlement. In his study, he developed an alternative framework by understanding how emotions work and thus cultivating hope as a catalyzer in the context of dispute resolution (Halperin, 2013; Cohen-Chen, Crisp & Halperin, 2017).

At the beginning of the twentieth century, some private international institutions with a mission of resolving worldwide industrial resolution were being introduced. These institutions developed a network concerning promoting peace in dealing with dispute resolution through several resourceful programs (Wilson, Davis & Murdie, 2016). This dispute resolution network propagates information and encourages norms of peace, which are found to be facilitative in settling down the international dispute. It introduces some profound steps in utilizing new social networks that focus on covering both ordinary and elite societies who are admittedly connected globally via dispute resolution network instead of focusing on the size and the existence of civil society within a country (Wilson, Davis & Murdie, 2016). Generally, Behrens *et al.* (2019) set the dispute resolution system in the workplace into two distinctive domains; collective-individual and controllable volunteers. Certain industrial disputes can only be managed with one of the previous domains. Vrgović, (2018) studied the correlation between the frequent work stress and the interpersonal dispute resolution strategy among social laborers and employees from the local organizations in Novi Sad, Serbia. He found that work stress was frequently experienced by social laborers than an employee from another organization. These social laborers sustained more problematic work stress, less support, and another kind of work burden more frequently than others (Vrgović, 2018).

METHODS

The challenges in industrial disputes have long been an unsolved matter to endless discussions as the potentialities of local resources are still disregarded. This study sought an investigation into some cases of the industrial dispute settlement in Kendari city, Indonesia. It was a qualitative study with a descriptive analysis approach. There were primary data taken from interview sessions and secondary data taken from available documents such as printed or digital newspapers in par with library studies. These documents were in written forms and formulated regarding the library research. The writer looked for and went through industrial relation-related records. Based on these documents, the writer searched and collected court decisions-related documents concerning industrial relation disputes. The writer also did field research to confirm the written data with realities in the field.

The data collection methods included the following: observations, interviews, and documentation with the sampling technique. The data from the observations were collected by witnessing the court decision activities. The interview sessions involved a questioning-answering session in procuring a direct statement from the involving parties. The documentation was set to collect documents. The document is a written report of a particular event. Documents include writings, images, or monumental works of a figure. Data processing and analysis were

among efforts to work with, organize, tabulate, synthesize, look for and find a pattern of, determine the significance of, and decide which parts work with the data to be presented as a research finding.

In addition to that, Sugiono (2015) stated that data analysis is a process of finding and tabulating systematically the data taken from interview results, field notes, and other documentation by organizing the data into categories, elaborating it into units, doing a synthesis, arranging it into patterns, and deciding which one is significant to be studied further, and making conclusions so the researcher could provide a clear explanation to the public in general. Henceforth, data analysis has been done since the beginning of the study to the end of it to arrive at a particular conclusion from that data processing. Have the data been collected, the analysis would follow. Data analysis included data reduction, data display, and developing a conclusion. Data reduction means briefing, selecting the essentials, focusing on essential matters, and finding the theme or the pattern. Data display was presented in a brief narrative with charts, links between categories, and the likes. Data display allows the data to be organized and structured in a linked pattern so it can facilitate both understanding and conclusion making.

The local wisdom was utilized in the industrial dispute settlement at Kendari city, Indonesia

The industrial dispute settlements opted in three different stages of settlement in the process, and the first stage involved a conciliation among conflicting parties facilitated by the local authorities. The officials brought this conciliation into the workplace where the conflicting parties reside. The counselor mediated the dispute by calling the conflicting parties in and came to the case scene. A case was filed concerning an industrial dispute in a workplace located in Kendari between the laborers and the corporate executives regarding the letter of the agreement approved and signed by both parties before issuing the work contract. As Mr. Andi Tajeri, an official investigator appointed by The Ministry of Manpower stationed in Kendari, narrated:

As of the disputes or the disputes between the laborers and the corporation, they cannot be averted. Being mediators, however, we usually call both parties into deep-investigate the dispute and counsel them regarding the problem they face to settle the dispute serenely. The dispute often set off because the terms were not met the expectations and so both parties stand to their claims and demands. As the dispute happens, we intervene, and, most of the time, it was settled outside the court" (Interview Session, 2020).

Mr. Rosadi Awaluddin narrated the following statement following his experiences as an investigator in some corporations:

While doing an investigation with the team to some corporations, we often find some sparks of disputes between the laborers and the corporation. So we step in to facilitate and mediate the conflicting parties to settle these disputes either right in the scene or our office" (Interview session, 2020).

The second stage involved a mild approach with the utilization of the local wisdom, which in this case, *Sara Wanua* as a type of *Kalosara*. In this stage of dispute settlement, whatever result achieved in the process must be agreed by both parties as this *Sara Wonua* prevail neither of the conflicting parties. They believed that through this cultural ritual, which utilizes a cane, whenever that cane maintains a 8 shape (means infinite loop) in the hand of the chief elders, it means the settlement is done without any disadvantage. Mr. Badarwan as one of the cultural activists in Kendari city narrated:

When the dispute between the laborers and the corporation set off, they tend to settle the dispute with Sara Wonua, a type of Kalosara that utilizes a cane in a 8 shape as the ritual process requires. The shape represents a balanced form from either side, so whenever this shape remains, it means that any claim or demand from both parties has been met in their preference. Hence, the settlement made the chief elders must accommodate both interests. As agreed in the ritual initiation, both parties must submit to whatever terms the ritual ensued (Interview session, 2020).

The concept and the function this type of *Kalosara*, *Sara Wonua*, is represented in any 8-shaped object that can be made out of rattan, gold, silver, thread, pandanus leave root, bamboo, etc. (Tarimana.1993). This ritual artifact is utilized to settle down any dispute as Mr. Idaman narrated:

The moment when an individual felt that his/ her dignity was harassed, especially followed by persecution, he/ she may defend him/ herself through a type of Kalosara ritual performance that is Sara Wonua. The community believes that when you hurt someone else, you hurt yourself, and by submitting to this ritual, both parties must agree whatever the terms concluded by the end of it as should any party deny the terms, it is believed that deniers were to be condemned with a bad tragedy or a tragic incident awaits them in a close future (Interview session, 2020).

The third stage among the attempts to settle the industrial disputes was done through a legal proceeding in the district court. This stage would be in favor if the other two stages, which pursued a verbal concession by talking to and discuss with each other, had failed to bring a conciliation pleasantly and must be done with a written agreement which terms were to hand over the dispute to the arbiter. The arbitrary resolution became a final decision and tied both conflicting parties. That is in accordance with the laws concerning manpower disputes. In an interview session with Mr. Abdul Salam in his position as an Ad-hoc judge, he narrated:

Whenever the dispute was brought by the laborers and several proposals to resolve the dispute had been opted and went through, but none of them worked, the conflicting parties were welcomed to bring the dispute into the court to be settled according to the law. However, we, as law enforcers, usually encourage them to settle the dispute more pleasantly by talking to and discuss with each other either with a mediated conciliation with The Ministry or with the utilization of local wisdom, which is better as the local community still holds their customs and cultural beliefs in high regards. (Interview session, 2020).

The determining factors of the local wisdom effectivity in the process of dispute settlement

Some factors determined the effectivity of the dispute settlement, which was mediated and facilitated by The Ministry. First, the dispute settlement with conciliation and the utilization of local wisdom. These factors were considered useful as well as efficient as both were costless and time-saving in the efforts to the final reconciliation. Furthermore, the reconciliation process was preferred by almost all the laborers since it was more convenient and definite. It was confirmed by one of The Ministry officers, Mr. Supriadi as he observed;

Many preferred a mediated settlement or reconciliation to end the dispute between the laborers and the corporation as it was time-saving and required no complex procedures compared to bringing the case into the court, and most importantly, everyone agreed with the terms."

The previous statement was validated by a laborer, Mr. Ullah, who narrated;

When I engaged in a dispute with the corporation where I work in concerning my rights which were put on hold, I brought the case to the authorities in the hope they would meditate and provide help with my problems. This way, thanks to God, was more efficient, and the results were satisfying for both parties (Interview session, 2020).

The second factor was the settlement through the utilization of local wisdom with the local elder chiefs by using particular equipment to perform the ritual of Sara Wanua. This ritual became a vital approach to settle industrial disputes. It was considered the most effective way since the necessary equipment for this ritual, such as rattan, white cloth, etc. was relatively easy to find in Kendari city or the cities around it. It was revealed in the focus group discussion session that;

Whenever the dispute or the tension among the laborers and the corporation arose, they would turn to the settlement with a local wisdom approach, in this case, the utilization of Sara Wanua as a type of Kalosara to ease the tension and pave a way to discuss solutions to the problems they faced. Throughout this ritual, not only solutions they might find, but after the ritual process has been perfected, the bond between them tightened as well as they would respect each other." (Conclusions from a discussion in a Customary Law class).

The local wisdom can affect or lessen the dispute resolution

The settlement through the utilization of local wisdom can affect or even lessen the industrial relation dispute. The local wisdom-based dispute settlement to the raising disputes was so significant that every party who handed

over their problems in the hands of the elder chiefs via Sara Wanua ritual found their dispute solved and ended in satisfaction. However, whichever party denied the submission to the judgment of that sacred rituals, it was believed that there were inevitable misfortunes await in a close future since the oath had been taken at the beginning of the ritual. This belief was helpful to lessen the dispute. In an interview with Mr. Suardi, the chief of Benu-Benua Village in Kendari city, he narrated:

In the process of resolving the dispute among them, as they agreed into the full submission to the customary rituals, no party should deny or violate the agreement, and whichever did that must bear the sanctions according to the customary law." (Interview session, 2020)

Mr. Hasdin had given the similar statement in his testimony of the local wisdom as he narrated;

Historically, these customary instruments were among fundamental principles that unified the whole social system within the local community including education, norms, laws, and other conventions and therefore it was believed to have a powerful impact on resolving the disputes and even solidifying the solidarity as the dispute has been settled." (Interview session, 2020)

Based on the previous statements, the industrial dispute settlement with the utilization of local wisdom has a positive impact on maintaining the mutual relationship in the workplace. The agreement bound by the sacred rituals from the local wisdom could put an end to a prolonged and continuous dissent among the laborers. Since all conflicting parties agreed to settle the dispute peacefully, no violation or denial allowed. The sacred sanction which was inflicted upon those who violated the terms, therefore, became a sense of justice based on cultural beliefs and ethnic conventions. In other words, this sacred sanction was more effective in the industrial dispute settlement as the ritual of Sara Wanua granted the balance of harmony.

The cultural accommodation in the dispute settlement

The escalated disputes among society tend to develop into a prolonged dissidence. Each region, substantially, has cultural potentialities in the concept of local wisdom which were needed to be taken into account to accommodate the settlement of any dispute and dispute among the society (Prasojo & Pabbajah, 2020). Under the following studies concerning the utilization of the local wisdom such as Nosarara Nosabatutu in Sigi community, Tao in the native communities of Kangean archipelago; Sasak and Mbajo, local wisdom in West Nusa Tenggara, Siak in Riau Province, to the Papua and other regions proved that local communities have potential customary laws to settle disputes and disputes (Taufiq & Widyaningsih, 2016). Taufiq & Widyaningsih (2016) mentioned some forms of alternative dispute settlements ranged from Judge Partikular model, mediation procedure, and Settlement Conference. The mechanism was done through the process of *rembugan*, the service of a mediator, the institutionalization of dispute settlement, and the execution of the verdict.

Purworini & Santoso (2019) stated that the dispute arose because of the conflicting parties were unwilling to settle the dispute in an immediate resolution. As a result, a prolonged dispute led to another crisis. In addition to that, the stances of primordialism by accounting particular groups, ethnicities, and races, among others, were attached to the occurring cases of dispute. These stances were bonds that tied an individual to any principle he or she held firm since the childhood and shaped his or her identity in his/ her social life such as ethnicity, nationality, beliefs, customs, origins, and many others (Prayitno, 2017). Primordialism stances tend to display the community's commitment to put social bonds, including values, norms, and conventions, which were originating from either ethnic, racial, or traditional legacies in high regard. These stances also affected the behavioral patterns of an individual in his/ her social relations (Prasojo & Pabbajah, 2020). Henceforth, in the effort to settle the dispute, common interest must be put into a top priority over another interest, including those of groups or ethnicities. That is for the sake of resolving the dispute without the primordial stances becoming an obstacle between the conflicting parties.

Culture as a potential in the dispute settlement

Cultural preservation was one of the strategic measures concerning the dispute settlement. In today's world, as a consequence of globalization with its positive and negative impacts, local cultures are drawn to assimilate into foreign cultures (Brata Ida Bagus, 2016). Hence, cultural preservation must be planned in a complementary way to emphasize the synergy among the government, local authorities, and elder chiefs of the native culture. The need

to redefine the local culture through a more open approach is mandatory to allow recognition of the power dynamics. There has been a construction of living values within the community involving various agents (Abdullah, 2018). The culture holds excellent potential in balancing human life as the culture itself becomes a primal foundation of human civilization. Considering that, the culture retains a strategic position in carving out and accelerating the social harmony within a region as it becomes a heritage as well as an identity to a particular territory to preserve and conserve the tradition among its people (Harmawati, Abdulkarim, & Rahmat, 2016; Widyanti, 2015). In the context of dispute settlement through utilization of local wisdom, the culture emerged as an obvious alternative to resolve the dispute by promoting the spirit of kinship and the convenient means among the community.

The settlements concerning the disputes in industrial relations were administered following the regulations concerning manpower, which were focusing on three settlement models; (1) through a bipartite negotiation, (2) through a mediated conciliation, and (3) through the Industrial Relations Court (Charda, 2017; Hukum, 2013; Yunarko, 2011). However, based on numerous cases in Kendari city, the disputes were often settled through the utilization of local wisdom that is Sara Wanua, which was either cost-effective and time-saving. Furthermore, the conclusions reached by the mediation of the elder chiefs were definite and satisfactory for both parties. Therefore, the local wisdom needed to be taken into account to facilitate the dispute settlements in industrial relations. The local wisdom itself was shaped by the recognition, deep understandings, delicate experiences, and the practices of religious and cultural values in the form of life ethics (Astri, 2011). The local conventions, which were based on the socio-cultural conditions of the community, uncovered the harmony in the way of thinking and the social life of that particular community.

The mobilization of social capital as a resource in the context of dispute settlement is necessary. The community has both resource and social capital potentials that can be accessed and benefitted the community itself as these potentials are inherent in its people (Abdullah et al., 2019). The community developed its sentience and invented rules that allow its members to contribute to meet their needs and common interests (Kusumastuti, 2016). Some of these social potentials, on the one hand, are conceptualized into values and local wisdom which accommodate common interests, habits or traditions, educational institutions, religious teachings, cultural institutions, and so on. In another hand, there were values, norms, and moralities which facilitate and regulate the common interests as the industrializations began to deteriorate these local values (Pabbajah et al., 2020). Fortunately, there were institutions which contributed to provide services for the common good and were supported by the trusted public figures and common people's trust (Pabbajah et al., 2020; Widyanti, 2019).

The local wisdom accommodation in settlement of industrial disputes

The local wisdom becomes an integral part of a community's history and life experience. It has long records in resolving the disputes by utilizing the local wisdom as its foundations in erudition, knowledge, and enlightenment to character building (Widyatmoko et al., 2020). Such wisdom bases the attitudes, insights, and practices of a particular community in managing their spiritual and physical environments, which ensure their survival and growth in the region where they remain (Jati, 2013; Thamrin, 2013). In other words, the local wisdom became a creative solution to the geographical, historical, and situational locally-oriented matters. It evolved into an explicit knowledge that emerged from a long period of human civilization. This everlasting period of growth became innate within the tradition of the community. It transformed the local wisdom into a potential resource that functions not only as a reference for individual behaviors but also as a dynamic force to charge the rise of civilization (Ridwan, 2007). In such a way, it gives the spirit that leads the community to find its way back into the local wisdom whenever an issue arose as the local community in Kendari city practiced until today.

There are numerous contemporary problems which either legal or constitutional stipulation was adjudicated by the legislators who highlighted their intellectual subjectivity and their interests over the objectivity of human interest for the sake of the common good. Hence, they stipulated policies that put aside the common interest (Fitriani & Yuningsih, 2016). Therefore, it was necessary to consider the cultural accommodation to settle the disputes, and one way to do that was through the utilization of local wisdom (Ali, 2010). In the context of industrial society in Kendari city, their outlook on life was greatly influenced by Sara Wanua, local wisdom which was accommodated into the industrial dispute settlement. The local authorities need to open more space to allow Sara Wanua as a cultural value to solve problems of humanity in social life. The cultural accommodation has a long history of practice among the people of Indonesia with various models and approaches, such as the treatment of

marriage issues (Fajar & Sabdo, 2018). In addition to that, we need to find an appropriate approach by considering both social empowerment and social mobilization to create a strong, creative, and independent community (Pabbajah, 2017).

The local wisdom stood among horizon, knowledge, and life strategy, which manifested any activity and was utilized by the local community to deal with their problems and needs. The local wisdom pertained to the tolerance and the principles of solidarity, which maintained the harmony of diversity. The rising disputes as a sign of the emergence of alarming disharmony between the members of the community were mainly caused by territorial and customary disputes (Prasojo & Pabbajah, 2020). In this case, the local wisdom holds a significant role in accommodating the dispute resolution involving the local community. The local wisdom as a dynamic resource of knowledge was owned, developed, and transmitted by a certain population to be later integrated into their understanding of nature and cultural environment (Demaio, 2011). Therefore, the accommodation of local culture in settlement of industrial disputes became a strategic move that needs to be accommodated. In other words, the emerging case of industrial disputes can be settled through the utilization of local wisdom, which is native to a particular region.

IMPLICATIONS FOR SOCIAL WORK, SOCIAL AND COMMUNITY DEVELOPMENT

There are three specific implications that become practical offers in this study that show the importance of dispute resolution through the use of local wisdom as social conflict resolution for worker. First, the methods and strategies for resolving disputes between workers and companies through the local wisdom approach by *Sara Wanua* are considered capable of improving social services as a whole. Second, taking into account the cultural values that are upheld by the local community, local wisdom needs to be taken into account as a more effective and sustainable dispute resolution option in the regions in order to build community work simultaneously. Third, work development can be built professionally if dispute resolution through the use of local wisdom is expected to reduce the intensity of disputes to a minimum. In perspective, local wisdom that maintains the balance of social life and can be used to resolve industrial conflicts or even conflict resolution on a larger scale. It allows positive implications for social work, social services, community work, social development simultaneously.

CONCLUSION

The cultural accommodation through the utilization of local wisdom was rarely practiced or taken into account to settle the disputes. The potentiality of local wisdom, which is native in each region not only utilized in the life of cultural communities but also enforced in the dispute settlement in industrial relations. This study revealed three stages of industrial dispute settlement along the process. The first stage was through a mediated conciliation among the conflicting parties by the local authorities. The local authorities brought this conciliation in the workplace where the conflicting parties reside or where the scene took place. That was to anticipate the second stage if the first failed and the ritual of *Sara Wanua* could be performed at a close distance. The second stage in the settlement was through the utilization of local wisdom, which is, in this case, *Sara Wanua* as a type of *Kalosara*. In the process of this settlement through this cultural ritual, both parties must submit willingly to whatever the result since it revealed no aggrieved party as each of them believed that whenever the tip of the rattan symbolized the number 8 (eight), it means that the judgments in the hands of the elder chiefs were satisfying for all and disappointing no one. The third stage in the settlement effort was through the court. The case was brought into the district court as a final attempt to seek legal actions and justice for the party, which refused or disclaimed the judgments from both the mediated conciliation and the utilized local wisdom. They might go through a written agreement which stated that the conflicting parties agreed to hand over the dispute to the arbiter.

Author Contributions

All authors listed have made a substantial, direct and intellectual contribution to the work, and approved it for publication.

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